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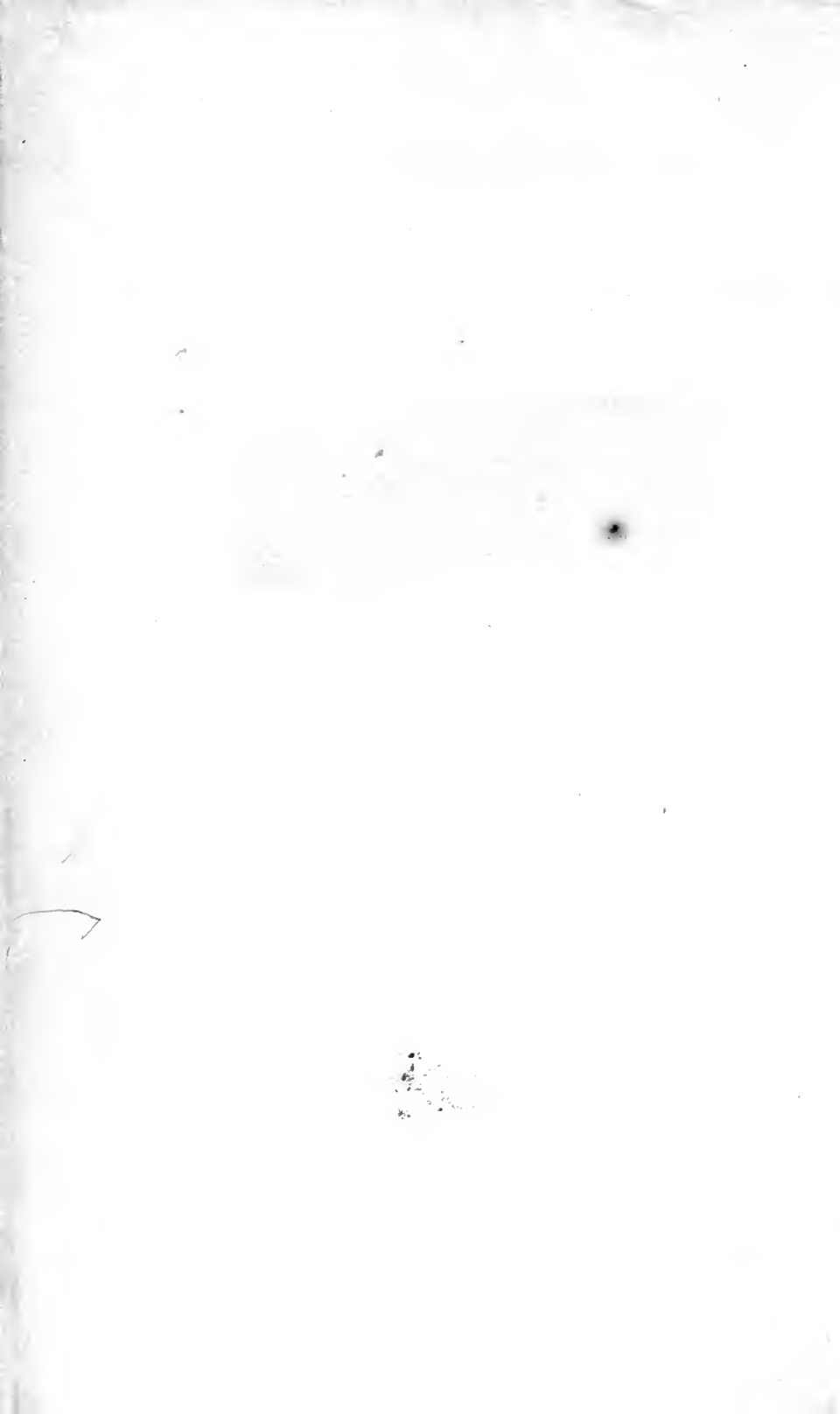
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**GEOGRAPHICAL  
DICTIONARY OF THE HOLY  
SCRIPTURES:**

INCLUDING ALSO

NOTICES OF THE CHIEF PLACES AND PEOPLE MENTIONED

IN

**THE APOCRYPHA.**

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**THE REV. A. ARROWSMITH, M.A.,**

LATE CURATE OF WHITCHURCH, SALOP.

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## PREFACE.

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THE following pages have been compiled in the intervals of leisure from more active duties, and during a long confinement by illness. They pretend to no learning or originality, accuracy and usefulness having been chiefly kept in view. It is hoped, that some scriptural account will be found in them of *every* place and people mentioned in Holy Writ, coupled with short notices from other sources; and also that the references to *every* passage in which they are mentioned (three names alone excepted) will always be given.

The testimony of so humble an individual in such a matter can be of little consequence, compared with the overwhelming proofs already before the world; but, after a careful comparison of some hundred thousand passages for the purposes of this Work, the Author cannot forbear expressing his deepened conviction, that the Holy Bible is indeed, what every good and candid man must believe, the Inspired Word of God.

Whitchurch, Salop,

Nov. 3. 1852.



# GEOGRAPHICAL DICTIONARY OF THE HOLY SCRIPTURES.

**AARONITES**, 1 Chron. xii. 27., xxvii. 17., of whom, in David's time, Jehoiada and Zadok were the leaders or rulers. They were likewise called **THE CHILDREN OF AARON**, Josh. xxi. 4. 10. 13. 19.; 1 Chron. xv. 4.; and **THE SONS OF AARON**, Ex. xl. 31.; Lev. viii. 50.; Num. iv. 5. They were all Levites, of the family of Aaron, ordained by Almighty God to be the priests of the sanctuary, Ex. xxviii. 1., xl. 15.; Num. xvi. 40.; 1 Chron. vi. 49. It was into their office that Korah, Dathan, and Abiram, with others, endeavoured to thrust themselves, Num. xvi. 10.; Jude ii.; but were miraculously destroyed by the earth opening and swallowing up some, whilst fire consumed the others. Their duties are amply set forth in the book of Leviticus and elsewhere: the service they had to perform about the sanctuary, &c. is described Num. iv. 5—16. Their inheritance in the land of Canaan is stated in Josh. xxi. 9—19.; 1 Chron. vi. 54—60.; and was so ordered, that, upon the division of all Israel into the two kingdoms of Judah and Israel, it fell within the limits of the former kingdom. They had in all thirteen cities out of the tribes of

<b>JUDAH.</b>	<b>SIMEON.</b>	<b>BENJAMIN.</b>
Hebron,	Ain,	Gibeon.
(city of Refuge.)	or Ashan.	Geba.
Libnah.		Anathoth.
Jattir.		Almon,
Eshtemoa.		or Alemeth.
Holon.		
Debir.		
Juttah.		
Bethshemesh.		

The Aaronites were a numerous body; for, on

the death of Saul, there were 3700 men who joined David, 1 Chron. xii. 27. They are sometimes called **THE HOUSE OF AARON**, Ps. cxv. 10. 12., cxviii. 3., cxxxv. 19.; and sometimes **THE SEED OF AARON**, as in Lev. xxi. 21., xxii. 4.; Num. xvi. 40. Elisabeth, the mother of John the Baptist, was one of the daughters of Aaron, Lu. i. 5. See **LEVITES**.

**ABANA**, a river of Syria, in the region of Damascus, probably the same now called *Nahr-el-Berde*, which flows down from Mt. Hermon, a little to the S. of the city of Damascus; and, after a course of about 30 miles, enters the beautiful lake at present known as the *Bahr-el-Merj*, or *Lake of the Meadows*, but anciently, as it would appear, merely styled the Sea, Jer. xlix. 23. The name of this river occurs only once in the Bible, 2 Kgs. v. 12., where it is cited by Naaman the Syrian as one of the rivers of Damascus; and it was in it, or in Pharpar, that he was willing to wash, after having been desired by Elisha to wash in Jordan. It is called **AMANA** in the margin, which is thought to be the true reading by some commentators, from its signifying *perennial*; but this is doubtful. Much difference of opinion exists as to the exact locality of the R. Abana, there being several rivers in the neighbourhood of Damascus; some interpreters placing it further N. and making it identical with the modern *R. Barada* (called *Chrysorhoas* by the Greeks), which runs through the city of Damascus; for **AMANA** was also the name of a peak in Lebanon, So. of Sol. iv. 8., whence flows down the *R. Barada*. The difficulty of several rivers now existing in this neighbour-

hood has by some been endeavoured to be got rid of, by the hypothesis that originally there were but two, and that the others are merely modern artificial formations for the purpose of irrigation; but it does not seem to be necessary to suppose that Naaman would mention *all* the rivers of Damascus. See PHARPAR.

ABARIM, MT., or AVARIM, or MOUNTAINS OF ABARIM, a range of mountains on the E. side of Jordan, partly forming the frontier of the Moabites, Ammonites, and also of the tribe of Reuben. The word signifies *passages*; and hence it has been supposed that this range of mountains derived its name from the various passages over them from one country to another. Others, however, connect the origin of the name with the ancient mythology of the country. It extended a considerable way into the territories of the Reubenites; and a portion of it is described by Eusebius, as lying 6 miles E. of Heshbon. It is mentioned in Deut. xxxii. 49., as being over against Jericho, and is so described by Josephus. It contained the several summits of Nebo, Pisgah, and Peor, Num. xxiii. 28., xxvii. 12.; Deut. iii. 27., xxxii. 49., xxxiv. 1. It was so lofty that from it Moses had his eyes strengthened to view the whole of the Promised Land, from Dan and Lebanon on the N. to its S. borders and the Mediterranean Sea, Deut. iii. 24—27., xxxiv. 1—4. It was on one of the summits of this mountain that Moses died. The children of Israel, after they had crossed the R. Arnon, pitched their camp for a time in the Mountains of Abarim, Num. xxxiii. 47, 48., whence they withdrew to the Plains of Moab, by Jordan. Another of their encampments, called in our translation Ije-abarim, Num. xxi. 11., xxxiii. 44., and in our margin Heaps of Abarim, is rendered by some scholars "Iim on Mt. Aba-im" (cf. Num. xxxiii. 45.). If this be correct, it would seem that the general range of the Abarim must have extended a long way further S. into Arabia Petrea, or else there must have been two mountains of the same name. The words rendered "cry from the passages," in our version of Jer. xxii. 20., are otherwise translated by some "cry from Abarim." Eusebius and Jerome describe part of the mountain-ridge near Heshbon as retaining in their days the name of Abarim.

ABDON, a city in the tribe of Asher, one of the four given with its suburbs to the Gershonites, Josh. xxi. 30.; 1 Chron. vi. 74.

ABEL (i. e. *the valley or plain*), a city in the N. part of the land of Israel, 2 Sam. xx. 14.,

apparently on the borders of Zebulun and Naphtali, from its connection with places in that neighbourhood, 1 Kgs. xv. 20.; 2 Kgs. xv. 29. It seems to have once enjoyed considerable reputation for its counsellors, 2 Sam. xx. 18., and to have been called *Mother*, 19. (Metropolis in the Septuagint). Josephus, likewise, calls it a metropolis of Israel, though he writes the name Abelmachea, and Abellana; which latter spelling has led some to conjecture that in his time it was called by the Greeks Abelene or Abela. Upon the occasion of the quarrel between the men of Judah and Israel about David's return to Jerusalem, Sheba made a party against David, and withdrew to this city; but the inhabitants being closely pressed by Joab, David's general, and at the advice of a "wise woman" within the city, cut off Sheba's head and threw it over the wall to Joab, that they might be spared the horrors of a siege. So Joab retired from before the place, B. C. 1022. It is also called ABEL OF BETHMAACHAH, 2 Sam. xx. 15.; ABEL-BETHMAACHAH, 1 Kgs. xv. 20.; 2 Kgs. xv. 29.; and in the parallel passage, 2 Chron. xvi. 4., ABEL-MAIM. During the reign of Baasha, king of Israel, this city was taken and pillaged by Benhadad, king of Syria; and about 200 years afterwards, in the days of Pekah, king of Israel, it was again taken by Tiglath-Pileser, king of Assyria, when its inhabitants, together with those of many neighbouring places, were carried captive to Assyria. It has been supposed that BELMEN, Judith iv. 4., is a corrupt form of Abel-Maim. Some have fancied that Abel was the same with Abila of Lysanias, near Damascus, which cannot have been the case, for the bounds of Naphtali (in which tribe Abel probably was) never extended so far in that direction. Others identify Abel with Abila of Phoenicia mentioned by Eusebius. Its most probable site has been fixed to the N.W. of the Bahr el Huleh, at a place called Abil el Kamh.

ABEL, THE GREAT STONE OF, 1 Sam. vi. 18., on which the ark of God was set down, after it had been sent back by the Philistines. It was situated in the field of Joshua, a Bethshemite, near Bethshemesh, on the common borders of Philistia and of the tribes Judah and Dan. It was here, that they clave the wood of the cart on which the ark was brought, and offered the kine as a burnt offering; and the Levites took down the ark, and the coffer that was with it, wherein the jewels of gold were, and put them on "The Great Stone." See marg. By some the name of this place is rendered GREAT ABEL, i. e. *Great Mourning*, Abel signi-

fying *mourning* as well as *valley*; and it is supposed to have obtained this appellation in consequence of the mourning there made for the Bethshemites who were struck dead for presuming to look into the ark, 1 Sam. vi. 14—19.

ABEL-BETHMAACHAH, or Abel of Bethmaachah (i.e. *Abel near the house or city of Maachah*), a place so called to distinguish it from others which bore the name of Abel. It was in the region of Bethmaachah, and the same city with ABEL, described above, 2 Sam. xx. 15.; 1 Kgs. xv. 20.; 2 Kgs. xv. 29.

ABEL-MAIM (i.e. *the Valley of the Waters, or the Mourning of the Waters*), another name for Abel, derived probably from its situation upon some river or stream, 2 Chron. xvi. 4.

ABEL-MEHOLAH (*the Place of Dancing*), a town in the neighbourhood of Bethshean, 1 Kgs. iv. 12.; according to Eusebius, about 15 miles to the S. of it, and so, probably, in the tribe of Manasseh on this side Jordan. Near it Gideon defeated the Midianites, Judg. vii. 22.; but it is chiefly remarkable from having been the birth-place of Elisha, 1 Kgs. xix. 16.

ABEL-MIZRAIM, formerly called the Threshing-floor of Atad, Gen. i. 11. Jacob, upon his deathbed, having charged his sons to bury him when dead, with his fathers, in the cave of Machpelah, Joseph, accompanied by his brethren and great numbers of the principal persons of Egypt, fulfilled the patriarch's dying request. But when they came to the Threshing-floor of Atad, they "mourned with a great and very sore lamentation" for seven days; and the Canaanites, taking the whole company for Egyptians, called the spot Abel-Mizraim, i.e. *the Mourning of the Egyptians*. The situation of this place is not known with any precision. Some have supposed it might not be far from the place where Jacob was buried, and so, close to Hebron; others, however, have thought that it was the first halting-place to which the Israelites came in the land which had been promised for an inheritance to their fathers. Jerome fixes it 3 miles from Jericho and 2 from the Jordan; adding that in his time it was called Bethagla. From the expression that it was "beyond Jordan," Gen. i. 10, 11., it must not be supposed that Abel-Mizraim was in that portion of the Promised Land commonly called "beyond Jordan," in the Scriptures; or that Joseph and the Egyptians went through Moab and this region, and so crossed the Jordan in order to come at Machpelah. All, probably, that is meant by the expression is, that Moses, when rehearsing this

history to the Israelites, being on the E. side of Jordan, meant them to understand that the burying-place of their fathers was to the W. of that river. Instances of the same kind occur in Deut. iii. 25, "the good land that is beyond Jordan," i.e. to the W. of it; xi. 29, 30., "Gerizim—Ebal, are they not on the other side Jordan," i.e. W. of the river: and contrariwise "this side Jordan," is used for the E. division of the country at Deut. iv. 41., against the common usage of the inspired penman, for the reason above assigned, viz. that he was E. of Jordan when these things were written.

ABEL OF THE VINEYARDS, Judg. xi. 33., marg., otherwise Abel-keramim, or Abel-Carmaim, and called in our translation THE PLAIN OF THE VINEYARDS, a town or village beyond Jordan, memorable for the slaughter of the Ammonites by Jephthah, who pursued them as far as this spot. It is placed by Eusebius 6 miles from Philadelphia (i.e. Rabbath-Ammon), and was probably on the borders of the Ammonites; although some writers think it was within the limits of the children of Israel, in the inheritance of Gad. Eusebius and Jerome describe this neighbourhood as abounding in vineyards in their time. The former historian mentions two places of this name both celebrated for their vines; one near Rabbath-Ammon, the other (called Abila of the Decapolis) near Gadara.

ABEL-SHITTIM, on the other side Jordan, in the plains of Moab and tribe of Reuben, opposite Jericho, Num. xxii. 1., xxxiii. 49. It was here that the Israelites pitched their camp under Moses previous to their passing the Jordan under Joshua, their lines extending from Bethjesimoth to Abel-Shittim. It is supposed to be the same with Shittim mentioned Num. xxv. 1.; Josh. ii. 1., iii. 1.; Mic. vi. 5., or at any rate, that Shittim was the district, and Abel-Shittim the valley or plain in it; whence the marginal reading at Num. xxxiii. 49. is, *the Plains of Shittim*. The Valley of Shittim is specially mentioned, Joel iii. 18., but there it is usually supposed to be an appellative for some *Valley of the Acacias*, as the name is thought to signify. Abel-Shittim appears, from its being connected with Gilgal by the prophet Micah, to have been at no great distance from the Jordan. Josephus, who calls it Abila, places it about 60 furlongs from it. Eusebius states it to have been in the neighbourhood of Mt. Peor. It was here, that, seduced by Balak, the Israelites fell into sin, in the matter of Baal-peor, when so many of them were visited with death for their

transgression: and to this destruction of them some attribute the origin of the name, Abel-Shittim, i.e. *the Mourning of Shittim*. This, however, is doubtful. See SHITTIM. It was from this place that Joshua sent out the two spies to Jericho; and that he and the Israelites finally removed to take up a position on the banks of Jordan, prior to their passing the river. It is supposed that Shittim obtained its name from the abundance of Shittim wood in this neighbourhood, and which is so often mentioned in the book of Exodus: it appears to have been one of the sweet-scented acacias, still very much prized for its hardness and beauty.

ABEZ, a town in the N. of Caanan, belonging to the tribe of Issachar, Josh. xix. 20.

ABIEZER, a town or family beyond Jordan, probably in the tribe of Gad, and fancied by some to be the same with Jazer. It appears to have derived its name from a descendant of Gilead and Manasseh, Josh. xvii. 2.; 1 Chron. vii. 18., who at Num. xxvi. 30. is called Jeezer, and who was the ancestor of Gideon. The people of this place were summoned by Gideon to go out against the Midianites, Amalekites, and the Children of the East, Judg. vi. 34., viii. 2.

ABIEZER, CHILDREN OF, part of the foregoing family, whose inheritance was assigned by Joshua within the borders of Manasseh on this side Jordan, probably in the neighbourhood of Ophrah, Josh. xvii. 2.

ABIEZRITES, THE, are mentioned as dwelling in Ophrah, a town on this side Jordan, in the tribe of Manasseh, Judg. vi. 11. 24. Joash and his son Gideon were Abiezrites.

ABILENE, a country in Cœle-Syria, to the E. of Anti-Lebanon and Hermon, and N. of the city of Damascus. Its name occurs only once in the Bible, Lu. iii. 1., where Lysanias is said to have been tetrarch of it, at the commencement of the ministry of John the Baptist. It appears to have derived its name from its chief town Abila, otherwise called Abila Lysaniæ, Abila ad Libanum, Abila Libani, and Abila Phœnices, which is placed by Antonine's Itinerary 18 miles N. of Damascus, and 38 S. of Heliopolis, and still preserves its ancient name in that of *Nebi Abel*. It is mentioned by Polybius, Pliny, Ptolemy, Josephus, and Eusebius. It was likewise called Leucas or Leucadia, and Claudiopolis or Claudia; and has been identified by some, though probably erroneously, with Abila Batanææ, a town of the Decapolis.—The history of the district or government of Abilene, is

enveloped in obscurity. It appears to have been ruled at one time by Ptolemy Menneus, king of the neighbouring region of Chalcis, or at any rate by his successor Lysanias; but through the wily conduct of Cleopatra, Lysanias, on the charge of intriguing with the Parthians, was put to death by Antony, B.C. 34, when it would appear the whole region fell under the immediate management of the Roman governors. At all events, we find, on the death of Cleopatra, a certain Zenodorus forming what was called the *DOMUS ZENODORI*, consisting, as is supposed, of Abilene, Trachonitis, Auranitis, together with some parts of Batanæa, and styled variously Tetrarchy and Eparchy. Zenodorus seems to have joined and headed the robbers who infested the neighbouring countries and concealed themselves in the fastnesses of the Trachonitis, until they were driven out and exterminated by Herod the Great. For these services, the Emperor Augustus gave Herod the greater portion of the dominions of Zenodorus; and at the death of the latter, Abilene may have been likewise included; if it was not rather committed to the charge of a distinct officer, under the immediate control of the Roman governor of Syria. This officer may have been some branch of the family of Lysanias; for at the death of Herod, and on the division of his dominions into separate governments, no mention is made of Abilene; and Josephus expressly stating that a *part* of the House of Zenodorus paid tribute to Philip, it has been inferred that Abilene had been restored to the family of Ptolemy Menneus. However this may be, it was called the Tetrarchy of Abilene, in the time of John Baptist's ministry; and was governed by one Lysanias, probably a descendant of that Lysanias who, 60 years before, had been put to death. Abilene was eventually taken away from the family of Lysanias by the Emperor Claudius, and given to Herod Agrippa.

ABINADAB, HOUSE OF, the place where the ark of the covenant was deposited, after it had been restored by the Philistines, B.C. 1120. Here it remained about 78 years, until David fetched it away to take it to Zion; but for his own and Uzzah's disobedience—Uzzah being struck dead—David was afraid to bring it to Jerusalem, and so placed it for a time in the house of Obed-edom. Abinadab was a Levite, and dwelt in the city of Kirjath-jearim, not far from Bethshemesh, in the N.W. corner of the tribe of Judah: his house was in the "Gibeah" or *Hill*, i.e. the highest part of Kirjath-jearim. His son Eleazar was sanctified to keep the ark;



but whether in the lifetime of his father, or as his successor, is not known, 1 Sam. vii. 1.; 2 Sam. vi. 2, 3, 4.; 1 Chron. xiii. 5—7.

**ABINADAB, SON OF,** or **BEN-ABINADAB**, one of Solomon's twelve officers over all Israel, to provide victuals for the king and his household. His government or purveyorship was all the region of Dor, on the central part of the sea-coast of the country, 1 Kgs. iv. 11.

**ABSAKOM'S PLACE** (or *Absalom's Hand*, as it is in the Heb. and Sept.), a pillar reared up by Absalom, the son of David, because he had no son to keep his name in remembrance. It was built in the King's Dale, or Valley of Kedron, on the E. side of Jerusalem, 2 Sam. xviii. 18. We are informed by Josephus that it was a marble column, about 2 furlongs distant from the city, and that it was called Absalom's Hand. It was probably distinguished by the figure of a hand, as the emblem of power; a device not uncommon even now in Eastern countries, and one which may be referred to in 1 Sam. xv. 12.; 2 Sam. viii. 3.; 1 Chron. xviii. 3., and elsewhere. A monument, called Absalom's Pillar, is still shown hereabouts; but its great antiquity is thought doubtful.

**ACCAD**, a city founded by Nimrod in the land of Shinar, Gen. x. 10. There is much speculation, and more doubt, as to its situation; but it was probably in the neighbourhood of the three other cities mentioned with it, viz. Babel, Erech, and Calneh, whose sites are better known. As Babel itself has been for centuries but a heap of ruins, it cannot be expected that anything should be known with the least certainty concerning Accad. The Septuagint writes the name Archad; and hence some traces of the old appellation are thought to have been preserved in the River Argades, mentioned by Ctesias as a river of Sittacene, a country lying between Babylon and Susiana. If so, then the city Sitace, at the confluence of this river with the Tigris, or Ctesiphon on the banks of the latter river, may represent the more ancient Accad. Ainsworth and other modern authorities have identified its site in some ruins, on the W. side of the Tigris (about 6 miles from Bagdad) called "Aker Kuf," or Nimrod's Tower. Some authors, however (as Ephraem the Syrian, and Jerome, together with the Targums of Jerusalem and Jonathan) identify Accad with Nisibis, a very ancient city in the N. part of Mesopotamia, on the borders of Armenia. But such a situation, whatever authority may be cited in its favour, appears to be far too remote from

the other cities of Nimrod, and can hardly be said to be in the land of Shinar.

**ACCARON**, the same with Ekron, the Philistine city so often spoken of in the Bible. Accaron is mentioned 1 Macc. x. 89., as having been given by King Alexander to Jonathan Maccabæus. See **EKRON**.

**ACCHO**, a sea-port town in the S. part of the tribe of Asher, and near the foot of Mt. Carmel, from which the original inhabitants were not driven out by the Israelites, Judg. i. 31. It was of Canaanitish origin; and from its beautiful situation on the shores of the Mediterranean Sea, at the head of the bay now called the Bay of Acre, it was probably an important "Haven of the Sea" at all times to the Phœnicians. It would appear to be the same with Ocina mentioned by the apocryphal writer of Judith ii. 28., in his account of the campaign of Holofernes, the Assyrian general. Its name was afterwards changed to **PTOLEMAIS** by one of the Ptolemies, probably Ptolemy the First; to whose lot, upon the death of his master Alexander the Great, this part of his dominions eventually fell. But others suppose Accho owed its new appellation to Ptolemy Lathyrus, who lived long afterwards, and made war upon Judæa, about 100 years B.C., for the assistance it had rendered his mother Cleopatra in banishing him from the throne of Egypt. Ptolemais is frequently spoken of in the apocryphal writings, as the scene of many important events during the great struggle between the Jews and their enemies in the days of the Maccabees. Its inhabitants joined with the rest of the neighbouring heathen in persecuting the Jews, who at length besieged them for some time and got hold of the city, though eventually Jonathan Maccabæus was slain within its walls, 1 Macc. v. 15. 22. 55., x. 1. 56. 58. 60., xi. 22., xii. 45. 48.; 2 Macc. xiii. 24, 25. It is also called Ptolemais in the New Testament, Acts xxi. 7.; where it is mentioned as the place at which St. Paul touched, and where he remained one day after his return from Greece and Macedonia. It was named Ace by the Greeks, whose vanity led them to invent an origin for the appellation correspondent with their own language; viz. that Hercules had there been *healed* of the serpent's bite. The Roman emperor Claudius gave it municipal rights, after which it was styled Colonia Claudii Cesaris; but the old native name always prevailed, and has survived the others; for it is now called *Acre*, or *St. Jean d'Acre*, and by the *Turks Akha*. It is now a flourishing town for this part of the world, and the capital of a pachalic of the same name.

ACELDAMA (i. e. *the Field of Blood*), so called from its having been purchased by the priests and elders of the Jews with the 30 pieces of silver for which Judas betrayed his Master, Acts i. 19.; Matt. xxvii. 3—8. And because they affirmed it was not lawful to employ the money for sacred purposes, they bought this place to bury strangers in. It was a small field, outside the walls of Jerusalem, beyond the brook of Siloam, on the S. side of the city; and had been formerly called **THE POTTER'S FIELD**, Zech. xi. 13.; Matt. xxvii. 7. 10.; because (as is said) materials were dug out of it, of which pottery was made. Some suppose it to have been the same with the Fuller's Field, Isa. vii. 3.; where they whitened cloth; but this is very doubtful. Helena, the mother of the Emperor Constantine, covered in part of the "Field" as a place of burial; for which purpose it has been long used by the Armenian Christians, who have a convent on Mount Zion.

ACHAIA, originally a small territory and independent state, in the northernmost part of the Peloponnesus in Greece; but it does not appear to be ever mentioned in the Bible, although some think that it, and not the *province*, is meant at Acts xviii. 27.; Rom. xvi. 5.; 1 Cor. xvi. 15.; 2 Cor. i. 1., xi. 10.; but the Achaia spoken of in these passages can hardly be any other than the region known *at the time* under this appellation. In the times of the Apostles the name was employed by the Romans to designate a much larger extent of country, which, with their great *province* of Macedonia, embraced the whole of what they called Greece. Hence we find the two names of Achaia and Macedonia so often combined, as in Acts xix. 21.; Rom. xv. 26.; 2 Cor. ix. 2.; 1 Thess. i. 7, 8. This great *province* of Achaia (which must not be confounded with the little *state* of Achaia) included the whole of Peloponnesus, and what was then termed Hellas, and was at first governed by proconsuls under the senate. Tiberius changed it into an imperial province, and appointed procurators over it; but Claudius restored it again to the senate under the charge of proconsuls, one of whom was the deputy Gallio, before whom St. Paul was brought by the unbelieving Jews of Corinth, Acts xviii. 12. Corinth appears to have been reckoned its chief city; hence St. Paul, when commending the forward liberality of the Corinthian believers, speaks of "Achaia" having been ready a year ago; and hence, too, he mentions the house of Stephanas and Epenetus (apparently Corinthian converts) as the first fruits of

"Achaia;" and again, when rebuking the Corinthians for their folly, and recounting his own labours among them, he declares no man should stop him of this boasting in the regions of "Achaia," 2 Cor. xi. 10. It was an important, laborious, and trying scene of the great Apostle's labours. Achaicus, mentioned by St. Paul, 1 Cor. xvi. 17., with kindness and commendation, probably derived his name from this country; and by him, together with Stephanas, Fortunatus, and Timotheus, St. Paul sent his first epistle to the Corinthians; his second epistle is addressed not to the Corinthians only, but to all the saints in all Achaia.

ACHMETHA, where was a palace of the kings of Persia, in which was found, B.C. 519., a copy of Cyrus's edict, permitting the Jews to return to their own country, Ezra vi. 2. The name is otherwise written Amatha or Ahmetha in the Septuagint. It is believed to be the same place with the ancient Ecbatana or Agbatana, surnamed Ecbatana Medorum and Ecbatana Media, to distinguish it from another Ecbatana in Persia, a town of the Magi. In the margin of our Bible, Achmetha is rendered ECBATANA, or otherwise "*in a coffer*," some interpreters thus translating the original word; i. e. the edict was found in a coffer, in the palace that is in the province of the Medes. But as this place would appear to have been the treasury of all the public records, Ezra vi. 1., and as the famous "palace" in Ecbatana was at this time a favourite residence of the Persian kings, there is no reason for disturbing our own text by unnecessarily translating a proper name, when so much had been said as to where the edict was found. Ecbatana, if not originally built, was at least enlarged and strengthened, by Dejoces, king of Media, about 728 years B.C.; it was improved by Semiramis; and further increased and beautified by Seleucus. It is said to have been encompassed with seven walls, each of a different colour, the largest of which was equal in extent to that of Athens; and, owing to the ascent on which it was built, each wall rose one above another. Polybius and Diodorus Siculus say that the city itself had no walls; but Ælian affirms that its walls were thrown to the ground by Alexander the Great, in his grief at the death of Hephestion, who died here. Ecbatana was the capital of Media and the residence of its kings. After the conquest of Cyrus, and the union of Media with Persia, it was made the residence of the Persian monarchs during the summer months, the winter palace being at Susa. It

contained a very splendid palace, and a temple to Anafitis. The palace existed in the time of Josephus, and seems to be the same with the edifice or tower, which he says was built by the prophet Daniel (i. e. probably under his direction) for Darius the Mede. Ecbatana was situated in the W. division of the province of Media, about a mile and a half from Mt. Orontes; it is still a considerable place, called *Hamadan*, and contains upwards of 40,000 inhabitants. The tombs of Esther and Mordecai are shown here, apparently with truth. Others, however, place it where now *Tauris* stands. Ecbatana or Ecbatane is mentioned frequently in the Apocrypha as a city of importance. In 1 Esd. vi. 23. the same account is given of the finding of Cyrus's edict as in the canonical book of Ezra. Mention is likewise made of it in the book of Tobit, vi. 5., vii. 1., xiv. 14., as the scene of certain wonders and the death of Tobias. In Judith i. 1, 2. 14. it is described as the royal city of Arphaxad, king of the Medes, who greatly strengthened it, but was at last overthrown by Nabuchodonosor, who reigned at Nineveh. In 2 Macc. ix. 3., it is mentioned as the place to which Antiochus Epiphanes retired after he had been chased from Persepolis, and from which he set out on his expedition to make Jerusalem a grave for the Jews, but met his death before he could reach it, B.C. 164.

ACHOR, VALLEY OF (i. e. *the Valley of Trouble*), the place where Achan, the "troubler" of Israel, with his sons and daughters, was stoned to death by Joshua and the whole congregation for breaking the commandment of God in regard to the spoils of Jericho, upon which their bodies, and his cattle, and all his goods, and the concealed articles were burned with fire. The Israelites then raised a heap of stones over the ashes, which remained when the book of Joshua was written, Josh. vii. 24. 26. The name likewise occurs in the description of the boundary of Judah, Josh. xv. 7.; whence it is manifest it was in the borders of Judah and Benjamin, close on the Salt Sea, and not far S.E. of Jericho. The prophets Isaiah, lxxv. 10., and Hosea, ii. 15., mention it in connection with the restoration of the Jews. In the days of Eusebius and Jerome the name was still in use.

ACHSHAPH, a town in the N. part of the Land of Promise, belonging to the tribe of Asher, Josh. xix. 25., and probably inland, not far from the borders of Naphtali. It was once a royal city of the Canaanites; but its king, having joined with Jabin, king of Hazor, and others,

against Israel, was conquered and slain by Joshua at the Waters of Merom, Josh. xi. 1., xii. 20. Some have thought it was identical with Achzib; but this is not likely, since they are both mentioned as towns of Asher in the same paragraph, Josh. xix. 25. 29. Jerome says that in his time it was very small, and was named Chasalus. It seems to have lain to the S. of Tyre, and N.E. of Acco.

ACHZIB, a town in the N. of Canaan, on the shores of the Mediterranean, S. of Tyre, and W. of Achshaph. It was assigned to the children of Asher, Josh. xix. 29., who were unable to drive out its original inhabitants, Judg. i. 31. It is identified with Ecdippa, 9 Roman miles N. of Ptolemais according to Jerome, and now called *Zib*.

ACHZIB, a town with villages belonging to it, in the plain country of the tribe of Judah, probably near Keilah and Mareshah; and so, not far from the borders of Simeon, Josh. xv. 44.; Mic. i. 14. It is supposed by some to have been the same with Chezib, Gen. xxxviii. 5., and Chozeba, 1 Chron. iv. 22., the country of Shelah, son of Judah.

ADADAH, one of the uttermost S. towns of the tribe of Judah, on the borders of Edom, near Dimonah and Kadesh, Josh. xv. 22.

ADAM, or ADOM, a city near Zaretan and Succoth, in the plain of Jordan, and probably in the tribe of Manasseh on this side Jordan. It is mentioned, Josh. iii. 16., as the place at some distance from which the waters of the Jordan were cut off on the N. side, that a dry passage over the bed of the river might be given to the children of Israel. Here, it is recorded, they "stood and rose up upon a heap," just as when the Israelites passed dryshod through the Red Sea, its "waters were a wall unto them on their right hand and on their left," Ex. xiv. 22.; thus manifesting the miraculous working of Almighty power in their behalf. The whole bed of the Jordan, from the city Adam to the head of the Salt Sea, a space of about 40 miles, appears upon this occasion to have been left dry for the passage of the Israelites; although the actual point of their passage would seem to have been in front of Gilgal and Jericho, Josh. iv. 13. 19, 20. Some commentators place the city Adam close to the borders of the Salt Sea, making it and Zaretan the two extremities of the dry ground; but there are many reasons against such an arrangement. The name of the city Adam is thought, and not improbably, to have been derived from the *red* colour of the clay in its

neighbourhood, which was made use of by Solomon for casting vessels for the temple service, 1 Kgs. vii. 46. Cf. 2 Chron. iv. 17.

ADAMA. See ADMAH.

ADAMAH, one of the fenced cities of the children of Naphtali, Josh. xix. 36. The Septuagint writes the name Armath, the Vulgate Edema.

ADAMI, another city in the tribe of Naphtali, different from the foregoing, Josh. xix. 33., probably in the N. extremity of the country. Some authors add to its name that of the city Nekeb, which follows next in the text, writing the whole name Adami-Nekeb; but there is no good authority for the union of the two words.

ADAR, a place in the S. borders of the tribe of Judah, Josh. xv. 3., and consequently of the land of Canaan, touching upon Edom and the wilderness of Zin. In a later division of the country, Josh. xix. 1. 9., it probably fell within the limits of the tribe of Simeon, although it must have been close upon the borders of both tribes. It is called HAZAR-ADDAR, Num. xxxiv. 4. (i. e. *the Court or Dwelling of Addar*), by Moses, when declaring to the children of Israel what were to be the borders of their promised land. Eusebius places a town of this name in the neighbourhood of Diopolis or Lydda.

ADASA, the marginal reading for GAZA, 1 Chron. vii. 28., described as one of the limits of Ephraim's habitations. It is supposed by some (but improbably) to be the same with

ADASA, a town mentioned 1 Macc. vii. 40. 45., as the place near which Judas Maccabæus, with a force of only 3000 men, conquered the Syrian general Nicanor, with an army of 35,000 men, chasing them hence to Gazera; after which Nicanor was taken, and put to death. Josephus places Adasa 30 stadia from Bethoron, and Eusebius at no great distance from Gophna. From 1 Macc. vii. 39. 45., it would appear to be near Bethoron, and about a day's journey E. of Gazera, and so its situation would fall within the then limits of the land of Judah, and the old limits of the tribe of Ephraim. The name is also written Adarsa, Adazer, Adaco, and Acedosa by Josephus; and is by some thought to be the same with Eleasa or Alasa, mentioned 1 Macc. ix. 5., and in the Vulgate called Laissa. Josephus informs us, that, in another war, Judas Maccabæus was killed at this place.

ADDAN or ADDON, a place in Chaldæa or Mesopotamia mentioned in Ezra ii. 59., Neh. vii. 61.,

as having been the residence of certain Israelites, descendants of some of the Ten Tribes. These people, having been carried away captive long before the captivity of Judah, had lost the genealogy of their families, and so, not being able to prove they were Israelites, they could not claim a settlement and particular possessions in the Land of Promise on the return from the Babylonish captivity, as the other Israelites did; but still returned with them, from a desire of living amongst them, and of seeing the worship of God restored. Some critics make Addan the name of a Hebrew family, and not of a place.

ADIDA, a town in the district of Sephela, in the land of Juda, probably not far from Bethel, on the declivity of the Hill Country in front of the Mediterranean Sea. It was fortified by Simon, 1 Macc. xii. 38., and here he pitched his tents, xiii. 13., that he might dispute the entrance into the country with Tryphon, who had treacherously seized Jonathan and shut him up in Ptolemais. It is sometimes written Addida and Addus, and may have been the place called Adi or Aditha by Eusebius and Jerome. It is not unlikely to have been one and the same with Hadid, mentioned Ezra ii. 33.; Neh. vii. 37., xi. 34.: others suppose it to have been called Adithaim in the time of Joshua, Josh. xv. 36.

ADIN, whether the name of a place or family, uncertain. The children of Adin, Ezra ii. 15., Neh. vii. 20., mentioned along with many others as returning to the Promised Land from Babylon, belonged chiefly to the tribes of Judah and Benjamin, and probably derived their name from the place which they inhabited prior to the captivity.

ADITHAIM, a town in the inheritance of the tribe of Judah, probably in its N.W. part, towards Adullam and Azekah, Josh. xv. 36. Eusebius mentions two places called Aditha or Adatha (one towards Gaza, and the other near Lydda), one of which may have been the town here spoken of. Adithaim is supposed by some to have been called Adida in the time of the Maccabees. See ADIDA.

ADMAH, one of the Five Cities of the Plain, which, for its wickedness, was destroyed by fire from heaven, and afterwards overwhelmed by the waters of the Salt Sea, B.C. 1898, together with Sodom, Gomorrah, and Zeboim, Gen. xix. 21. 24, 25.; Deut. xxix. 23.; Hos. xi. 8. It was situated in the plain called formerly the Vale of Siddim, probably between Gomorrah and Zeboim, and is mentioned Gen. x. 19., as one of

the boundary cities of the Canaanites in this direction. It was governed by its own king, and was in alliance with the four other Cities of the Plain. All the five had been conquered by Chedorlaomer, king of Elam, and were in subjection to him 12 years, but then rebelled; whereupon four kings leagued together against these five; viz. Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Nations. The battle was fought in the Vale of Siddim, and the five Canaanitish kings were beaten. Lot was taken prisoner, but was eventually rescued by Abram, Gen. xiv. 2. 8. It has been supposed that Admah was not *entirely* destroyed, or else that the inhabitants built another town of the same name on the E. shores of the Salt Sea. The ground of this most untenable supposition is the following passage, which is found at the conclusion of the xv. chapter of Isa. as given in the Septuagint, though it does not occur in our translation: "I will destroy the offspring of Moab and *the remnant of Adama.*"

ADONIKAM, whether the name of a family or place is not known. The children of Adonikam, Ezra ii. 13., Neh. vii. 18., mentioned along with many others as returning after the Babylonish captivity to the promised land, belonged chiefly to the two tribes of the kingdom of Judah.

ADORA, 1 Macc. xiii. 20.; or,

ADORAIM, a city towards the centre of the tribe of Judah. It was fortified by Rehoboam 2 Chron. xi. 9., and was probably situated between Ziph and Lachish. It is probably the same with Adora, 1 Macc. xiii. 20., mentioned as the place near which Simon and Tryphon had some skirmishing, and which Josephus reckons to be what in his days was called Idumæa. It was probably the same with Ador and Dora.

ADRAMYTTIUM, a maritime city of the province Mysia in Asia Minor, at the foot of Mt. Ida, and opposite the island of Lesbos: it is now called *Adramyti*. It was in a ship of Adramyttium that St. Paul, Acts xxvii. 2., under the charge of a centurion, set sail from Cæsarea for Rome, but was wrecked at Melita. Adramyttium was an Athenian colony, and a place of considerable commercial importance. The name is variously spelled. The Adramyttium mentioned in the Acts has been placed by some, erroneously, at Hadrumetum on the N. coast of Africa, near Tunis. Others as wrongly have supposed it to be the same city with that built by Alexander the Great at the Canopic mouth of the Nile in Egypt.

ADRIA, the name applied, Acts xxvii. 27., to the sea in which St. Paul and his company were driven up and down for many days and nights. In a general way, the whole of the Adriatic, Ionian, and Sicilian Seas, was thus designated; i.e. not only that arm of the Mediterranean which is now called the *Gulf of Venice*, but the adjacent tract of sea to the S. between Italy and Sicily on the W., and Greece and Crete on the E. Hence Ptolemy says that Sicily was bathed on the E. by the Adriatic; and again that the same sea broke upon the W. shores of Crete. Strabo informs us that the Ionian Gulf was a part of that sea which in his time was called the Adriatic. This does away with the supposed necessity for placing the scene of St. Paul's shipwreck at the island now called *Meledda*, some distance up the *Adriatic Gulf*, in order to reconcile the expression of his being driven up and down Adria, and thence to Melita.

ADULLAM, a royal city in the S. of Canaan, the king of which was killed by the Israelites under Joshua, Josh. xii. 15. It fell within the limits of the tribe of Judah, and was in the Valley or Plain country, Josh. xv. 33. 35., near Makkedah and Eglon, and towards the springs of the Brook Eshcol. From the history of Judah and the Adullamite, we learn that it was an ancient city, Gen. xxxviii. 1. 12. 20. There was a famous cave in the rocks near it, called The Cave, or The Rock, or the CAVE ADULLAM, where David took refuge from Saul, and where his friends resorted to him, 1 Sam. xxii. 1.; Ps. lvii. title, cxlii. title. Here also he lay in wait for the Philistines, when they were encamped in the Valley of Rephaim, 2 Sam. xxiii. 13.; 1 Chron. xi. 15. Adullam was fortified by Rehoboam, 2 Chron. xi. 7., and appears from Mic. i. 15., to have been a place of considerable consequence, from some cause or other. It was sacked by the army of Sennacherib, in the reign of Hezekiah. It survived the Babylonian captivity, and, together with its villages, is mentioned, Neh. xi. 30., as having been inhabited by the children of Judah. It is called Odollam, 2 Macc. xii. 38., and was the place whither Judas Maccabæus retired with his troops after the fight with Gorgias. Josephus likewise speaks of it under the name Odolam and Adullame; Eusebius and Jerome place it 10 miles E. of Eleutheropolis.

ADULLAMITE. See ADULLAM.

ADUMMIM, or ADUMMON (*the Mountain of Blood*), a place in the S. part of Canaan, near the head of the Salt Sea, whether a hill only

or a town on a hill, is not known. The GOING UP TO ADUMMIM, or GOING UP OF ADUMMIM, is mentioned, Josh. xv. 7., xviii. 17., as forming part of the common boundary between the tribes of Judah and Benjamin. It was evidently between Jerusalem, and the entrance of the R. Jordan into the Salt Sea; probably only a few miles to the S.W. of Jericho, as the road from Jerusalem to Jericho passed through it. Jerome mentions a place in the wilderness of Jericho, called in his days Maledomim, i. e. *the Red Ascent*, on account of the blood which was there so frequently shed by robbers. It was on the main road between Jerusalem and Jericho, with a military post by way of affording more security to travellers. Our blessed Saviour's parable of the Good Samaritan is thought to point at this spot. It is still described as a narrow and difficult pass, infested by sanguinary robbers.

ÆNON or ENON (i. e. *the Place of Springs*), a town or village not far from Salim, where John was baptizing after he left the neighbourhood of Bethabara, Jo. iii. 23. That it was on this side Jordan, in Samaria, is manifest from Jo. iii. 26.; if we may believe the report of Eusebius and Jerome, it was 8 miles to the S. of Scythopolis, and 53 N.E. of Jerusalem. It stood on the banks of R. Jordan, which may account for the expression concerning the abundance of water there. It is called Ain-yon, i. e. *the Dove's Fountain*, in the Persian and Syriac versions; and in the Arabic, the Fountain of Nun.

AGAGITE, an appellative given in the book of Esther to Haman as well as to his progenitor Hammedatha, Esth. iii. 1. 10., viii. 3. 5., ix. 24., owing, as it is thought, to Haman having been by descent an Amalekite, of the posterity of Agag, who was king of Amalek in the time of Saul, 1 Sam. xv. 8.; excepting, indeed, Agag and Amalek were convertible names, Num. xxiv. 7. It is probable that Mordecai refused to do reverence to Haman on account of the curse under which he lay as being an Amalekite, Ex. xvii. 14.; 1 Sam. xv. 2, 3.; and it is probable, likewise, that all the Jews did the same, otherwise there would have been no ground, even in the most malicious mind, for such a design of destroying the entire people.

AGAG is thought by some to be another name for Amalek or the Amalekites, in the prediction of Balaam, Num. xxiv. 7., as Jacob was for the Israelites, and Esau for the Edomites; and that Haman is called an Agagite in the book of Esther from his having been descended from this nation. Others think that Agag, who was

put to death by Samuel, was in this passage prophesied of by name particularly, as Cyrus and Josiah were long before they were born; and others again, that Agag was the general name of the kings of Amalek, as Pharaoh was of the kings of Egypt, and Abimelech of the kings of the Philistines.

AGARENES, Bar. iii. 23. See HAGARENES.

AHAVA, whether a river, a district, a city, or all these, be meant in the account of Ezra, is not known with any certainty. We read of "the river that runneth to Ahava," Ezra, viii. 15., and also of the River of Ahava, viii. 21. 31. It was here, that Ezra assembled the Jews who were about to return to their own land; and here, having kept a solemn fast, they commenced their journey towards Jerusalem. Ahava is identified by some authors with the district Adiabene, in the N. part of Assyria; and the river with the R. Adiaava, or Diava, running through that district, on which Ptolemy places a town called Avane, or Abane. The Ava mentioned 2 Kgs. xvii. 24., is placed by some in this neighbourhood, but, as it would appear, without good reason, although it is evident that there were many Jews in this region, from the history of Izates, king of Adiabene, and Helena his mother, who were converted to Judaism some years after the death of our Lord Jesus Christ. In the apocryphal book of 1 Esd. viii. 41. 61., this river is called Theras.

AHAZ, UPPER CHAMBER OF, 2 Kgs. xxiii. 12., is supposed to signify the topmost room in the palace of Ahaz. The wicked Israelites were not satisfied with the public altars they had made in a vast number of high places; but the roofs of the houses being flat, they made altars there to Baal and the host of heaven, Jer. xix. 13., xxxii. 29. But such altars were not spared by Josiah, even on the king's palace; and Ahaz is known to have been one of those kings who in many ways copied the abominations and idolatries of the neighbouring heathen nations, 2 Kgs. xvi. 3, 4. 12—16.

AHIMAAZ. The government or purveyorship of Ahimaaz was in Naphtali, 1 Kgs. iv. 15., in the N. part of the land of Judah. It was one of the twelve provinces into which Solomon divided his whole kingdom, the governors of which were to provide victuals for the king and his household, each man his month every year.

AHINADAB. The purveyorship or government of Ahinadab, one of the twelve officers set over Israel by Solomon to provide for the

royal household, was round about Mahanaim, 1 Kgs. iv. 14., in the central part of Judæa beyond Jordan.

**AHIRAMITES**, a division of the tribe of Benjamin, enumerated Num. xxvi. 38., when the sum of all Israel was taken in the plains of Moab. They seem to have obtained their name from their chief Ahiham, or Ehi, as he is called Gen. xli. 21.; or Aher, as in 1 Chron. vii. 12.

**AHLAB**, a town in the territory of the tribe of Asher, from which the Israelites did not drive out the original inhabitants, Judg. i. 31. It seems to have been on the sea-coast to the S. of Zidon, but its situation is not known.

**AHOHITE**, a name given to certain Benjamites descendants of Ahoah, the grandson of Benjamin, 1 Chron. viii. 4. Such were two of David's mighty men, Eleazar, the son of Dodo, 2 Sam. xxiii. 9., 1 Chron. xi. 12.; xxvii. 4.; and Zalmon, 2 Sam. xxiii. 28.; 1 Chron. xi. 29.

**AHOLAH**, a symbolical name applied in Ezek. xxiii. 4, 5, 36, 44., to the kingdom of Samaria (as Aholibah was to that of Judah), signifying that she had a tent or *tabernacle of her own*; i. e. her religion and worship were human inventions, devised by herself, 1 Kgs. xii. 33., 2 Chron. xi. 15., to draw away worshippers from the tabernacle of God. Samaria and Judah are in this chapter described as two lewd sisters of Egyptian extraction; the former being called the elder, probably from her taking the lead in wickedness, and including ten out of the twelve tribes. See Ezek. xvi. 46., where Sodom, for similar reasons as it would appear, is called Jerusalem's younger sister, the mother of Jerusalem being represented as an Hittite and her father as an Amorite. Judah and Samaria both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries, Ezek. viii.; wherefore the Lord gave them into the power of those very nations, for whose impious rites they displayed such excessive and impure affection. They were carried into captivity, and reduced to the severest slavery. The name is sometimes spelled Ahala and Ohola.

**AHOLIBAH** (that is, *My tabernacle in her*), a symbolical name applied in Ezek. xxiii. 4, 11, 22, 36, 44. to the kingdom of Judah, signifying that God had given to her a tabernacle and religious service, in contradistinction to the human devices of the Samaritan worship. The name is likewise written Ahaliba and Oholiba.

It has been supposed that Aholah and Aholibah were well-known names of abandoned women. See **AHOLAH**.

**AI**, one of the royal cities of Canaan, Josh. viii. 29., xii. 9., and of considerable antiquity, for near it Abram pitched his tent both before and after his going into Egypt, Gen. xii. 8., xiii. 3. It was situated to the E. of Bethel and beside Bethaven, Gen. xiii. 3.; Josh. vii. 2., xii. 9., and to the N. W. of Jericho, in the tribe of Benjamin. Its name is likewise written Hai, Gen. xii. 8., xiii. 3., Vulg.; Aith, Isa. x. 28.; Aija, Neh. xi. 31.; Gai or Angai, Sept.; and Aina by Josephus. Joshua having detached about 3000 men against Ai, God permitted them to be repulsed on account of the trespass of Achan in the accursed thing, Josh. vii. 2, 3, 4, 5. But after the expiation of this offence, Joshua sent by night 30,000 men to lie in ambush behind Ai, and early the next morning marched upon it with the remainder of his army. The king of Ai, flushed with his former success, sallied hastily out of the city with his troops, and attacked the Israelites, who fled as if under great terror, and by this feint drew the enemy into the plain. When Joshua saw that the whole of them had come out of the gates, he elevated his spear as a signal to the ambushade, which immediately entered the place, now without defence, and set it on fire. The people of Ai perceiving the rising smoke, endeavoured to return, but found the ambushade in their rear, whilst Joshua and his army were advancing upon them in front. Thus they were all destroyed; their king was taken and hanged, and their city made a desolation, B.C. 1451., Josh. viii., x. 1, 2., xii. 9. Ai was afterwards rebuilt, and is spoken of by Isa. x. 28., under the name of Aiath. It was destroyed by Sennacherib, but after the return from the Babylonian captivity, the men of Ai, its old inhabitants, of the stock of Benjamin, came back to their own homes, Ezra ii. 28., Neh. vii. 32., and once again took up their residence in Aija (as it was then called) and its villages, Neh. xi. 31.

**AI**, a city of the Ammonites, mentioned in connection with Heshbon and Rabbah of the Ammonites, Jer. xlix. 3., and probably near both. Some authors, however, render the name merely by an appellative. It must not be confounded with the preceding.

**AIATH**, another name for Ai, given Isa. x. 28., where the prophet is describing the conquest of Judæa by the king of Assyria. See **AI**.

**AIJA** appears to have been the name by



which the Israelitish city Ai was called after the return of the Jews from their captivity in Babylon, when the Benjamites once again took up their residence in it, Neh. xi. 31. Some commentators make it a different town, but yet in the tribe of Benjamin, near Michmash and Bethel.

AJALON or AIJALON (for the name is written both ways in our version) was one of the old Canaanitish cities, situated in a valley of the same name near Gibeon, Josh. x. 12.; probably not far from Bethshemesh and Timnah, 2 Chron. xxviii. 18., and, as some think, on one of the declivities of Mt. Heres, Judg. i. 35. It has been rendered for ever famous from the sun and moon having there stood still at the command of Joshua, whilst Israel avenged themselves upon their enemies, Josh. x. 12.; Hab. iii. 11. Though the Benjamites appear to have been connected with Ajalon, 1 Chron. viii. 13., yet in the division of the land it fell to the tribe of Dan, Josh. xix. 42., and as a Levitical city was given with its suburbs for a possession to the sons of Kohath, Josh. xxi. 24.; 1 Chron. vi. 69.; but the Amorites, its old inhabitants, were never driven out, Judg. i. 35. It was the scene of a defeat given by Israel to the Philistines, when Saul's unadvised adjuration hindered the completion of the victory, 1 Sam. xiv. 31. Ajalon was fortified by Rehoboam soon after the defection of the ten tribes, 2 Chron. xi. 10.; but it was taken by the Philistines during the reign of Ahaz, king of Judah, 2 Chron. xxviii. 18.; and, probably, it remained in their possession until the reformation effected by his son and successor Hezekiah. Some critics consider the city which was rebuilt by Rehoboam to have been a different one from that rendered famous under Joshua, and to have been situated nearer the Jordan; as Eusebius mentions an Ajalon 3 miles E. of Bethel, near Gabaa and Rama, and so within the bounds of Benjamin; and he distinguishes it from the Ajalon mentioned first in this article, and which is placed by Jerome 2 miles S.E. from Nicopolis. There appears, however, some confusion in the direction; and there are many reasons for believing that the places are one and the same. Ajalon is called Ælon in the Septuagint, Ælom by Eusebius, and Elom by Josephus.

AJALON, VALLEY OF, Josh. 'x. 12., in which stood the town of the same name. It was here that the sun and moon stood still at the command of Joshua, as a token to the Israelites that God was fighting with them against the five kings of the Amorites (viz. the kings

of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon); and, also, in order that they might have light to pursue and destroy their enemies. This valley appears to have been situated betwixt Mt. Heres, Mt. Baalah, and Mt. Seir, on each side of a little stream which communicates with the Brook Sorek; and travellers still speak of a valley in this neighbourhood, sufficiently extensive to allow the manœuvring of a large army. Some critics, however, place the scene of this victory at one of the other Ajalons mentioned below.

AIJALON, Josh. xxi. 24.; Judg. i. 35.; 1 Sam. xiv. 31.; 1 Chron. vi. 69., viii. 13.; 2 Chron. xi. 10.; the same with Ajalon, in the tribe of Dan. See AJALON.

AIJALON, another city of the same name in the tribe of Zebulun, Judg. xii. 12., mentioned as the burying-place of Elon the Zebulonite, who was one of the Judges of Israel.

Aijalon, spoken of Judg. i. 35., is thought by some to be the name of the district round the city so called, which included its suburbs and the neighbouring mount Heres; but this is doubtful. It appears in the subdivision of the land to have fallen to the lot of the tribe of Ephraim or Joseph; for though they could not drive the Amorites out of Aijalon, yet they made them tributaries.

AIN or AEN (i.e. *the spring*), a prefix found combined with the proper names of several cities, as En-dor, En-gedi, En-rimmon, Enshemesh, En-rogel, En-eglaim, En-mishpat, &c.; which see.

AIN, a town in the S.W. part of Canaan, which at first was allotted to the tribe of Judah, Josh. xv. 32., but was afterwards assigned to the inheritance of Simeon, Josh. xix. 7.; 1 Chron. iv. 32.; being close upon the common limits of these two tribes. It was eventually made over, as a Levitical city, to the children of Aaron, Josh. xxi. 16.; 1 Chron. vi. 59., in which latter place it is called Ashan. This was the only one out of the thirteen Levitical cities given to the priests, the children of Aaron, which did not fall within the limits of the tribes Judah and Benjamin, but, upon the revolt of the ten tribes, in the days of Rehoboam, Ain went over to the kingdom of Judah, and so by the special providence of God all the cities of the priests were kept in the true worship of Jehovah. As for the other Levitical cities, the Levites left them and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord, 2 Chron. xi. 13—17. Ense-



bias identifies Ain with a town which in his time was called Bethanin, 4 miles from Hebron, and which some suppose to be the Betane mentioned Judith i. 9.; but Ain was probably further N., towards the Brook Eshcol and the confines of Dan. It has likewise been supposed by some commentators, that the town called Enrimmon, Neh. xi. 29., and said to have been inhabited by the children of Judah after their return from Babylon, was none other than the old Ain: it was either the same place, or else it closely adjoined it.

AIN, another city of the same name with the foregoing, described Num. xxxiv. 11. as lying on the N.E. frontiers of the Promised Land, between Mt. Hor and the Sea of Chinnereth. Many interpreters think it denotes the *springs* of the Jordan, near Paneas; but, as this seems to overstep the general line of the boundary mentioned Num. xxxiv. 9—12., others place this Ain farther south upon the shores of the Waters of Merom, and so within the line of demarcation. Jerome and the Vulgate make Ain to be the same with Daphne by Antioch, towards the N. extremity of Syria; but this position is wholly irreconcilable with the descriptions of Moses and the prophets. Others, again, think Ain designates the source of the R. Orontes, now known as the Aaszy.

AKKUB, CHILDREN OF, mentioned amongst the porters and Nethinims, as returning to Judah after the Babylonian captivity, Ezra ii. 42. 45.; Neh. vii. 45. Whether they derived their name from the founder of their family, or from the city in Judah they formerly inhabited, is not known.

AKRABBIM, ASCENT OF, Num. xxxiv. 4., called the going up to Akrabbim, Judg. i. 36., and Maaleh-Akrabbim, Josh. xv. 3. This last signifies the *Ascent of Scorpions*, and is supposed to have derived its name from the many scorpions by which it was infested, and which are still found there by modern travellers. The name was applied to the whole or a part of the range of hills, between the Salt Sea and the Torrent of Egypt, and which, in the above-mentioned texts, is recorded to have formed the S. borders of Judæa, separating it from Edom, and the Wilderness of Zin or Kadesh. It gave name to a neighbouring district, called Akrabettine or Akrabattene by Josephus, which in his time was inhabited by Edomites or Idumæans, and was the scene of some of Simon's military operations; and the same region appears to be spoken of 1 Macc. v. 3., under the name Arabattine, as

the place where Judas fought against the children of Esau. This district must not be confounded with another of the same name, farther N. towards Sichem, which is also mentioned by Josephus. See ARABATTINE.

ALAMMELECH, a town in the N.W. extremity of the Promised Land, belonging to the tribe of Asher, Josh. xix. 26.; probably at the foot of Anti-Lebanon and Mt. Carmel, not far from Accho or the modern *Acre*.

ALEMA, a city beyond Jordan, in the land of Gilead or Galaad, where many of the heathen took post to harass the Jews, until they were driven out or destroyed by Judas Maccabæus, 1 Macc. v. 26. It has been supposed, but apparently without foundation, to be the same place called Almondiblathaim, Num. xxxiii. 46., or else perhaps Beer-Elim, Isa. xv. 8.; but these two places are in the regions of Moab, whereas Alema is in Gilead.

ALEMETH, a Levitical city in the tribe of Benjamin, given with its suburbs for a dwelling-place to the sons of Aaron, 1 Chron. vi. 60. In the parallel passage of Josh. xxi. 18., it appears to be called Almon.

ALEXANDRIA is mentioned in the Acts of the Apostles, xviii. 24., as the birth-place of Apollos. In the same book, xxvii. 6., we read that it was in a ship of Alexandria, which touched at Myra, St. Paul embarked when a prisoner, under the care of the Roman centurion Julius; and which being wrecked on the island Melita, he and his companions were put on board another ship from the same city, Acts xxviii. 11., which had been wintering in the isle. The commerce of Alexandria being so great, especially in corn (for Egypt was considered the granary of Rome), the centurion might easily find a ship belonging to that city laden with corn, sailing into Italy, at both of the above-mentioned places. Their landing place was usually Puteoli, Acts xxviii. 13.—Alexandria was situated on the N.W. coast of Egypt, on a tongue of land between the Mediterranean Sea and the Lake Mareotis. It was founded by Alexander the Great, B.C. 332, on the shores of the haven of Pharos. Alexander died at Babylon, whence his body, having been enclosed in a golden coffin and brought to Alexandria in a splendid car, was placed in a temple dedicated to his memory. What became of his remains is not known, farther than that Seleucus Ciby-factes is said to have carried off the golden coffin and put a glass one in its room. Alexandria was first inhabited by colonies of Greeks

and Jews. The latter people assembled there by degrees in great numbers, in consequence of the declension of their own state; enjoying, by Alexander's permission, not only ample religious freedom, but being allowed their own tribunals, a particular quarter of the city, and many other privileges, so as entirely to have equal rights with the Greeks. Philo, who himself lived there in the time of our blessed Saviour, affirms that the Jews inhabited two-fifths of the whole city; and in the year A.D. 67, whilst the feud was raging between the Romans and the Jews which ended in the destruction of Jerusalem, 50,000 Jews are said to have been put to death at one time in Alexandria. Alexandria rose rapidly into importance and dignity, and became the metropolis of Egypt, and the residence of the Ptolemies. Its admirable situation caused it to be the centre of commercial intercourse between the East and the West, and both in magnitude and wealth it yielded at last only to Rome itself. The city was about 15 miles in circuit, containing a free population of 300,000, and as many more slaves. Its palaces, temples, theatres, &c., were most numerous and splendid, and the celebrated light-house or watch-tower of Pharos (built on the island of Pharos), on the top of which fires were kept constantly burning for the direction of mariners, was reckoned one of the seven wonders of the world. During the reigns of the earlier Ptolemies, the most celebrated philosophers, both of Greece and Rome, resorted to Alexandria for instruction, and eminent men in every department of knowledge were found within its walls. Ptolemy Soter founded a famous library of 700,000 volumes, and added to the glory of the city in many ways. It was under Ptolemy Philadelphus, according to Aristæus, that the Greek or Alexandrine version of the Old Testament Scriptures was made here by 72 learned Jews; and hence it is called the Septuagint, or Version of the *Seventy*. The marvellous matters with which the narration of Aristæus is adorned, are probably worthy of but little credit; but of the fact that certain Jews here collected together Greek translations of the Old Testament, or else translated them themselves into that universal language, there is no doubt; and that this translation was not only used in, but actually recognised by, the earlier Christian churches, as well as by some of the Apostles, has been repeatedly proved. At the death of Cleopatra, B.C. 26, Alexandria passed into the hands of the Romans, under whom it became the scene of many memorable events. We learn from Eusebius, that the Gospel was

first introduced into Alexandria by St. Mark, who, according to less authentic accounts, suffered martyrdom here about A.D. 68. The Jewish and Christian schools in this city were long held in the highest esteem; and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to multiplying copies of the Holy Scriptures. The famous Alexandrine Manuscript, now deposited in the *British Museum*, is well known. For many years Christianity continued to flourish at this seat of learning, but at length it became the source, and for some time continued the stronghold of the Arian heresy, which took its name from its founder, Arius, a presbyter of the church of Alexandria about A.D. 315, whose evil doctrines were condemned by the general council held at Nice, A.D. 325. At length, A.D. 646, weakened by intestine divisions, Alexandria submitted to the arms of the Caliph Omar, who, with ruthless barbarism, employed its splendid library as fuel for the baths. With this event, the sun of Alexandria may be said to have set; but it continued to languish, until, in the 15th century, the passage round the *Cape of Good Hope* furnished a new channel for the trade which had been so long its support, and then it sank into apparently hopeless ruin. It is now somewhat reviving. Alexandria still preserves its old name, although, according to the pronunciation of the inhabitants, it is written *Iskenderieh* or *Scanderia*. It occupies only about one-eighth part of the old city, and contains a mixed population of *Copts, Turks, Jews, Armenians, and Arabs*, in all about 12,000 souls.—In the Vulgate, the Hebrew No-Ammon is often rendered Alexandria, ex. gr. Jer. xlvi. 25.; Ezek. xxx. 14.; Nah. iii. 8.; but this is manifestly an error.

ALEXANDRIANS, THE, are mentioned Acts vi. 9., in connection with the Libertines, Cyrenians, and others, as having had a separate synagogue at Jerusalem, and as having been concerned in the disputation with Stephen, which ended in the protomartyr's death. They were Alexandrian Jews great numbers of whom inhabited that celebrated capital of Egypt. See ALEXANDRIA.

ALLON, a town in the N. part of the Land of Promise, belonging to the tribe of Naphtali, Josh. xix. 33., and apparently close on the confines of Syria.

ALLON-BACHUTH (i.e. *the Oak of Weeping*), Gen. xxxv. 8., a place in the tribe of Benjamin, beneath Bethel, where, under an oak,

Deborah, Rebekah's nurse, was buried. What is here called *an oak* is supposed by critics to have been the *terebinth*, a high tree with ever-green leaves, and bearing a kind of fruit which is commonly found in Palestine. Such trees, standing singly by themselves, appear from the earliest times to have marked out well-known localities: Gen. xxxv. 4. 8.; Judg. vi. 11. 19.; 1 Chron. x. 12., &c.

ALMON, a city of the tribe of Benjamin, given with her suburbs to the priests, the sons of Aaron, Josh. xxi. 18. It is called Alemeth in the parallel passage at 1 Chron. vi. 60.; where, in the margin, our translation has Almon. Some identify it with Bahurim, but this is doubtful.

ALMON-DIBLATHAIM, one of the stations where the Israelites encamped on their way to Canaan, in the land of the Amorites, close to the mountains of Abarim, before Nebo, Num. xxxiii. 46, 47., and to the N. of the station Dibon-gad. It was probably close to the banks of the R. Arnon; and near it some suppose the small town of Beth-diblathaim to have stood, Jer. xlviii. 22.

ALOTH, a place mentioned 1 Kgs. iv. 16., as being in the government of Baanah, the son of Hushai. It was probably either near, or in, the tribe of Asher; but whether a district or a city is unknown. Cf. BEALOTH.

ALUSH, a station of the Israelites between Dophkah and Rephidim, Gen. xxxiii. 13, 14., likewise written Allush. It has been identified by some authors with Chellus, Judith i. 9., from its being mentioned together with Kades and the River of Egypt; but this position of Chellus may be questioned. Eusebius and Jerome fix Alush in Idumæa, about Petra or Gabala, as they appear to call the capital of Arabia Petræa: and in the Notitia, Eluza or Chaluza (which some fancy is Alush) is placed in Palestina Tertia; thus agreeing with Ptolemy's position of the same town, viz. in the region of Idumæa. But notwithstanding all this, Alush must be very differently situated; for, from the account of Moses, it lay about midway E. and W. between the Red Sea and Mt. Sinai, and so far to the S. of Petra and Idumæa. The Jerusalem Targum on Gen. xxv. 18., Ex. xv. 22., translates the Desert of Shur by Allush.

AMAD, a town in the N. of Canaan, which, in the division of the land under Joshua, fell to the lot of the tribe of Asher, Josh. xix. 26. Its situation is not known.

AMALEK, Ex. xvii. 8, 9, 10, 11. 13, 14. 16.; Numb. xxiv. 20.; Deut. xxv. 17. 19.; Judg. v. 14.; 1 Sam. xv. 2, 3. 5. 20., xxviii. 18.; 2 Sam. viii. 12., 1 Chron. xviii. 11.; Ps. lxxxiii. 7.; otherwise

AMALEK, CHILDREN OF, Judg. iii. 13.; the same with the

AMALEKITES, an ancient and powerful people in Arabia Petræa, bounded by the Canaanites on the N.; the Moabites, Kenites, Ishmaelites, and Midianites, on the E.; Egypt on the W.; and the Red Sea on the S. They appear at one time or other to have inhabited the whole peninsula of Mt. Sinai, living probably a roving and predatory life, like their successors the *Bedouin Arabs*. We find them mentioned as dwelling near the S. limits of the Promised Land, Num. xiii. 29., and as opposing Israel at Mt. Horeb, Ex. xvii. 8—16., consequently occupying the whole region between Canaan and the Red Sea; and again, as inhabiting the country between Havilah and Shur, over against Egypt, 1 Sam. xv. 7., i.e. the whole region between Moab and Midian on the E. and Egypt on the W.: thus occupying a country greater in extent than the old land of Canaan.

They were in alliance with the Moabites and Ammonites, Judg. iii. 13.; with the Midianites, Judg. vi. 1—3.; with the Kenites, 1 Sam. xv. 6., in the neighbourhood of the Philistines and Egypt, 1 Sam. xv. 7., xxvii. 7, 8. 10.; and in the neighbourhood of Mt. Seir, 1 Chron. iv. 42, 43. They are thought, likewise, to have at one time possessed a territory within the limits of the tribe of Ephraim Judg. v. 14., xii. 15., and that, having been driven thence, or destroyed, their old place of abode came to be called the Mt. of the Amalekites. The Septuagint renders Maachathi, Deut. iii. 14., Josh. xii. 5., xiii. 11. 13., in the land of Bashan by the "kings of the Amalekites;" which at least shows how extensively the authors of that translation believed this nation to be scattered about. Josephus reckons Amalekitis to Idumæa, and speaks of it as the environs of Petra; yet Eusebius describes it as lying to the S. of Judæa and Petra, towards Aila; but the Amalekitis of their days was doubtless only the relic of the old and much more extensive region. The Amalekites were governed by a king, whose name seems to have been Agag, Num. xxiv. 7.; 1 Sam. xv. 9., as Pharaoh was the name of the kings of Egypt; and some critics have supposed that Agag was used as another name for Amalek,

as Jacob was for the Israelites, and Esau for the Edomites. It does not appear that they possessed any regularly built cities, although one is mentioned 1 Sam. xv. 5.; but that they had congregated dwelling-places, there is no doubt.

The origin of the Amalekites is a subject much disputed. Some are disposed to make Amalek, the grandson of Esau, the founder of the nation; but, if by this is meant that he was the great progenitor of the race, as Jacob was of the Israelites, or Ishmael of the Ishmaelites, it would appear that the supposition cannot be sustained; for we know, from Ex. xvii., that notwithstanding the vast number of the Israelites, the power of the Amalekites was so great as to render the battle at Rephidim apparently doubtful for many hours, and to last until the going down of the sun; and again, Balaam, Num. xxiv. 20., calls Amalek "the first [Heb. the head] of the nations:" both which particulars render improbable so modern a derivation of the Amalekites, when it is considered that the generation then living was only the third in descent from Amalek himself, as appears by the following comparative genealogy:—

- |             |            |
|-------------|------------|
| 1. Esau.    | 1. Jacob.  |
| 2. Eliphaz. | 2. Levi,   |
| 3. Amalek.  | 3. Kohath. |
| 4. —        | 4. Amram.  |
| 5. —        | 5. Aaron.  |

(Gen. xxxvi. 9—12.;  
1 Chron. i. 35, 36.)

(Ex. vi. 16—20.;  
1 Chron. vi. 1—3.)

Added to which, it may be stated, that in Gen. xiv. 7., the four confederate kings are recorded to have smitten all the country of the Amalekites; that is to say, about three generations before this Amalek was born. But if, on the other hand, by Amalek's being the founder of the nation, it is only meant that he communicated his name to a people already of considerable importance (a circumstance which finds many a parallel in the history of nations), there is nothing in Holy Scripture that would seem to contradict this: indeed, "the country" of the Amalekites being mentioned, Gen. xiv. 7., as having been smitten, and not the people themselves, whereas all the other nations that were conquered are mentioned by name, would appear to favour the conjecture.

Against this supposition, however, three things are usually brought forward:—1. That Moses never reproaches the Amalekites as attacking their *brethren* the Israelites; an aggravating circumstance, which, it is presumed, he would not have omitted if they had been really

descended from Esau, and by consequence brethren to the Israelites. 2. The Amalekites are almost always joined in Scripture with the Canaanites, Philistines, and other native tribes, but never with the Edomites; and when Saul destroyed Amalek, the Edomites do not appear either to have assisted or avenged them. 3. The Arabians have a constant tradition, that Amalek was a son of Ham, and count the Amalekites to have been of pure Arab blood, whilst they include the posterity of Ishmael amongst those of mixed descent. From all of which it is argued, that Ham is far more likely to have been the father of the Amalekites, than the grandson of Esau; and that their thorough extirpation, in this view of their descent, accords with the curse pronounced upon Canaan, Gen. ix. 25., and with what is recorded concerning the seven devoted tribes that formed the bulk of this nation. Moreover, it has been supposed, from 1 Chron. iv. 40., that the Amalekites are the people actually pointed at in the expression, "they of Ham;" as the land which the Simeonites are there said to have taken in possession, must have been either a part of, or closely bordering on, Amalek's territory.

The Amalekites are first mentioned in the Bible, Gen. xiv. 7., on the occasion of their country having been smitten by the four confederate kings, Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Nations, B.C. 1917; in consequence, possibly, of their taking part with the Five Cities of the Plain, or encouraging them in their rebellion against Elam. The next time they appear in Sacred History, is when they attacked the Israelites, B.C. 1491, very soon after they had passed the Red Sea. The battle took place in Rephidim, close to Mt. Sinai, Ex. xvii. 8—16., when Joshua, at the command of Moses, went out against Amalek, and after a severe contest, which lasted until the going down of the sun, defeated them. Moses was upon the mountain with Aaron and Hur, holding up his hands to heaven for the success of Israel against their enemy; "and it came to pass so long as he held up his hand Israel prevailed, and when he let down his hand Amalek prevailed. But Moses' hands were heavy; and Aaron and Hur stayed up his hands, the one on the one side, the other on the other side; and his hands were steady until the going down of the sun." So that if God had not specially interfered on behalf of his people, the great strength of the Amalekites would have prevailed against Israel. After the conquest of Joshua the Lord com-

manded Moses to write the whole transaction in a book, and rehearse it in the ears of Joshua, with this denunciation against the Amalekites, that He would utterly put out their remembrance from under heaven. During the following year, the twelve spies, on their return to Moses from Canaan, Num. xiii. 29., mentioned the Amalekites as dwelling in the land of the South (or, as it is said Num. xiv. 25., "in the Valley"); and upon the Israelites further transgressing after they had murmured against God, by endeavouring to force their way into Canaan, contrary to His express command, they were driven from its borders by the Amalekites even to Hormah, Num. xiv. 43. 45. About forty years afterwards (B.C. 1452), when Balaam had been hired by Balak, king of Moab, to curse Israel, that wicked prophet is represented as looking down from his hill altar upon Amalek, Num. xxiv. 20., and prophesying that he should perish for ever; and Moses, the following year, repeats this prediction in the ears of the Israelites, not long before his death, Deut. xxv. 17. 19.

The Amalekites are often spoken of in the book of Judges. They united with Eglon, king of Moab, Judg. iii. 13., in oppressing Israel for many years (B.C. 1354), until the latter regained their liberty under Ehud; and are likewise spoken of by Deborah, Judg. v. 14., as having been opposed by the tribe of Ephraim. In the time of Gideon (B.C. 1256) they leagued with the Midianites and the Children of the East, Judg. vi. 3. 33., vii. 12., x. 12., for the spoil and destruction of the Israelites; until, on the repentance of the latter people, God was mercifully pleased to raise them up a deliverer in Gideon.

After this, we hear nothing about the Amalekites until the time of Saul (B.C. 1087), when he defeated them in battle, 1 Sam. xiv. 48., as well as all the neighbouring nations that for years before had been harassing Israel. Eight years after this, he was specially sent by Samuel, at the command of God, to destroy Amalek utterly, "man and woman, infant and suckling, ox and sheep, camel and ass," 1 Sam. xv. 2. 3. 5. 6. 7. 8. 15. 18. 20. 32. He accordingly marched against them with a great army, smote them from Havilah to Shur, and took Agag their king prisoner; but, contrary to the express command that had been given him, spared the best of the cattle and moveables, for which sin he was rejected by God from being king over Israel, 1 Sam. xxviii. 18. It is evident too, that he must have spared some of the people, or else that many of them escaped the doom denounced against them; for twenty years afterwards, we

find David, 1 Sam. xxvii. 8. 12., marching from Ziklag against them, and destroying all the Amalekites to the S. of the Promised Land with whom he could meet. This brought about a retaliation; for only a few months afterwards, shortly before Saul's death, when David was marching along with the Philistines to the battle in Gilboa, the Amalekites came and burned Ziklag, 1 Sam. xxx. 1. 13. 18.; 2 Sam. i. 1.; upon which they were once more attacked and smitten by him. It is remarkable that it was by the hand of an Amalekite that Saul finally met his death, 2 Sam. i. 8. 10. Whether the spoils of Amalek, mentioned 2 Sam. viii. 12., 1 Chron. xviii. 11., as having been dedicated to the Lord by David, were those obtained by him in the affair of Ziklag or in a subsequent battle, is not known with any certainty; although, from a comparison of Ps. lxxxiii. 7. with David's history, the latter has been thought to be the case.

The last time we meet with any account of the Amalekites in the inspired volume, is in the days of Hezekiah, king of Judah, about B.C. 720, when certain of the Simeonites are recorded to have gone to Mt. Seir, 1 Chron. iv. 43., and to have smitten "the rest of the Amalekites that had escaped and dwelt there" — when, as it would appear, the fearful wrath denounced against them was fulfilled.

AMALEKITES, MOUNT OF THE, mentioned, Judg. xii. 15., as the burying-place of Abdon, one of the Judges of Israel. It was in the land of Ephraim, near the town of Pirathon, in the neighbourhood of Shechem and Mt. Gerizim, about midway between the Jordan and the Mediterranean Sea.

AMAM, a town in the S. part of the territory originally assigned to the tribe of Judah, Josh. xv. 27.; but which is thought to have been afterwards transferred to the tribe of Simeon. Cf. Josh. xv. 1—4. 27., xix. 9.

AMANA, the marginal reading at 2 Kgs. v. 12. for Abana, one of the rivers of Damascus, spoken of by Naaman the Syrian, when he refused to wash in Jordan. See ABANA.

AMANA, a mountain mentioned by Solomon, So. of Sol. iv. 8., in connection with Lebanon, Shenir, and Hermon; all which being in the N. extremity of the Land of Promise towards the springs of the Jordan, Amana is thought to be in that neighbourhood likewise. It was probably a name given to a spur of the Anti-Lebanon, joining Mt. Hermon, which contains the source of the Jordan, and was subsequently called

Paneum, now *Gebel Sheikh*. But some commentators identify it with Mt. Amanus, now called *Almadaghy*, which forms the N. frontier of Syria, and separates it from the province of Cilicia in Asia Minor; urging that Solomon's dominions extended as far N. as this, and that the Jewish writers count the whole territory to the S. of Amana to be within the limits of Israel. There is, however, no reason to suppose that a mountain so very remote as the Amanus, is alluded to in the Canticles; or that the Jewish description of the N. limits of the land of Israel tallies with the Syrian mountain; for in fact it was more than 200 miles to the N. of the land of Israel. Rather as the Lebanon and Anti-Lebanon are known to have then borne, as they still bear, various names, Amana may have been peculiar to a spur or peak of what was latterly named Mt. Paneum, between Hermon, Shenir, and Lebanon.

AMATHIS, LAND OF, or AMATHITIS, a name applied to the district or territory round Hamath, a famous city of Syria, on the R. Orontes. It was hither that Jonathan withdrew from Jerusalem, 1 Macc. xii. 25., when about to engage with the forces of Demetrius.

AMI or AMON, THE CHILDREN OF, Ezra ii. 57.; Neh. vii. 59.; certain of the children of Solomon's servants, so called, who returned to Jerusalem after the edict of Cyrus. Whether they obtained this name from the founder of their family, or from some town in Judæa which they inhabited prior to the captivity, is not known.

AMMAH, HILL OF, 2 Sam. ii. 24., a hill in the N. part of the tribe of Benjamin, before Giah, and towards the Wilderness of Gibeon. Here probably Asahel was killed by Abner. It was to this place that Joab and Abishai pursued Abner, after the mortal skirmish at the foot of Gibeon, between twelve of David's servants and twelve of the followers of Ishbosheth; and it was here that the truce was entered into between Abner and Joab.

AMMI (*my People*), an appellation given to the Ten Tribes after their rejection by God, signifying their restoration to His favour and blessing, Hos. ii. 1.

AMMIDOL, 1 Esd. v. 20., mentioned in the apocryphal catalogue of those who returned home to Jerusalem after the Babylonian captivity. What place is meant by it is not known.

AMMON, Ps. lxxxiii. 7.; Neh. xiii. 23.; or more frequently

AMMON, CHILDREN OF, otherwise the

AMMONITES, a powerful nation descended from Ammon or Ben-ammi, the younger son of Lot, through his incestuous intercourse with his own daughter, Gen. xix. 30—38. After the destruction of the Cities of the Plain (B.C. 1898) Lot and his two daughters left Zoar, and dwelt in the neighbouring mountain, probably fearing the vengeance of the people, or lest their wickedness should eventually draw down upon them a similar catastrophe to that which had befallen the four other cities. Here his two sons, Moab and Ammon, were born, who, as their posterity increased, began to occupy the whole country to the N.E.; Moab settling in the more S., and Ammon in the more N. part. This region was open to their possession, as it would appear from the slaughter made of its old inhabitants, the Zuzims and Zamzummims, about twenty years before by Chedorlaomer, king of Elam, and the three other kings in league with him, Gen. xiv. 5.; whom it is expressly said Deut. ii. 19, 20, 21., the Lord destroyed, giving their land for a possession to the Ammonites.

The land of the children of Ammon appears to have been originally bounded on the S. by the R. Arnon, on the W. by the R. Jordan, on the N. by the R. Jabbok, and on the E. by the deserts of Arabia, Judg. xi. 13. 22.; but they were subsequently compelled to retreat from the neighbourhood of the Jordan by the Amorites, giving up the larger and richer portion of their territory and retiring to the E. of that range of mountains which connects Mt. Gilead with Mt. Abarim, and which eventually formed their W. frontiers; hence at Num. xxi. 24. it is said, "the border of the children of Ammon was strong." It is this reduced dominion which is usually described in the Scriptures as the kingdom of Ammon, or rather the land of the children of Ammon; the R. Jabbok in some part of its course still forming part of their N.W. border, Deut. iii. 16.; Josh. xii. 2., xiii. 10.; as well as Gilead and Bashan, whilst the deserts of Arabia continued to be their irregular line of demarcation on the E. They thus touched upon the possessions of the three trans-Jordanic tribes, Reuben, Gad, and Manasseh, after the conquest of the country under Moses. They were governed by a king, Judg. xi. 12.; 2 Sam. xii. 30.; and their chief city was Rabbath or Rabbah, Deut. iii. 11.; 2 Sam. xii. 26., situated on one of the branches of the R. Jabbok. They were gross idolaters, Judg. x. 6., their chief idol being Milcom or Molech. Solomon, having married an

Ammonites, by whom he had Rehoboam, 1 Kgs. xiv. 21. 31., 2 Chron. xii. 13., built a high place to this idol on the hill before Jerusalem, and to it his people offered sacrifice, 1 Kgs. xi. 1—7. 33.; 2 Kgs. xxiii. 13.; Amos v. 26.; Acts vii. 43.

The Ammonites not only refused giving assistance to the Israelites, as the latter people advanced to the possession of the Promised Land, but likewise joined Moab in hiring Balaam to curse Israel; and for this, both Ammonites and Moabites were not permitted to enter into the congregation of the Lord even to the tenth generation, Deut. xxiii. 3, 4.; Neh. xiii. 1. 2. When the Israelites, under the conduct of Moses (B.C. 1451), were drawing near to the R. Arnon, they were forbidden by God to distress or meddle with the children of Ammon, because He had given to the latter the country they then occupied for a possession, Deut. ii. 19, 20. 37.; 2 Chron. xx. 10. But through that larger portion of territory from which they had been recently driven by the Amorites, and which then formed a part of the kingdom of Sihon, Israel asked Sihon's leave to pass, promising to go by the highway, and to pay for all that they needed on their march; which permission being refused by Sihon, he and the Amorites were attacked and conquered by Israel, and his dominions divided between the two tribes of Reuben and Gad, Num. xxi. 21. 24. 32.; Josh. xiii. 25.; Deut. iii. 16. The Ammonites were thus excluded for ever from the rightful possession of this portion of country, by the Almighty's direction; but still they did not give up their claim to it, or abstain from open violence against the Israelites. For, about 100 years afterwards, when Othniel had died, they joined their brethren the Moabites, under Eglon, Judg. iii. 13., and, leagued with them, they smote Israel, took the City of Palm Trees, and committed other oppressions until they were put down by Ehud. They appear to have then refrained from open violence, until the days of Jephthah (B.C. 1161), when they made their former possession of Sihon's kingdom a plea for attacking Israel, as though the latter people had usurped what really belonged to the Ammonites: they accordingly invaded Gilead, passed the Jordan, and falling upon Judah, Benjamin, and Ephraim, kept the children of Israel more or less in subjection for eighteen years, Judg. x. 6, 7. 9. 11. 17, 18. But Jephthah the Gileadite convicted them of wrong, and finally repulsed them with great slaughter, Judg. xi. 4, 5, 6. 8. 9. 12, 13, 14, 15. 27, 28, 29, 30, 31, 32, 33. 36., xii. 1, 2, 3. It was this campaign which led to his extra-

ordinary vow in regard to his daughter; and also to the feud between the Ephraimites and Gileadites, which ended in 42,000 of the former being slain, when detected by the Shibboleth.

About fifty years from this time, on the accession of Saul to the throne of Judah, 1 Sam. xii. 12., the Ammonites under Nahash their king made another attack upon the country E. of Jordan, and besieged Jabesh-Gilead. The inhabitants of this city offered to become his servants, but Nahash would only accept their capitulation upon the condition that he might thrust out all their right eyes, which cruel demand called up Saul and all Israel, when the Ammonites were routed with great slaughter, and so dispersed that of those who remained no two of them were left together, 1 Sam. xi. 1, 2. 11. It is thought, likewise, that Saul had another engagement with them, and completely broke their strength, 1 Sam. xiv. 47.; and that this advantage was followed up by David about fifty years afterwards, when he reduced them to further subjection, 2 Sam. viii. 12.; 1 Chron. xviii. 11. At length, B.C. 1037, upon the death of the king of the children of Ammon, with whom David had been upon friendly terms (one of David's seven and thirty valiants was an Ammonite, 2 Sam. xxiii. 37.; 1 Chron. xi. 39.), he sent a message of condolence to Hanun, his son and successor; but the latter, at the instigation of his princes, affecting to regard the ambassadors as spies, treated them in a most degrading manner. David avenged the affront, and though the Ammonites hired the Syrians to assist them, they and their allies were subdued, their city Rabbah pillaged, and the people tortured. It was during this siege of Rabbah that David's sin was committed in the matter of Uriah, 2 Sam. x., xi.; 1 Chron. xix., xx. 1—3.

From this time until the death of Ahab, an interval of about 140 years, the Ammonites appear to have continued tributary to the Israelites; but Moab rebelling against them about that time, 2 Kgs. i. 1., iii. 7., Ammon seems to have followed the example, 2 Chron. xx. 1. They unitedly made an irruption into Judah, and with their allies were so strong that though Jehoshaphat, king of Judah, Jehoram, king of Israel, and the king of Edom, leagued together against them, yet they were brought into great straits, 2 Kgs. iii. 9, 10. But according to the word of the Lord revealed to Jahaziel, the combined army of the Moabites and Ammonites was defeated by mutual slaughter, 2 Chron. xx. 1—10—22, 23—25. Whether this led to a more friendly feeling between Judah and Ammon, is



not known; but it is remarkable, that of the two conspirators who murdered King Joash for his cruelty to the house of Jehoiada, one was descended from an Ammonitess and the other from a Moabitess, 2 Chron. xxiv. 26. Their spirit was, however, only broken for a time; as we find them about eighty years afterwards, forced to give presents to Uzziah, king of Judah, 2 Chron. xxvi. 8., and also to Jotham his son, after they had been subdued by him, 2 Chron. xxvii. 5. Notwithstanding this, they appear to have more or less shaken off the yoke in the days of Isaiah, xi. 14.; and after the captivity of the trans-Jordanic tribes by Tiglath-Pileser, B.C. 740, took possession of many cities in Gilead and Gad; for which they were threatened with the Almighty's vengeance by the prophets Amos, i. 13—15.; Jeremiah, ix. 26., xxv. 21., xlix. 1, 2. 6.; and Zephaniah, ii. 8. 9. 11. Compare, likewise, Judith i. 12.

From this almost inextinguishable hatred to the Israelites, it is not to be wondered at, that the Ammonites should join Nebuchadnezzar in making war upon them, and exult at the destruction of their temple, and what probably appeared almost the eradication of the Jewish name, 2 Kgs. xxiv. 2.; Jer. xxvii. 3.; Ezek. xxi. 28., xxv. 2, 3. 5—7. It was only when pressed by the direst necessity, that any Jews took refuge from their Babylonian or other oppressors in the territory of the Ammonites; and from it they made their escape again on the first opportunity, Jer. xl. 11., xli. 15.; 2 Macc. iv. 26. And so bitter was the hatred of the Ammonites to the Jews, that, urged on by their king Baalis, they murdered Gedaliah, whom Nebuchadnezzar had appointed governor of Judæa, Jer. xl. 13, 14., xli. 1—10. 15.; 2 Kgs. xxv. 25. In consequence of all these cruelties, Ezekiel was commissioned by God to declare, that as the reward for their unfeeling and profane triumph, they themselves should be delivered to the Men of the East for a possession, and be cut off so as to perish out of the countries, Ezek. xxv. 1—7. 10. The former part of this prediction is thought to have been fulfilled about four years afterwards, when Nebuchadnezzar is stated by Josephus to have invaded all the countries round about Judæa, and carried the people captive: the fulfilment of the latter part of the prediction being deferred for many generations.

Cyrus (B.C. 536), it is probable, gave permission to the Ammonites and Moabites to return into their own country, Ezra i. 3., in accordance with the prophecies of Jeremiah, xlix. 6., and Daniel, xi. 41., in which it was foretold that they

should be for a time restored: and it may perhaps have been now that many of the Israelites and Ammonites intermarried, Ezra ix. 1.; Neh. xiii. 23—28. But the calamities to which these people had been themselves exposed, did not allay their animosities towards their neighbours; for we find them, B.C. 445, ready to hinder the Jews from building again the walls of Jerusalem, Neh. ii. 10. 19., iv. 3. 7—23., and joining with the Arabians, Ashdodites, and others in harassing Nehemiah and his companions. They seem, after this, to have been exposed in their own territories to those revolutions by which the people of Syria and Palestine were visited; being sometimes subject to the king of Egypt, and at others to the rulers of Assyria. At length when the Jews were exposed to the cruel ravages of Antiochus Epiphanes, another opportunity presented itself to the Ammonites to renew their oppression of Israel; and they accordingly joined with remorseless readiness in the attacks of that sanguinary foe to the house of Israel. But Judas Maccabæus visited them with the just reward of their conduct, 1 Macc. v. 6., their power was broken, their hostility seems to have ceased, and, in agreement with the prophecy already cited, they appear to have soon afterwards become extinct as a nation. They gradually blended with their old Ishmaelite allies, and though their name as a people survived for many years, yet that of their territory was swallowed up and lost in the common appellation of Arabia.

AMMON. *See* RABRATH-AMMON.

AMORITES, the descendants of the fourth son of Canaan, the son of Ham, Gen. x. 16.; 1 Chron. i. 14.; whose name, in the opinion of some commentators, was Hamor or Emmor, and hence a certain tribe of the Amorites (apparently Hivites, Gen. xxxiv. 2.) dwelling round Shechem, was called the children of Hamor or Emmor, Gen. xxxiii. 19.; Acts vii. 16. It was from these last that Jacob bought the parcel of land which he gave to his son Joseph; and it was possibly in allusion to the revenge taken by Dinah's brethren upon Hamor and the Shechemites, or rather some victorious conflict with them, in which his own sons' cruelty involved Jacob, Gen. xxxiv. 25—31., that the venerable patriarch, in giving Joseph one portion above his brethren, said he had taken it out of the hand of the Amorite with his sword and his bow, Gen. xlviii. 22.

The name of the Amorites is used with various extent in the Bible, and it is necessary to bear



this in mind to avoid confusion.—I. It is often employed to designate all the tribes of Canaan on both sides of the Jordan, collectively, Gen. xv. 16.; Josh. v. 1., vii. 7., xxiv. 15. 18.; Judg. vi. 10., x. 11.; 1 Kgs. xxi. 26.; 2 Kgs. xxi. 11.; Ezek. xvi. 3. 45.; Amos i. 9, 10.; and hence the Philistines seem to be called Amorites, 1 Sam. vii. 14.; as also the Jebusites or inhabitants of Jerusalem, Josh. x. 5.; the Gibeonites, 2 Sam. xxi. 2.; and another tribe close on the borders of Sidon, Josh. xiii. 4.

II. The name of Amorites is frequently applied by way of distinction to all the Canaanites who dwelled *beyond Jordan*; and who, generally speaking, may be said to have composed the two kingdoms of Sihon and Og, or as they are occasionally termed the kingdoms of the Amorites, Num. xxii. 2., xxxii. 39.; Deut. iii. 9., xxxi. 4.; Josh. ii. 10., ix. 10., x. 8., xxiv. 8. 12. 15.

III. By the name Amorites, is continually meant only that body of the Canaanites who, migrating into the S. part of the trans-Jordanic territory (Heshbon and half Gilead) seized upon the possessions of the Ammonites, as is inferred from the Ammonite king's assertion in the days of Jephthah, that the Israelites had taken away his dominions from him, when they took possession of the dominions of Sihon, Judg. xi. 13. In the days of Moses they were governed by Sihon; their limits were the rivers Arnon on the S., which parted them from Moab, Jordan on the W., and Jabbok on the N., which parted them from the kingdom of Bashan; whilst the territory of the Ammonites and the great desert of Arabia bounded them on the E.: Num. xxi. 13. 21. 25, 26—29—31, 32. 34., xxxii. 33.; Deut. i. 4.; Josh. xii. 2., xiii. 10. 21.; Judg. xi. 19. 21, 22, 23.; 1 Kgs. iv. 19.; Ps. cxxxv. 11., cxxxvi. 19.

IV. But the original seat of the Amorites, *strictly* so called, was in the S. part of Judæa, between the Salt Sea on the E., the Mt. Akkrabim on the S., and the parallel of Jerusalem on the N. They seem to be distinguished Num. xiii. 29., Josh. x. 6., as "the Amorites that dwell in the mountains." They were in the neighbourhood of Mamre or Hebron; indeed, Mamre was himself an Amorite, Gen. xiv. 13. They dwelt in Hazeron-tamar (i.e. Engedi), a town near the N. extremity of the Salt Sea and towards Gilgal, Gen. xiv. 7.; Josh. v. 1. They occupied the neighbourhood of Maalek-Akrabim, or that range of mountains by which Canaan was separated from Arabia on the S., Deut. i. 27. 44.; Josh. i. 36.; and which from them appears

to have been called the Mountain of the Amorites, Deut. i. 7. 19, 20. They possessed the cities of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, whose kings are therefore called the five kings of the Amorites, Josh. x. 5, 6. 12. They had possession of Mt. Heres, as well as the towns of Aijalon and Shaalbim, towards the Mediterranean Sea, in those parts where the children of Dan were afterwards settled, Judg. i. 34, 35. It is this division of the Amorites *strictly* so called, that is so frequently included amongst the seven Canaanitish nations devoted to destruction, Gen. xv. 21.; Ex. iii. 8. 17., xiii. 5., xxxiii. 23., xxxiii. 2., xxxiv. 11.; Num. xiii. 29.; Deut. vii. 1., xx. 17.; Josh. iii. 10., ix. 1., xi. 3., xii. 8., xxiv. 11.; Judg. iii. 5.; 1 Kgs. ix. 20.; 2 Chron. viii. 7.; Ezra ix. 1.; Neh. ix. 8.

The Amorites were gross idolaters, the chief object of their worship being the idol Chemosh, Gen. xv. 16.; Ex. xxxiv. 13.; Deut. xx. 18.; Judg. xi. 24.; hence Ahab's idolatrous wickedness is said to have equalled that of the Amorites, 1 Kgs. xxi. 26., and Manasseh's to have exceeded it, 2 Kgs. xxi. 11.; and hence Ezekiel, xvi. 3. 45., when exposing the iniquity of Jerusalem, says her father was an Amorite. Amos, ii. 9., describes the Amorites (alluding especially to the Rephaim), in figurative language, as being tall like the cedar, and strong like the oak; indeed, each one of the seven devoted nations seems to have been greater and mightier than Israel, Deut. vii. 1.

The Amorites shared in the misfortunes of the neighbouring nations, B.C. 1913, when Chedorlaomer, king of Elam, and the three other confederate kings attacked the Five Cities of the Plain, with the surrounding places, Gen. xiv. 7.; very soon after which, the country of the Amorites is promised by name to Abram, Gen. xv. 21. The conflict of Jacob with the Amorites, Gen. xlviii. 22., has been already noticed, as probably alluding to the slaughter of the Shechemites by Simeon and Levi in the matter of their sister Dinah, or to some battle which Jacob and his family had with them in consequence of this treachery. It was not, however, until the spies had returned from the Land of Promise (B.C. 1490) that the Israelites as a nation fought with the Amorites, when, for their rebellious murmurings against God, and their disobedience to Him and His servant Moses, they were overcome and chased back into the desert from the mountain of Akkrabim, by the Amorites (in conjunction with the Amalekites) Num. xiv. 45.; Deut. i. 44. About forty years after this, when the period of their wandering in

the desert was drawing to a close, when Miriam and Aaron were dead, and the people lay encamped near Mt. Hor, this very same tribe of the Amorites, under the direction of King Arad the Canaanite, "which dwelt in the South," appears to have again attacked the Israelites, whom they found once more approaching their borders; but the Israelites eventually gained the victory, and destroyed them and their cities, Num. xxi. 1—3.

A few months after this, when the Israelites had come to Mt. Pisgah, they sent messengers to Sihon, king of those Amorites who dwelled beyond Jordan, asking permission to pass through his land, and promising to pay for all that they consumed, Num. xxi. 21, 25, 26, 29, 31, 32.; Deut. ii. 26—37.; Judg. xi. 19, 21, 22, 23.; Judith v. 15.; but Sihon refusing, and coming out to fight against Israel at Jahaz, he and his people were subdued by Moses, his cities taken, and his land given for a possession to the two tribes Reuben and Gad, Num. xxxii. 1—5, 33.; Deut. iii. 12. The kingdom of Og, the other Amorite kingdom beyond Jordan, was soon afterwards taken possession of by the children of Israel in the same way, and was allotted to the half tribe of Manasseh, Num. xxi. 33, 34, 35.; xxxii. 33, 39.; Deut. iii. 1, 2, 8, 9—17.; Josh. xxiv. 8, 12.

The other great division of the Amorites that inhabited the S. part of Canaan from Jerusalem to Maaleh-Akrabbim, including the kingdoms of Gibeon, Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, was brought into subjection, a few months after the death of Moses, by Joshua, Josh. ix. 1, 10—27.; x. 1, 5, 6, 12—43.; 2 Sam. xxi. 2. The first of these by craft obtained a league, owing to which they were made hewers of wood and drawers of water for the congregation; the others were beaten by Joshua, and slain in great numbers, upon which occasion the sun and moon stood still at his word. Notwithstanding this the Amorites were not utterly destroyed; for we find them, Judg. i. 34, 35, 36., prevailing against the children of Dan; and again, Judg. iii. 5—7., intermarrying with the Israelites and seducing them into idolatry. Saul, in his zeal for the children of Israel and Judah, broke through the national covenant which had been made with the Amorites of Gibeon, and sought to slay them, a breach of faith which was severely visited by God upon his house, 2 Sam. xxi. 1, 2—9. The last mention of the Amorites is made 1 Kgs. ix. 20, 21.; 2 Chron. viii. 7, 8.; when the children of Israel, not being able utterly to destroy them, Solomon levied upon them a tribute of bond-service; and this con-

nection of the two nations seems to have existed in some shape, in the days of Ezra, ix. 1, 2., who depletes the intermarriages between his people and the idolaters.

AMORITES, MOUNT OF THE, Deut. i. 17, 19, 20., supposed to be the same with Maaleh-Akrabbim, or that range of hills which bounds Canaan on the S. It may have derived its name from its being the frontier of the Amorites in this direction; at all events, it is evident from Deut. i. 19., that it was close to Kadesh-barnea, and from i. 44., that they dwelt in that mountain. The Israelites waited on the S. side of this hill, whilst the twelve spies crossed it, i. 24., and went unto the Valley of Eshcol; but after the return of the spies, though at first the people murmured against God, and would not go up to possess the land, yet subsequently, in spite of the positive prohibition of Moses, they went presumptuously unto the hill, and were chased down again by the Amorites to Seir and Hormah, Deut. i. 41—44—46. See AK-RABBIM.

AMORITES, RIVER OF THE, mentioned 2 Esd. i. 22., appears to be put for the bitter waters of Marah, described at Ex. xv. 25.; but most critics suppose that the R. Arnon, Num. xxi. 16., is here meant, and that the apocryphal writer has confounded different historical facts, in alluding to the miracle of Moses' sweetening the water as having occurred at the R. Arnon, though in reality it was wrought at Marah.

AMPHIPOLIS, a city in the E. part of Macedonia, not far from the borders of Thrace, and near the entrance of the R. Strymon into the Ægæan Sea. It obtained its name from being surrounded by the river, and was originally built by the Athenians under the conduct of Cimon, on a spot where *nine ways* met, and hence called "The Nine Ways." It was here that Xerxes and his army crossed the Strymon on bridges, after having offered a sacrifice of white horses to the river, and buried alive nine youths with as many maidens, natives of the country, on the spot where the nine ways met. Amphipolis was the cause of much contention between Philip of Macedon and the Athenians, as well as between the latter people and the Spartans. When it fell into the hands of the Romans, they made it the metropolis of the province which they called Macedonia Prima. Paul and Silas, after having been shamefully entreated at Philippi, passed through Amphipolis on their way to Thessalonica, Acts xvii. 1. Amphipolis is now called *Jenikeni*, and the R. Strymon, *Stroma*.

AMRAMITES, the name of a family of the Kohathites so called after their progenitor Amram, the son of Kohath, the son of Levi, and the father of Aaron, Moses, and Miriam, Num. iii. 27.; 1 Chron. xxvi. 23.

ANAB, a town in the mountains of Judah, in the neighbourhood of Hebron, Debir, and Eshtemoth. The Anakims were driven from it, and many of them there cut off, by Joshua, and it was subsequently assigned to the tribe of Judah, Josh. xi. 21., xv. 50. Jerome identifies it with a town called in his days Betoannab, 4 miles E. from Diospolis or Lydda; others make it the same with Bethannaba, 8 miles E. from Diospolis; but neither of these situations seems to accord with that of Anab, as given above.

ANAHARATH, a town in the N. part of Canaan, not far from Jezreel, assigned by Joshua to the tribe of Issachar, Josh. xix. 19.

ANAK, SONS OF, or

ANAKIMS (a branch of the Rephaim), famous giants in Palestine, descended from Anak, the son of Arba, who gave name to Kirjath-Arba (i. e. Hebron), Josh. xiv. 15., xv. 13. Soon after the Canaanitish kings had been beaten by Joshua at Merom, he cut off the Anakims from the mountains from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel, destroying them utterly with their cities, so that none remained except in Gaza, Gath, and Ashdod, Josh. xi. 21, 22. The three sons of Anak, She-shai, Ahiman, and Talmi, were driven out of Hebron by Caleb, assisted by the tribe of Judah, Num. xiii. 22.; Josh. xiv. 12., xv. 14.; Judg. i. 10, 20.; and Othniel, his nephew, drove the Anakims out of Debir, for which service Caleb gave him Achsah his daughter to wife, Josh. xv. 16, 17.; Judg. i. 12, 13. The Anakims appear to have terrified the Israelites by their fierceness and stature. The spies who had been sent by Moses to examine the land reported that, in comparison with these monstrous men, they were but as grasshoppers; a terror which seems to have been communicated to nearly the whole nation, and which, together with the circumstance of their being the first giants the Hebrews had heard of or encountered, led them to compare all the other branches of the Rephaim with the Anakim, Num. xiii. 22, 28, 31—33.; Deut. i. 28., ii. 10, 11, 21., ix. 2. It has been supposed by Michaelis and other critics that the Anakims were Troglodytes, or dwellers in caves, a presumption which harmonises very well with their mountainous holds as given Josh. xi. 21.; and also, that

they were of the same stock with the Phœnicians, the Philistines, and the Egyptian shepherd-kings.

ANAMIM are mentioned, Gen. x. 13., 1 Chron. i. 11., as the descendants of Mizraim, the son of Ham. Nothing is known with certainty concerning them; but from the people in company with whom they are named, it seems highly probable that they settled to the W. of Egypt, and in the N. part of Africa. Some critics think that Ammon or Hammonium, to the W. of Egypt, in N. Africa, where was the temple of Jupiter Ammon, derived its name from the Anamim; and this the rather, as Herodotus expressly asserts the Ammonians to be the descendants of the Egyptians and Ethiopians; and also, as the Jewish paraphrasts place the Anamim in the neighbourhood of L. Mareotis and Cyrene. Traces of their name likewise appear in the appellations of the Nasamones and Garamantes, two powerful neighbouring tribes. The Septuagint writes the name Enemetieim or Enemetieim, and Anamieim.

ANANIAH, a town apparently within the limits of the tribe of Benjamin, where the children of Benjamin took up their abode after returning from their captivity in Babylon, Neh. xi. 32.

ANATHOTH, a city in the tribe of Benjamin, which probably derived its name from Anathoth, the grandson of, Benjamin, 1 Chron. vii. 8.; it was given, with its suburbs, for a possession to the children of Aaron, Josh. xxi. 18.; 1 Chron. vi. 60. It lay a little to the N. of Jerusalem, as may be inferred from Isa. x. 30., where we read a description of the march of Sennacherib's army, as well as of the terror and confusion spreading through the several places in the neighbourhood of the holy city. Josephus informs us it was 20 stadia from Jerusalem; Eusebius and Jerome say 3 miles, the latter adding that it lies to the N. of the metropolis. Abiezer the Benjamite, one of David's valiants, was probably born at Anathoth, and hence he is called an Anethothite 2 Sam. xxiii. 27., or Anethothite 1 Chron. xxvii. 12., or Anethothite 1 Chron. xi. 28. Anathoth was the city of Abiathar the priest, and hither he was banished, after having been deprived of the priesthood by Solomon, for attaching himself to the cause of Adonijah and to fulfil the prediction concerning the house of Eli, 1 Kgs. ii. 26. It was likewise the birth-place of the prophet Jeremiah, i. 19., xxix. 27., against whose life the men of Anathoth conspired, and were threatened by God with His vengeance for their iniquity, Jer.

xi. 21. 23.; and it was his inheritance in this place which, when shut up by King Zedekiah in the prison of Jerusalem, he purchased of his uncle Hanameel, as a testimony that, though Jerusalem was to be trodden under foot of the Gentiles, houses, and fields, and vineyards should again be possessed in that land, Jer. xxxii. 7, 8, 9—15. The men of Anathoth are mentioned as returning with their countrymen from Babylon, Ezra ii. 23.; Neh. vii. 27.; and they appear from Neh. xi. 32.; to have taken up their residence in their old city.

ANEM (i.e. *the Two Fountains*), a city belonging to the tribe of Issachar, which, with its suburbs, was given to the sons of Gershom, 1 Chron. vi. 73. In the parallel passage, Josh. xxi. 29., xix. 21., it appears to be called En-gannim, i.e. *Fountain of the Gardens*.

ANER, a city of Manasseh, on this side Jordan, which, with its suburbs, was given for a possession to the Koathites, 1 Chron. vi. 70. In the parallel passage, Josh. xxi. 25., it seems to be called Tanach.

ANETHOTHITE, 2 Sam. xxiii. 27., or

ANETOTHITE, 1 Chron. xxvii. 12., the surname of Abiezer, one of David's seven and thirty valiants, given him probably from his having been born at Anathoth in the inheritance of the tribe of Benjamin, for he was a Benjamite. The name is also written Antothite 1 Chron. xi. 28.

ANIM, a town in the mountains of Judah, near Eshtemoh, assigned by Joshua to the tribe of Judah, Josh. xv. 50. It is thought by some to be the same with Anæa mentioned by Eusebius as lying about 9 miles to the S. of Hebron.

ANTI-LIBANUS, or ANTI-LEBANON (i.e. *opposite Lebanon*), Judith i. 7., is the name of a range of mountains which, generally speaking, runs between Palestine, Phœnice, Cœle-Syria, and Syria, and appears to be often spoken of under the common name of Lebanon or Libanus, both in Holy Writ and by profane authors (Sept. in Deut. i. 7., iii. 25., xi. 24.; Josh. i. 4., ix. 1.), which is occasionally the cause of obscurity. The name has been handed down from the Greeks, but is wholly unknown to the natives, who distinguish the whole ridge of the Anti-Lebanon by the general name *Gebel Es-sharke*, or the Eastern Mountains. It separates from the main range of the Lebanon between the sources of the Rs. Orontes and Leontes, skirting the latter on the E. and forming with Mt. Lebanon on the W. a large and beautiful valley anciently called Aulon, now *El-Behaa*. At the source of the Jordan,

Anti-Libanus divides into two ridges, one of which passes to the S. through the countries to the E. of Jordan, till it enters Arabia; the other (now called *Gebel-Heish*) directs its course W. of the Jordan, and joins the mountains of Galilee and Judea. The mountains of Hermon, Sirion, Shenir, Paneum, Hor and Amana (if the last name be applied to any hill immediately to the N. of Palestine) are all spurs or branches of Anti-Libanus. It seems to have produced some of the famous cedars, and is lofty enough to be covered with snow during by far the greater part of the year, some of its peaks being 12,000 feet above the level of the sea. Cf. LEBANON.

ANTIOCH, now called *Antakia*, derived its name from Antiochus, the father of Seleucus Nicanor, who founded it B.C. 301. Of the sixteen cities called Antioch, and reputed to have been founded by him, this and Antioch in Pisidia seem to be the only two mentioned in Holy Scripture. It was built on the banks of the beautiful R. Orontes, now called *Aaszy*, about 20 miles from its mouth in the Mediterranean Sea, on the shores of which was its port Seleucia ad Mare; and hence it was called Antiochia ad Orontem. It was likewise named Antiochia ad Daphnen, or Antiochia Epidaphnes, from its proximity to the neighbouring grove of Daphne, 2 Macc. iv. 3. It was also known as Antiochia Tetrapolis, from its four quarters, which had been built at various times. It was styled Theopolis by the Emperor Justinian, when he rebuilt and beautified it.

Antioch, from its admirable situation midway between Constantinople and Alexandria, as well as from other causes, soon became a flourishing and most important city, the capital of Syria, the residence of the Syrian kings, 1 Macc. iii. 37., vii. 2., x. 68., xi. 13. 44. 56.; 2 Macc. v. 21., viii. 35., xiii. 23.; and, after the Roman conquest, the seat of the prefect or governor of the Eastern provinces, with municipal rights. The inhabitants were partly Syrians and partly Greeks; the latter having been invited by Seleucus to his new city. Arts and sciences flourished at Antioch in no common degree, and although its inhabitants had a bad character for effeminacy and dissolute habits, yet Strabo describes it as being in power and dignity not much inferior to Seleucia or Alexandria; and Josephus characterises it as the third city of the Roman provinces. It was long, indeed, the most powerful city of the East, and was resorted to by many Jews, who were governed by their own ethnarchs, and possessed the right of citizenship in common with the Macedonians and Greeks. These privileges,

no doubt, contributed to render Antioch so desirable to the Christians, who were everywhere considered as a sect of the Jews, since here, without molestation, they could perform their worship in their own way. This may also contribute to account for the importance attached by the Apostles to the introduction of the gospel into Antioch; and for the interest taken by them in its promotion and extension in a city so distant from Jerusalem.

The first mention of Antioch in the Bible is in Acts vi. 5, where Nicholas, one of the seven Gentile deacons, is called a proselyte of Antioch; but it was very soon after this (if indeed it had not been established before), that a Christian community was formed here; occasioned, as it would appear, by those who were scattered abroad after the persecution which arose about Stephen travelling as far as, and preaching the gospel in, this dissolute city, Acts xi. 19, 20. This seemed an unpromising city for Christianity to take root in, but yet we find that a great number "believed, and turned unto the Lord," Acts xi. 21. When the governors of the church at Jerusalem heard of this success, they sent Barnabas to Antioch, who encouraged the new disciples and added many to their number; and finding how great were both the field and the harvest, he went to Tarsus to obtain the assistance of Saul, Acts xi. 19, 20. 22—26. According to popular tradition, Saul was here baptized in the R. Orontes. Over this young community Barnabas seems to have presided as a teacher for a time, Acts xi. 22. 26., in company with Paul, Acts xi. 25, 26. 30., xiii. 1., xiv. 26., xv. 22. 35., xviii. 22.; Gal. ii. 11.; to whom also were joined Simeon, surnamed Niger, Lucius of Cyrene, and Manaen, Acts xiii. 1.; and likewise for some time Judas, surnamed Barsabas, and Silas, Acts xv. 22. 32. 34.; and finally Peter, Gal. ii. 11. It was here that Peter was reproved by Paul for his dissimulation, and his concession to the Jews respecting the observance of their ceremonial law. It was, here, likewise, that the disciples of our Lord Jesus Christ were first called Christians, Acts xi. 26.; and hence, Antioch has been erroneously considered by some as the Mother Church of the Gentile Christians, as Jerusalem was of the Jewish converts; a supposition, as it appears, not in accordance with Scripture, Jo. x. 16.; Gal. iv. 26.; Eph. ii. 14. The connection between the churches of Jerusalem and Antioch was closely preserved, Acts xi. 22. 27—30.; xv. 22, 23. 30. It was from this place that Barnabas and Saul were sent forth by the command of God the Holy Ghost to preach the gospel amongst the Gentiles, Acts xiii. 2.;

and the church in this place distinguished itself at an early period by sending relief to their suffering fellow-believers in Judæa and Jerusalem, Acts xi. 27. 30.; xii. 25.

Antioch is the reputed birthplace of St. Luke and Theophilus, as also of Chrysostom and Ammanius Marcellinus, and is famed as having been the see of the martyr Ignatius. It abounded with great men, and its church was long governed by illustrious prelates; but it likewise suffered much on several occasions, sometimes being exposed to the violence of heretics, and at other times being rent by deplorable schisms. The bishop of Antioch had the title of patriarch, and held the same rank amongst the churches of Asia as the bishops of Alexandria are said to have done amongst the churches of Africa. The brightest period in the history of the church of Antioch subsequent to apostolic times, was probably in the days of Chrysostom, towards the close of the fourth century; and from it we may date its fall. Though it appeared to continue outwardly prosperous, yet real religion began rapidly to disappear; and the foundations were laid of that great apostasy which, in about two centuries from this time threatened to overspread the whole Christian world. No city perhaps (Jerusalem excepted) has experienced more frequent revolutions, or suffered more numerous and direful calamities than Antioch; as, besides the common plagues of Eastern cities—pestilence, famine, fire, and sword—it has several times been overthrown by earthquakes. It is now but little known to the Western nations, and occupies (or rather did till lately occupy) a remote corner of its ancient area. Its splendid buildings are reduced to hovels; and its population of half a million is diminished to less than 10,000 souls, living in the usual wretched debasement, oppression, and insecurity of Turkish subjects. Antioch has been thought by many to have been built on the ruins of Hamath the Great, Amos vi. 2., which appears to have been desolated by one of the kings of Assyria, according to the boasting of Sennacherib to Hezekiah, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvi. 19. See HEMATH. Jerome, however, supposes that the Riblah spoken of Num. xxxiv. 11., 2 Kgs. xxiii. 33., Jer. xxxix. 5., &c., is the same as Antioch; but the situation of the latter city does not appear at all to agree with that assigned to Riblah.

ANTIOCH IN PISIDIA, a city in Pisidia, a province of Asia Minor, was close on the S. borders of Phrygia, to which province it formerly belonged. It is said to have been originally

founded by the Magnes, but it probably received this name from Seleucus Nicanor, in honour of his father Antiochus. It was subsequently colonised by the Romans under Augustus, who made it the metropolis of their province Pisidia, and called it *Cæsarea*. Ptolemy reckons it to Pamphylia, Strabo to Phrygia. Many Jews had here taken up their abode, Acts xiii. 14, 15. 50., xiv. 19.; to whom Barnabas and Paul, as was their custom, first preached the gospel; but the Jews, jealous of its reception by the Gentiles, raised a persecution against them, expelled them from the city, Acts xiii. 44—50., 2 Tim. iii. 11., and even followed them to Lystra, Acts xiv. 19., where they persuaded the people to stone Paul. Notwithstanding this the two Apostles revisited their converts at Antioch shortly afterwards, confirming them and ordaining elders in the church, Acts xiv. 21—23. According to the Notitia it became afterwards the capital of the metropolitan see. Its situation is not known with any certainty, although some fancy its ruins are found in a place now called *Ak-shehr*. But anyhow, the rejection of the gospel has been visited upon the city in a signal manner; for where the Apostles shook off the dust of their feet, is only a mass of ruins, without a church, or a priest, or even a solitary Christian, to tell what once was there.

ANTIOCHIA, another way of writing the name ANTIOCH, which occurs 1 Macc. vi. 63.; 2 Macc. iv. 33. The district round the city was likewise thus named 1 Macc. iv. 35.; 2 Macc. v. 21.; and as appears from the profane authors.

ANTIPATRIS, a town of Judæa, in the province of Samaria, on the borders of the Plain of Sharon, about midway between Jerusalem and Cæsarea, now probably called *Kafr-Saba*. It was through this place that St. Paul passed, Acts xxiii. 31., when he had been rescued from the murderous designs of the Jews by Claudius Lysias, who sent him by night under a strong escort to Felix the governor, then at Cæsarea. It appears from the Jewish authors to have been on the high road from Judæa to Galilee, and a frontier town of the former province towards the N., although the Romans seem afterwards to have included it within the limits of Samaria. It was anciently called Capharsabe or Chapharzaba; which was also the name of the fruitful and well-watered plain wherein it was situated. Herod the Great improved it considerably, and changed its name to Antipatris, in honour of his father Antipater. In the time of the Maccabæan troubles, by way of defence against

the Seleucidæ, a deep trench and a high wall were run across the Plain of Capharsabe, from the foot of the hills above Antipatris to the shores of the Mediterranean near Joppa. Antipatris was 80 stadia from Lydda, 150 from Joppa, and 208 from Cæsarea. When under the Roman power, it seems to have been a considerable military point. It was here that Vespasian halted for two days whilst prosecuting the Jewish war; and hence he proceeded in his destructive career of desolation upon the neighbourhood. In the time of Jerome it was a mean little place, lying in the midst of ruins.—Some authors make Antipatris to be the same with Capharsalama, mentioned 1 Macc. vii. 31.; but this latter place would appear to have been situated in quite another direction. Others, again, fancy it to have been on the sea-coast near the modern *Arsoof*; but this locality does not seem reconcileable with the descriptions given of it.

ANTOTHITE, an appellation given to two of David's mighty men, 1 Chron. xi. 28., xii. 3., probably from their native place, the name of which, however, does not appear.

APHARSITES, Ezra iv. 9., one of the many nations whom Asnapper (probably the same as Esarhaddon, or, according to others, Shalmaneser) brought over from Assyria, and set in the cities of Samaria. When their assistance in building the second temple was refused by Zerubbabel and the Jews, they combined with their idolatrous countrymen and neighbours to hinder its erection, by writing a letter of accusation against the Jews to Ahasuerus. In consequence of this the work ceased for several years, until the reign of Darius, king of Persia, when at the instigation of the prophets Haggai and Zechariah, it was recommenced, and in spite of much opposition, finally completed, Ezra v., vi.

APHARSACHITES, or

APHARSATHCHITES, another of the nine Assyrian nations mentioned by Ezra, iv. 9., as having been transplanted with others by Asnapper from Assyria to the cities of Samaria. They were likewise engaged in the conspiracy to hinder the building of the second temple under Zerubbabel. See APHARSITES. When it was recommenced in the second year of Darius, king of Persia, the Apharsachites, under the direction of their companions Tatnai and She-thar-boznai, wrote to that monarch, in order once more to hinder the Jews from proceeding with the work; but he finding the decree of Cyrus, made a new decree for the advancement

of the building, which he sent to the Apharsachites, commanding them to give to the Jews such things as they required. Soon after this, it was finished and dedicated to God (B.C. 515), Ezra v. 6, vi. 6. The Apharsachites have been supposed by some authors to be the same with the Parætaceni of profane geography, who appear to have been cantoned in the N. part of Persia.

APHEK. There appear to have been two famous cities of this name, though some would endeavour to make out four. (1.) One lay towards the N. extremity of Canaan, near the Sidonians and the borders of the Amorites, Josh. xiii. 4., and within the limits of the tribe of Asher, Josh. xix. 30. It was originally one of the royal cities of Canaan, and was taken, and its king smitten by Joshua (xii. 18.), B.C. 1451. It is probably the same with Aphik mentioned Judg. i. 31., as one of the places from which the children of Israel did not drive out the inhabitants of the land. It appears to have preserved some of its original consequence; as it was here that Ben-hadad, king of Syria, after his defeat at Samaria by Ahab (B.C. 901) concentrated his forces the following year, when he was again conquered, and surrendered himself to the king of Israel, 1 Kgs. xx. 26. 30., upon which Ahab made a wicked covenant with Ben-hadad, whom God, in His judgment, had doomed to utter destruction; for this Ahab was accordingly appointed by God to give his life for Ben-hadad's, and the life of his people for that of the Syrians. It is likewise mentioned 2 Kgs. xiii. 17., as the place in which the dying prophet Elisha, having first caused Joash, king of Israel, to shoot an arrow out of the window, declared that he should smite the Syrians until he consumed them. The situation of this Aphek is placed by some near Hippos, to the E. of the Sea of Galilee; by others between the latter place and Damascus; others, again, identify it with an Apheca, still called *Afka*, which lay 100 miles to the N. of the limits of Canaan, near the springs of the R. Adonis, and was noted for its temple to Venus. There are many reasons, however, against these three localities; and that of Josephus is rather to be chosen, who places it in the Great Plain.

APHEK (2.) The other or second Aphek was in the S. part of the country, towards the borders of the Philistines, near Ebenezer. It is sometimes thought to have been one and the same place with that mentioned by Joshua, xv. 53., under the name of Aphekah, as within the limits of the tribe of Judah. It was here that

the Philistines encamped, prior to their victory over the Israelites, B.C. 1141, when the ark of God was taken, and Eli's sons were slain, 1 Sam. iv. 1. Here likewise they gathered together all their armies, when they were going out to battle against Saul in Mt. Gilboa, 1 Sam. xxix. 1., when Saul and his sons were slain; upon which occasion David, who was in the rereward with Achish, being suspected by the other Philistine lords, was dismissed, B.C. 1056. This Aphek is placed by some in the Valley of Jezreel.

APHEKAH, a town within the limits of the tribe of Judah, in the hill-country, Josh. xv. 53. Some make it the same with the second Aphek mentioned above; but the general locality assigned it by Joshua is against this.

APHEZEMA, a government or region originally in the S. part of Samaria, which derived its name, as it is said, from being *taken away* from that country. Some suppose it was the appellation of the country, round that Ephraim mentioned Jo. xi. 54.; or the Ramah of Samuel, 1 Sam. i. 1., vii. 17.; or the Arimathæa of the New Testament; but others refer the district Ramathem to one of the two latter places. It was added to Judæa, together with the two other governments of Lydda and Ramathem, 1 Macc. xi. 34. There were four of these governments in all, 1 Macc. xi. 57., the fourth being Ptolemais, as would appear from 1 Macc. x. 39.

APHIK, a city within the limits of the tribe of Asher, from which the Israelites did not drive out the people of the land, Judg. i. 31. It was probably the same with the first Aphek described above, on the borders of the Sidonians.

APHRAH a place mentioned by the prophet Micah, i. 10., the situation of which is not known; but from the localities mentioned in connection with it, it was probably between the Philistine frontier and Jerusalem. Many suppose it to be merely a prophetic appellative for some well-known town (the word Aphrah signifying *dust*), given in regard to its present and future condition. Others think it an accommodated name for Ophrah, in the tribe of Benjamin, and possibly the same place said by Jerome to be 5 miles E. of Bethel.

APOLLONIA, a city in the S.E. part of Macedonia, in the Chalcidic peninsula, not far from the shores of the Ægean Sea, and on the road between Amphipolis and Thessalonica, which was so called after Apollo, the heathen idol, to whom a beautiful temple was here built. There are sixteen other cities of the same name men-



tioned by profane writers. Through it St. Paul passed in his journey from Philippi to Athens, Acts xvii. 1. It was originally a colony of the Corinthians and Coreyræans. Its modern name is *Laregoli*.

APPII FORUM, now called *Borgo Lungo*, a small town of Italy within the limits of the ancient province of Latium, near the head of that canal which was cut by Augustus to drain the Pontine Marshes, and towards its N. extremity. It was about 35 miles to the S. of the city of Rome, on the Via Appia, which owed its name, as did this little town, to Appius Cæcus, whose statue is said to have been erected there. Appii Forum and The Three Taverns, a few miles to the N. of it, were common resting-places for travellers from Rome to the S. Its water was very bad. It was here that St. Paul, when going as a prisoner to Rome, was met by some of the Christians from Rome, Acts xxviii. 15. The Appian Way, called by way of eminence *Regina Viarum*, was originally carried only as far as Capua, whence it was finally continued to Brundisium, now called *Brindisi*, on the Adriatic Gulf.

AR, now called *Rabba*, the metropolis of the Moabites, Deut. ii. 29., lying to the E. of the *Dead Sea*, about 12 miles from the mouth of the Arnon, on the S. bank of the river, and so, not within the limits of the land of Israel. It is sometimes simply called Ar, as in Deut. ii. 9. 18. 29.; in other places, Ar of Moab, Num. xxi. 28.; Isa. xv. 1.; and again, the Dwelling of Ar, Num. xxi. 15. That it was situated at the confluence of some stream with the R. Arnon, may be gathered from a comparison of Num. xxv. 14, 15.; which latter verse, and Deut. ii. 18., show it to have been a frontier town in this direction. It was anciently given by God to the children of Lot for a possession, Deut. ii. 9.; and therefore, though the Israelites passed through it, or at least through its immediate district, Deut. ii. 18. 29., they were not suffered to distress them, or contend with them in battle. Prior to this, it seems to have been taken and partially or wholly destroyed by the Amorites, Num. xxi. 26—29. For its great wickedness, God threatened it with desolation by the prophet Isaiah, xv. 1.; which was possibly carried into effect when Shalmaneser invaded the kingdom of Israel, and in order to secure everything behind him, possessed himself of all the great Moabitish cities. The chief idol worshipped in Ar, was Chemosh, and hence some have been led to suppose the city itself is mentioned by Jeremiah,

xlvi. 7. 13., when predicting the ruin of Moab. Prophecies to the same effect may likewise be found in Ezek. xxv. 8—11., and Amos ii. 1—3. Eusebius informs us that the idol of this people was called Ariel, and Epiphanius distinguishes the region round Ar by the name of Arielitis; hence it has been thought that Ar itself was also called Ariel, and that the rendering in 1 Chron. xi. 22. should be two men of Ariel-Moab, instead of “two lion-like men of Moab.” The several names of Ar, Arnon, and Ariel, appear to have been closely connected. The later Greeks called the place Areopolis, or the city of Mars, from whom their usual vanity led them to trace the origin of the name; Eusebius informs us it was so called in his time. On ancient coins it seems to be styled Rabbath-monia. Under the Roman domination, it was included in their province of Palæstina Tertia. It is stated by Jerome to have been destroyed by an earthquake when he was young.—Some authors have identified it with Kir-hareseth, and Kir-heres, but apparently without any foundation; others affirm it to have been called Rabbath-Moab; but if it were, this name is nowhere found in Holy Writ.

ARAB, a town belonging to the tribe of Judah, probably in the W. part of the hill-country, Josh. xv. 52.

ARABAH (i. e. *the Plain*), the name of a district and town on the S.E. confines of the tribe of Benjamin, where it bordered upon the tribe of Judah, Josh. xviii. 18. The town appears to have been also called Beth-arabah, and variously assigned to the two tribes of which it was the frontier, Josh. xv. 6. 61., xviii. 22.

ARABATTINE, otherwise Arabatthane, or Arabattan, or Akrabattine, a region on the common borders of Judæa and Idumæa, which derived its name from the mountainous range of Ak-rabbim. It is mentioned 1 Macc. v. 3. as the place where Judas Maccabeus fought against the children of Esau; and is stated by Josephus to have been the scene of some of Simon's military operations, and to have been inhabited in his own time by Edomites or Idumæans. It must not be confounded with another district, of the same name, further N., in the neighbourhood of Sichem, which is also mentioned by Josephus.

ARABIA, an enormous peninsula in the W. part of Asia, bounded on the E. by the Persian Gulf and Babylonia, on the N. by Syria and the Promised Land, on the W. by Egypt and the Red Sea, and on the S. by the Indian Ocean.



It is separated from Egypt and Africa by the narrow *Isthmus of Suez*. It still preserves its old name, though its peninsular shape has led the inhabitants to style it *Geriset-el-Arab*, i. e. *the Island of Arabia*. It is about 1300 miles long from N. to S., and 800 broad from E. to W., and is more than nine times as large as the United Kingdom of *Great Britain and Ireland*. But the name of Arabia was originally applied by the Hebrews only to a small portion of this vast territory, which more immediately joined their own possessions. Indeed, in former times, they seem to have given to the countries afterwards comprehended under this common name, the general appellation of *The East*, or *The East Country*, Gen. xxv. 6.; Isa. xi. 14.; and to have called its inhabitants the *Men of the East* or the *Children of the East*, Judg. vi. 3. 33., vii. 12., viii. 10.; Job i. 3.; Jer. xlix. 28. Arabia is likewise called *Cush* in Scripture, or (as our translators often render the word) *Ethiopia*. Thus in Num. xii. 1., we read of Miriam and Aaron speaking against Moses, because of the Cushite (*Ethiopian*) woman whom he had married. But, as it is evident from Ex. ii. 15—22., that the wife of Moses was a Midianitish woman, and as Midian is known to have been a city and country of Arabia, it would appear that Zipporah was an Arabian, and the word Cushite (*Ethiopia*) in this passage relates to Arabia. The same thing may be noted in regard to Hab. iii. 7., where Cushman and Midian are used as parallel terms, or else as general and particular; Midian being in strictness only one part of the country of Cush. That by Cush in Holy Writ, is often meant Arabia, may be further inferred from Ezek. xxix. 10., where Egypt is threatened to be made desolate "from the Tower of Syene even unto the border of Cush" (*Ethiopia*); i. e. from its S. to its N. extremity. In like manner we read 2 Kgs. xix. 9, that whilst Sennacherib was besieging Libnah, in the tribe of Judah, Tirhakah, king of Cush (*Ethiopia*), was marching with an army against him; and again, 2 Chron. xiv. 9., that Zerah the Cushite (*Ethiopian*) came with a mighty host against Asa, king of Judah. Now in both these latter places, the African Cush cannot be tolerably understood, as it lies at too great a distance from Judea, and had Egypt between it. In the book of Esther, i. 1., we read that the dominions of Ahasuerus extended from India even unto Cush (*Ethiopia*), i. e. Arabia.

The origin of the name Arabia is a much-disputed matter. Its most probable derivation seems to be from its inhabitants having been

*a mingled people* ("the mingled people that dwell in the desert," Jer. xxv. 20. 24., 1. 37.; Ezek. xxx. 5.), composed of several stocks, as the Ishmaelites, Midianites, Moabites, Ammonites, Amalekites, &c.: the word Arab denoting, in the Hebrew language, to *mix* or *mingle*. Other authors derive it from its *Western* situation in regard to the R. Euphrates; and others again from its being generally *plain* or *desert*; both which appellations they deduce from the root Arab. There are some, likewise, who think it obtained its name from Jarab, the son of Joktan or Kathan.

The earliest inhabitants of Arabia seem to have been descendants of Ham. In the patriarchal times we find in portions of Arabia immediately adjoining the Promised Land, the Horites, Maonites, Kenites, Kenizzites, Emims, Rephaims, Kadmonites, Amorites, Zuzims, Zamzummims, &c.; but the rest of the peninsula seems to have been occupied by the posterity of Cush, the son of Ham, whose descendants were Seba, Havilah, Sabtah, Raamah, Sabtechah, Sheba, and Dedan, Gen. x. 7.; 1 Chron. i. 9. The Arabs of the second race are commonly thought to have derived their origin from Joktan and Ishmael, and some of the modern *Arabs* still affect to preserve this distinction as to their origin: the descendants of Joktan, who consider themselves the aboriginal inhabitants, being styled *pure Arabs*, and the descendants of Ishmael *naturalized Arabs*. Joktan and Uz (descended from Aram and Arphaxad, the sons of Shem) established themselves with their children in various parts of Arabia; Uz in the N. on the confines of Syria; and Joktan in the S. on the shores of the Indian Ocean, where one of his posterity, Hazarnaveth seems to have given rise to the Adramitæ of profane authors and *Hadramant* of our own times. On the other hand, Ishmael, the son of Abraham and Hagar, came with his offspring and settled amongst the earlier tribes. His sons, the founders of twelve nations, were Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah, Gen. xxv. 12—16.; 1 Chron. i. 29—31. Besides these, there were the sons of Abraham, by Keturah; the Edomites; the Moabites and Ammonites, the descendants of Lot; and others; who dwelled in the same country, and either mixed with or drove out the old inhabitants. They appear generally to have lived a roving and pastoral life, without any settled habitations, at any rate until a late period, and then only in particular portions of the country. Hence the many allu-

sions in Scripture to their tents and migrations, Isa. xiii. 20., xxi. 13.; Jer. iii. 2., xlix. 29.; So. of Sol. i. 5. Their amazing multitude and predatory disposition have undeniably fulfilled the promises made to Hagar that her seed should not be numbered for multitude; and that her son should be a wild man, whose hand should be against every man, and every man's hand against him, Gen. xvi. 10—12. They made war more like robbers than soldiers, a disposition which was rather nourished by their living at liberty in the deserts, never troubling themselves with agriculture, and seeking riches only in their flocks and herds. They were, on the whole, a very powerful nation, and considerable cultivators of some kinds of learning which led them to value themselves on their wisdom. The Sabeans who took away Job's cattle and slew his servants, are commonly supposed to have been Arabians, Job i. 15.; indeed, it would appear that the term Sabeans is sometimes applied as a general name to all the inhabitants of this vast peninsula.

The first mention of Arabia under this appellation, which is met with in Holy Writ is in the description of Solomon's wealth 1 Kgs. x. 15.; 2 Chron. ix. 14.; where it is said that he received much gold from the kings of Arabia. The queen of Sheba, here mentioned in the context, is thought to have come from the S. part of the peninsula. The gifts she brought to the king of Israel were such as were produced in Arabia, certain portions of which were peculiarly rich in those and similar commodities, Ezek. xxvii. 20—24., as appears also from abundant testimony in the profane authors. During the prosperous reign of Jehoshaphat, when the fear of the Lord fell upon all the kingdoms round about Judah, the Arabians brought him as a present 7700 rams, and 7700 he-goats, 2 Chron. xvii. 11. But in the days of his son Jehoram, God stirred up against this wicked king the Arabians that were near the Ethiopians (probably the very same that had paid tribute to his father), and they, in conjunction with the Philistines, came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, 2 Chron. xxi. 16, 17., xxii. 1. But in the days of Uzziah, the predatory spirit of the Arabians was repressed, God being graciously pleased to help him against such of them as dwelt in Gur-Baal, 2 Chron. xxvi. 7. In due time, the prophets were commissioned by the Almighty to predict calamities upon them, as

well as upon his other enemies. Hence Isaiah, xxi. 13—17., denounces war against Arabia and Kedar; and Jeremiah, xxv. 20. 24., xlix. 28, 29., reiterates the same awful threatenings.

After the captivity we find the same enmity exercised by the Arabians towards the Jews, when re-building their city and temple under Nehemiah and Zerubbabel; and Geshem, one of their chiefs, is mentioned by name, as combining with the Ammonites, Horonites, and Ashdodites, to hinder the work, Neh. ii. 19., iv. 7., vi. 1.

Arabia is likewise mentioned in the conquests of Holofernes, Jud. ii. 25., who ravaged Media and many of the neighbouring regions. About this time also, we find Arabians serving in the army of Judas Maccabæus for hire, 1 Macc. v. 39.; and more or less on friendly terms with the Syrian monarchs, according to their varying interests. Thus Alexander having fled into Arabia from Ptolemy, Zabdiel the Arabian took off his head and sent it to the latter king, 1 Macc. xi. 16, 17., whilst another Arabian chief brought up the young son of Alexander, 1 Macc. xi. 39. But their general disposition was against the Jews, as may be gathered from Jonathan attacking a tribe of them, called Zabadeans, 1 Macc. xii. 31.; and a large body of them falling upon Judas Maccabæus, and when they were beaten, suing for peace, 2 Macc. xii. 10, 11. See also 2 Macc. v. 8.

The Arabians are continually spoken of in Holy Writ under the names of several of their tribes, which appear sometimes to be used in an extended sense, as well as in their own proper meaning. And again, on the other hand, the name seems to be occasionally employed in a lax way, when only some of its component tribes are meant. In the profane authors, as well as in our own times, we find Arabia divided into three large provinces; Arabia Petræa, or *the Rocky Arabia*, which was the N.W. portion of the country, and touched upon Egypt, the Promised Land, and Syria; Arabia Felix, or *the Happy Arabia* (so called from the excellency of its productions), which was the S.W. part of the peninsula, bounded by the Arabian Gulf and the Indian Ocean; and Arabia Deserta, or *the Barren Arabia*, which was the E. part of the country, and obtained its name from its excessive sterility. It was the first of these divisions to which in Scripture the name of Arabia was chiefly applied; and hence we find St. Paul speaking of its two extremities under the one commonly received name. When alluding to his conversion, he informs the Galatians, i. 17., that he went from Damascus into Arabia, and

then returned again to Damascus, in which passage he refers to the N. extremity of Arabia Petraea. But when he remarks, Gal. iv. 25., that Mt. Sinai is in Arabia, he speaks of the S. part of the same province of Arabia Petraea.

The name of Arabia is often used by the early ecclesiastical writers to denote the trans-Jordanic part of the Promised Land, a custom which probably obtained from their being used in a more especial manner to apply the name to that portion of the peninsula bordering upon Canaan. In the same manner, and apparently for the same reason, Idumaea is occasionally called Arabia, as also a large tract of what the Romans named Palæstina Tertia.

ARABIANS. *See above.* The gospel was in a very early age propagated amongst the Arabians. We read of some so called who were present on the day of Pentecost, Acts ii. 11.; and history has handed down the account of some bishops and martyrs of Arabia. There were many Arab tribes converted to Christianity, and many churches built prior to the fifth century; but the Nestorian heresy seems eventually to have spread widely amongst them. It afterwards became the cradle of the Mahometan imposture, which after a time the Arabs were not only themselves led or compelled by fire and sword to adopt, but they carried it by force of war into some of the finest and most civilised countries of the earth; so that the creed of the false prophet is now not only the general creed of all Arabia, but of hundreds of millions of our fellow-men.

ARABIANS, VALLEY OF THE, the marginal reading at Isa. xv. 7. for what in the text is called the Brook of the Willows. It is spoken of by the prophet, when predicting the desolation of Moab, and probably refers to some of the streams in the district of Hauran, such as the *Ras-el-Beder*; or it may be the name of some tributary of the R. Arnon. *See ARNON.*

ARAD, a royal city of the Canaanites, whose king was smitten by Joshua, and his country given for a possession to the Israelites, Josh. xii. 14. Eusebius informs us it was 20 miles from Hebron, and 4 from the Desert of Kadesh; which description places it in the S. part of the possessions of the tribe of Judah. There appears to have been also a district of the same name; for we read Judg. i. 16., that the part of the Wilderness of Judah was in Arad to which the Kenites retired from the City of Palm Trees. Arad is supposed to have received its name from that King Arad the Canaanite, who fought

against Israel whilst wandering in the desert, and took some of them prisoners (B.C. 1452) during their encampment in the neighbourhood of Mt. Hor. But after that Israel had vowed a vow unto the Lord to destroy his cities utterly, if the Lord would indeed deliver Arad into their hands, God hearkened to their voice and gave him into their hands, and they utterly destroyed his people and their cities, calling the place Hormah, i.e. *Utter Destruction*, Num. xxi. 1-3., xxxiii. 40.

ARAD, otherwise

ARADUS, the name of an island and city in Phœnice, of which it was originally one of the three principal places. The island was only 7 furlongs in circuit, and 20 distant from the shore of the Mediterranean Sea. It is thought to have derived its name from the Arvadites, who were the descendants of Canaan, Gen. x. 18.; 1 Chron. i. 16.; and appears to be the same place called Arvad by the prophet Ezekiel, xxviii. 8. 11., who speaks of them as great mariners, a character attributed to them by the profane historians. It had a monarchy of its own, and possessed an extensive commerce, especially after the downfall of Tyre and Sidon. Strabo represents the people as colonists from Sidon, and says that some of its buildings were even more lofty than those of Rome. Aradus is the Greek name of Arvad, and is thus given 1 Macc. xv. 23., where it is mentioned as one of the places to which the Romans wrote in behalf of the Jews. It is now called *Ruad*, and lies a few miles above the mouth of the river anciently named Eleutherus, and about 20 N. of the modern town *Tripoli*. Nearly opposite to it, on the mainland, was a town called Antarakus, now *Tortosa*.

ARAH, CHILDREN OF, Ezra ii. 5.; Neh. vii. 10.; the name of a tribe or family that returned from the Babylonian captivity after the edict of Cyrus. Whether so called from some city in Canaan which they had previously inhabited, or from their ancestor (*cf.* 1 Chron. vii. 39.), is not known.

ARAM, the name given to that part of W. Asia, which fell to the lot of Aram, the youngest son of Shem, after whom, probably, it was thus called, Gen. x. 22, 23. It contained the whole country lying between Mt. Taurus and Mt. Ararat on the N., and Arabia on the S., extending from the R. Tigris to the Mediterranean Sea. It included not only Syria properly so called (i.e. excluding Palestine and Phœnicia, which fell to the lot of Canaan), but also the

countries known by us as Mesopotamia and Armenia, which latter is thought to have received its name from Aram. MESOPOTAMIA was so denominated by the Greeks from its lying *between the rivers* Euphrates and Tigris, which was also the reason why the Hebrews called it ARAM-NAHARAIM, i. e. *Aram of or between the two rivers*, Judg. iii. 8. marg.; Ps. lx. title; but in our version of the Bible this region is usually called by the Greek name Mesopotamia, Gen. xxiv. 10.; Deut. xxiii. 4.; Judg. iii. 8. 10.; 1 Chron. xix. 6.; Acts ii. 9., vii. 2.; though Aram or Aram-Naharaim may be occasionally found in the margin. The N. part of this region being much more fruitful than that S. of it, was called Padan, Gen. xlviii. 7., or PADAN-ARAM, Gen. xxv. 20., xxviii. 2. 5, 6, 7., xxxi. 18., xxxiii. 18., xxxv. 9. 26., xlv. 15.; that is to say, *fruitful or cultivated Aram*, which is also the signification of SEDAN-ARAM, by which the same region is distinguished in Hos. xii. 12., though rendered in our translation the Country of Syria.

The Hebrew word Aram is frequently rendered Syria in our translation, but it must not be therefore thought, that the names are equivalent, though, by some ancient authors, the word Syria is frequently used to denote not only Syria Proper but Mesopotamia also. Hence Jacob, who in the Hebrew is called an Aramite, is in our version said to be a Syrian, Deut. xxvi. 5., either as being descended from the Syrians of Mesopotamia, or else as having dwelled many years in the country of Syria Proper; and hence also he is said, Hos. xii. 12., to have fled into the country of Syria, and there for a wife kept sheep, which we know was in Mesopotamia. Besides the regions of Padan-Aram and Sedan-Aram on the further side of the Euphrates, there were many portions of Aram to the W. of the river which seem to have been for a long time governed in a manner independent of each other. Ex. gra., Syria of Damascus, 2 Sam. viii. 6.; 1 Chron. xviii. 6.; Isa. vii. 8., xvii. 3.; Amos i. 5.—Syria-Maachah, 2 Sam. x. 6. 8.; 1 Chron. xix. 6.—Geshur in Syria, 2 Sam. xv. 8.—Syria of Beth-rehob, 2 Sam. x. 6.—Syria of Zoba, 2 Sam. viii. 3., x. 6. 8.—and Syria of Ishtob, 2 Sam. x. 8.

The inhabitants of Syria and Mesopotamia are commonly called Aramites in the original, but Syrians in our version. From the Hebrew name Aram the ancient Greeks seem to have distinguished its inhabitants by the appellation Aramæi or Arimeî, which are met with in Homer

and Hesiod. The name Syria is of much later date, derived, as some think, from Tzor or Sor, i. e. Tyre; though others think it is merely an abbreviation of Assyria, handed down to us by the Greeks, who at an early period frequented the coasts. The prophet Amos, ix. 7., seems to say that the Aramites were originally settled in the country of Kir (on the borders of the R. Cyrus in the ancient province Iberia, or else in that region now called *Kurdistan* on the bounds of Persia); and that God brought them thence, as He did the Hebrews out of Egypt; but the date of this migration is not known. The Aramites were constantly at war with the Jews, with varying success. The most powerful of their tribes in the time of Saul and David, appears to have been that of Aram-Zobah, called 2 Sam. x. 6. 8. the Syrians of Zoba, and Aram-Naharaim, whom David subdued and obliged to pay tribute, 2 Sam. viii. 3. 13., upon which occasion he is thought to have written Ps. lx. Solomon preserved the same authority over these ambitious neighbours, although the kingdom of Damascus then became the conspicuous power, Isa. vii. 8., and the Aramites for some time lived on friendly terms with the Jews. After the separation of the kingdoms of Judah and Israel, the Aramites do not seem to have been generally subject to the latter power, 1 Kgs. xv. 18—20.; 2 Kgs. vi. 8—23., xiii. 22., &c.; unless, perhaps, under Jeroboam II., who restored the kingdom of Israel to its ancient limits, 2 Kgs. xiv. 25. At last they became subject to the Chaldees and Persians, until after the death of Alexander the Great they were ruled by the Seleucidæ. The Aramites were idolaters, Josh. xxiv. 2.; Judg. x. 6.; 2 Chron. xxviii. 23. It was from Aram that Balak, king of Moab, fetched the prophet Balaam, Num. xxiii. 7. Their language was different from that of the Jews, to whom it was unintelligible, though apparently used by the Assyrians, 2 Kgs. xviii. 26.; Isa. xxxvi. 11.; Ezra iv. 7. See SYRIA and ARMENIA.

ARAM, a town or district mentioned 1 Chron. ii. 23. as once belonging to the sons of Machir, the father of Gilead. It was taken by Jair with many others. It may have been merely a settlement or portion of one of the minor divisions of Aram on the borders of Gilead, as Machir's mother was an Aramitess, 1 Chron. vii. 14.

ARAMITESS, 1 Chron. vii. 14.; and

ARAMITE, Deut. xxvi. 5. &c. (in our version

and the Syrian), the names commonly applied in the Bible to the inhabitants of Aram; which see.

ARANIAH, THRESHING-FLOOR OF, marg. 2 Sam. xxiv. 18. See ARAUNAH.

ARARAT, MOUNTAINS OF. Here the ark rested after the waters of the Flood had abated, Gen. viii. 4. They are conjectured to have been so called, from the country in which they were situated; and from their relative situation in regard to the locality where the Ark is supposed to have been built, as well as from the concurrent testimony of the Septuagint, Josephus, and prevailing tradition, they are identified by most travellers and writers with two lofty peaks, styled the *Great* and the *Little Ararat*, which overhang the R. Araxes at the N. extremity of the modern kingdom of *Persia*, about 12 leagues S. of the city *Erivan*. They rise from a vast plain, not like peaks of a high chain, but as it were apart and alone, from the smaller elevations by which they are surrounded; the greater Ararat to the height of 17,000, and the lesser 13,000 feet above the level of the sea, their summits being always covered with snow. The Turks call the higher mountain *Agri Dag*, and sometimes *Par-mak-Dag*, because of its straightness resembling a finger; the modern *Armenians* name it *Massis* or the Mother of the World, and sometimes *Mere-soussar*, because the ark stopped there; and the *Persians* call it *Kuhi-Nuach*, i.e. the Mountain of Noah, but all the surrounding people venerate it as the resting-place of the ark which saved Noah and his family from perishing by the waters. It is visible 10 days' journey off, or more than 200 miles, and when the *Armenians* first see it, they are said to kiss the ground, repeating certain prayers and making the sign of the cross. Their summits were long declared to be inaccessible, but that of the greater mountain has latterly been ascended, and found to be a convex platform about 220 feet in diameter.—Others, however, identify Mt. Ararat with one of the summits of the ridge called in profane authors the *Carduchian* or *Gordian Mountains*, now *Jeudi*, to the S.W. of *Lake Van*, and nearer the R. *Tigris*, but also in *Armenia*. The *Chaldean* and *Syrian* translators render the above passage in *Genesis*, "Mountains of the Kurds;" which, together with a tradition in the neighbourhood, and the name of an adjoining village *Karje Tamanim*, or Village of the Eight (i.e. those saved with Noah), has led to the supposition that the Ark rested here. Others again, more improbably still, fix upon Mt. *Caucasus* as the place; and the *Samaritan* translation iden-

tifies it with one of the mountain peaks in the island of *Ceylon*.

ARARAT, the ancient name of an extensive country in Asia, lying generally between the Black and Caspian Seas, between *Assyria* and *Persia* on the S. and *Cappadocia* and *Sarmatia* on the N. It is for the most part an elevated country containing the sources of the R. *Euphrates*, *Tigris*, *Araxes*, and *Cyrus*. It was divided into fifteen or twenty provinces, of which one called *Ararat* seems to have been the chief. The name occurs three times in the Bible, 2 Kgs. xix. 37.; *Isa.* xxxvii. 38.; where it is called the land of *Ararat* (in our version the land of *Armenia*), and is mentioned as the place into which *Sennacherib's* sons fled after the murder of their father; and *Jer.* li. 27., where it is styled a kingdom, and mentioned in conjunction with the kingdoms of *Minni* and *Aschenaz*, from all three of which God would stir up an enemy to bring severe judgments upon *Babylon* in revenge of *Israel*. According to *Armenian* tradition their political existence commenced about 2000 B.C., and continued until about the middle of the 11th century. *Jerome* describes *Ararat* as an extensive and very fertile country at the foot of Mt. *Taurus*, watered by the R. *Araxes*.

ARARATH, MOUNTAINS OF, *Tobit* i. 21. See foregoing.

ARAUNAH, THE THRESHING-FLOOR OF, 2 Sam. xxiv. 18.; otherwise,

ARANIAH, and 1 Chron. xxi. 15. 18. 28.; 2 Chron. iii. 1. ORNAN (where *Araun* is read in the margin) was upon Mt. *Moriah* in *Jebus* or *Jerusalem*, where the Temple was afterwards built. It was bought by *David*, there to build an altar to the Lord, in order to turn away His wrath on the occasion of that plague which followed his numbering of the people. In the book of *Samuel* we read that *David* bought the threshing-floor and the oxen of *Araunah* for 50 shekels of silver; whilst in the book of *Chronicles* it is written that he paid him 600 shekels of gold. This difference is usually reconciled by the supposition, that the former sum referred only to the purchase of the mere piece of ground which formed the threshing-floor; the latter to all the ground about it (whereon the courts of the Temple were afterwards built), if not to the whole Mount of *Moriah*, which *Araunah*, as the prince of those *Jebusites* who had been spared by *Israel*, may perhaps have sold in their common name. See JEBUSITES and MORIAH.

ARBA, CITY OF, Josh. xv. 13.; xxi. 11., or

ARBAH, CITY OF, Gen. xxxv. 27., or Kirjath-Arba, the old name of Hebron, or Mamre, and so called from Arba, who was a great man among the Anakims, Josh. xiv. 15. It was here that Abraham and Isaac sojourned, and here Jacob came to his father after his return to Canaan. It was taken by the Israelites under Joshua, who gave it to the tribe of Judah, and transferred the property of it to Caleb, Josh. xv. 13., by whom the children of Anak were driven out. It was eventually assigned, with its suburbs, to the sons of Aaron, and constituted one of the Cities of Refuge; its fields and villages being still reserved to Caleb, Josh. xxi. 10—13. The rabbins, imitating the vanity of the old Greeks, have a puerile tradition, that Hebron was called Arba (i. e. *Four*) from the *four* most illustrious patriarchs Adam, Abraham, Isaac, and Jacob, having been buried there; or, if this should be objected to, because the *four* most celebrated matrons of antiquity, Eve, Sarah, Rebecca, and Leah, were there interred.

ARBATHITE, 2 Sam. xxiii. 31.; 1 Chron. xi. 32., probably a native of Arba. It is mentioned as the title of Abi-albon (or Abiel), one of David's mighty men; perhaps the same as Arbite.

ARBATTIS, a district or town of Galilee, or near it, which was conquered, and the inhabitants of which were destroyed, by Simon Macabæus, 1 Macc. v. 23.

ARBELA, the name of a country or district in Galgala or Galilee, where, after the defeat of Nicanor and his host, Bacchides and Alcimus came and pitched their tents before Masaloth, which they took, and slew much people, 1 Macc. ix. 2. Some have supposed this district of Arbela was round Beth-Arbel, Hos. x. 14., which was spoiled by Shalman in battle. Masaloth is identified by some with Misheal, in the tribe of Asher, Josh. xix. 26. Josephus speaks of a town of Arbela in Galilee, not far from Sepphoris, near Gennesareth and the Jordan, which was fortified by him, and the caves round which were infested by robbers. Eusebius and Jerome describe an Arbela in the Great Plain, about 9 miles from Legio, and so, in this neighbourhood; and Eusebius mentions another Arbela, beyond Jordan, belonging to Pella.

ARBITE, 2 Sam. xxiii. 35., the distinguishing name given to Paarai, one of David's valiant men.

ARBONAI, THE RIVER, mentioned Judith ii. 24. Holofernes after he had crossed the

Euphrates and gone through Mesopotamia, destroyed all the high cities that were on the banks of this river, till you come to the sea. It may, perhaps, be the same with the R. Chaboras, now *Khabour*, a tributary of the Euphrates.

ARCHEVITES, one of the Samaritan tribes or societies, brought with others from Assyria by Asnapper, and placed in part of the country formerly occupied by the Ten Tribes. Under the conduct of Rehun and Shimshai, they did all that they could to hinder the building of the second temple, but they were eventually foiled in their malicious purpose, Ezra iv. 9.

ARCHI, whether a district or a town is not known. It was between Bethel and Ataroth, forming part of the limits of the lot of the children of Joseph, probably on the frontiers of Ephraim and Benjamin, Josh. xvi. 2. Some write the name Archi-ataroth.

ARCHITE, the appellation so constantly given to Hushai, David's friend, 2 Sam. xv. 32., xvi. 16., xvii. 5. 14.; 1 Chron. xxvii. 33. Why, is not known. *See* ARCHI.

ARDITES, a family of the tribe of Benjamin, so named from Ard, the son of Bela, the son of Benjamin, Gen. xlv. 21., called Addar (marg. Ard), 1 Chron. viii. 3. The Ardites are mentioned Num. xxvi. 40. in the catalogue of the sum of all Israel which Moses took in the Plains of Moab.

ARELITES, a family of the children of Gad, so called from their progenitor Areli, numbered in the Plains of Moab, Num. xxvi. 17.

AREOPAGITE, Acts xvii. 34. *See* AREOPAGUS.

AREOPAGUS, or the *Hill of Mars*, not far from the Acropolis or citadel of Athens, in Greece. It received its name, according to profane tradition, from Mars having been the first tried there, for the murder of a son of Neptune; and is said to have been originally instituted as a judicial court by Cærops, who founded Athens, B.C. 1556. It was an open space with an altar dedicated to Minerva Area, and two rude seats of stone for the defendant and his accuser. The judges, called Areopagites, consisted of from thirty to fifty, and were professed to be chosen from among the most worthy and religious of the Athenians, and from such Archons (or *chief magistrates*) as had discharged their duty with care and faithfulness. Their jurisdiction appears to have been partly of a judicial, and partly of a censorial nature; and their authority exceeded in some cases even

that of the popular assembly. They took cognizance of murder, impiety, immoral behaviour, and idleness, which they deemed the cause of all vice; had the management of the public treasury, and the liberty of rewarding the virtuous; and by their authority all parents were compelled to educate their children in a manner suitable to their condition in society. They heard causes and passed sentence in the night, that they might not be prejudiced by seeing either plaintiff or defendant: hence, their decisions were accounted just and impartial, and were always deemed inviolable. But their consequence and power began to lessen shortly after they refused to admit Pericles among them; and in proportion as the morals of the Athenians became gradually corrupted, the Areopagus ceased to be conspicuous for its virtue and justice. —Before this tribunal, which decided all causes relating to their false gods, St. Paul was brought as the setter forth of new deities. He had been preaching in their city against the plurality of gods, and declaring that he came to reveal to them that God whom they ignorantly worshipped as well as proclaiming the doctrine of the resurrection, Acts xvii. 19. 22. 34. Here, upon this commanding eminence overlooking the whole city, surrounded by the splendid monuments of pagan pomp and superstition, the disciples of Socrates and Plato, the dogmatists of the Porch, and the sceptics of the Academy, were addressed by a poor and lowly man, rude in speech, without the enticing words of man's wisdom, upon the most important concerns which could employ their attention; and though some mocked and others put the matter aside to a more convenient season, yet certain men clave unto Paul, amongst whom was one of the Areopagites themselves, named Dionysius. Whether owing to the prevalence of the Roman power or not, the zeal of this great Apostle of the Gentiles seems upon this occasion to have set at defiance one peculiar privilege of the Areopagus (whether he pleaded his cause before the judges or not), viz. that of inflicting extreme and exemplary punishment upon any who set at nought the gods of Greece.

ARGOB, a region or country beyond Jordan, in Bashan, which was called the land of the giants. It was formerly a part of the kingdom of Og, from whom it was taken by Moses, and was given to the half tribe of Manasseh, Num. xxxii. 41.; Deut. iii. 4. 13, 14.; Josh. xiii. 30. It contained three-score great cities, with walls and brazen bars, which Jair, the son of Manasseh, took, and called them after his own name,

Bashan-havoth-jair. It afterwards formed the district of the son of Geber, one of Solomon's twelve officers over all Israel, who provided victuals for the king and his household, 1 Kgs. iv. 13. It was very fertile, particularly in olives; and, like the rest of Bashan, was famed for its oaks and herds. Some have supposed that Argob and Bashan were equivalent names for the same country, and others that they were quite distinct; but on comparing the foregoing references it would appear, that Argob is spoken of as only a part of Bashan, and was given to Jair, whilst Gilead was given to Machir. These two, therefore, seem to have made up the kingdom of Bashan; Gilead lying round Mt. Gilead, and Argob being to the N. of it, towards the Sea of Galilee and the upper course of the R. Jordan.—In this district there seems to have been a city of the same name, Argob, which, according to Eusebius, was 15 miles W. of Gerasa, and which is supposed to be the same with what Josephus calls Ragab or Ragabah. The Argob mentioned 2 Kgs. xv. 25., in the account of the murder of Pekahiah, king of Israel, by Pekah, his captain and successor, is supposed by some not to be a man's name, but the name of a town in Samaria—if not the Argob mentioned above. But this is very doubtful.

ARIEL, a name applied by the prophet Isaiah, xxix 1, 2. 7., to the city where David dwelt, i.e. the city of Jerusalem (2 Sam. v. 9.), when predicting the heavy judgment of God upon it, and the insatiability of the enemies He would bring upon it for the senselessness and deep hypocrisy of the Jews. The appellation signifies the *lion of God*, and is supposed by some to point at the heroic spirit of the population, Gen. xlix. 9., or their self-destruction by seditions and factions when shut up and besieged. Others, however, think the name signifies the *fire or fire-hearth of God*, and refer it to the altar of burnt-offerings in the Temple of Jerusalem, or the sacred fire upon it; whence, by extension, the Temple and Jerusalem itself are signified. *Comp.* Isa. xxix. 1. with Ezek. xliii. 15., *margin*.

ARIMATHÆA, a city of the Jews, Luke xxiii. 51., from which Joseph, the rich and honourable counsellor, who was a secret disciple of Jesus Christ, derived his name, Matt. xxvii. 57.; Mk. xv. 43.; Jo. xix. 38. This good man went boldly to Pilate, and having begged the Blessed Redeemer's body from the Roman governor, he buried it in his own new sepulchre that was hewn in stone, wherein never man



before was laid. The situation of Arimathæa is not known with any certainty. Some identify it with one of the cities named Rama; which see. But there seems objection to these localities for the position of Arimathæa. Eusebius and Jerome appear to fix it between Lydda and Joppa, and so, far away from the above places. Josephus calls it Ramathem and Ramatha, which may have lead Eusebius and others to confound it with Ramah. Indeed, there may have been another Ramah in this direction, from which name, with the article prefixed, Haramathaim, the form Arimathæa would be readily derived. The common situation now assigned for Arimathæa is *Ramlah*, a small town of comparatively modern foundation, a few miles S.W. of Lydda, and S.E. of Joppa, on the road to Jerusalem. It and Lydda are said to have been the first two towns which were taken by the Crusaders.

ARIOCH, PLAIN OF, Judith i. 6., whence came some of those who assembled at the contest between Arphaxad, who reigned over the Medes in Ecbatane, and Nabuchodonosor, king of the Assyrians. Modern travellers have supposed its site to have been the great plains S. of Hara, and between the R. Mendeli and the mountains which form the W. boundary of Media.

ARKITE or ARCHITE, the name of one of the eleven families of Canaan, the son of Ham, who composed the one general nation of the Canaanites, Gen. x. 17.; 1 Chron. i. 15. They appear to have settled towards the N. of Syria, between Lebanon and the Mediterranean, a few miles to the N. of the modern *Tripoli*. Ptolemy and Pliny mention a town called Arca on this coast, which may perhaps have derived its name from the Arkites, and is now called *Marakiah*.

It was the reputed birth-place of Alexander Severus, and was hence called Arca Cesaria, or, according to others, Cæsaria Libani. It is also mentioned by Josephus and Jerome as being only a few miles distant from Antaradus.

ARMAGEDDON, a place so called in the Hebrew tongue, and mentioned Rev. xvi. 16. Here when the sixth angel has poured out his vial upon the R. Euphrates, and the way of the Kings of the East has been prepared, God will gather together his enemies for destruction. The name, literally taken, signifies the *Mountain of Megiddo*, and hence some critics think that the old Megiddo is alluded to as the scene of the great slaughter; for here, by the waters of Megiddo, Sisera, with his great army, was conquered

by Barak, Judg. v. 19.; and here also Josiah, king of Judah, was killed by Pharaoh Nechoh, king of Egypt, 2 Kgs. xxiii. 29. See MEGIDDO.

ARMENIA, THE COUNTRY OF, is nowhere mentioned in the original language of the Bible under this name. Where it occurs in our version, 2 Kgs. xix. 37., Isa. xxxvii. 38., as the place whither Sennacherib's sons fled after the murder of their father, it is Ararat in the Hebrew. See ARARAT. It must not, therefore, be confounded with those regions which, in later times and by the profane authors, as well as by Josephus, Eusebius, and Jerome, are described as Armenia. Care should be also taken to distinguish it from Aramæa, or Aram, for which it is sometimes mistaken. See ARAM. Under the general name of Armenia was comprehended a large tract of country lying between the Black and Caspian Seas, to the S. of Mt. Caucasus and reaching to Assyria and Media. It was in general very elevated land, containing the sources of the four famous rivers Euphrates, Tigris, Araxes, and Cyrus; and is now, speaking generally, known by the modern names of *Armenia*, *Kourdistan*, and *Diarbekir*, in Asiatic *Turkey*, and *Azerbaijan*, the N.W. province of *Persia*. The ancients divided Armenia into the Greater and the Less, the R. Euphrates forming the boundary between them, and often described the Greater alone when they spoke of Armenia.

Armenia is supposed by some to have obtained its name from Aram, the son of Shem, the father of the Aramæan or Syrian race. Others derive it from the Hebrew word Har-mini (*the Mountain of Mini*), the name of a country in this neighbourhood mentioned by Jeremiah, li. 27., between Ararat and Aschchenaz, from which God threatened to stir up enemies against Babylon. See MINNI. But the Greeks in their mythological fancies drew its origin from Armenus, a Thessalian, and one of the Argonauts. The Armenians appear in the earliest times to have been successively conquered by the Assyrians, the Medes, and the Persians, and afterwards to have submitted to Alexander without the least resistance. Upon the death of this monarch their country fell into the hands of the Seleucidæ, who maintained possession of it till the defeat of Antiochus the Great by the Romans, when it often became the cause of fierce contests between the latter people and the Parthians.

ARMOURY, THE, a building in Jerusalem mentioned in Neh. iii. 19., in the account of the re-building the wall of the city after the return from the Babylonish captivity. There seems to have been a way down from it to the suburbs, at



a spot called the Turning of the Wall. It has been thought that this Armoury may have been the ruins of the old building referred to in the So. of Sol. iv. 4, where some such edifice is called the Tower of David, where there hung a thousand bucklers; or again, that mentioned as the House of the Forest of Lebanon, where Solomon put 200 golden targets and 300 golden shields, 2 Chron. ix. 16. But the Armoury may have been a very different building from these places of magnificent ornament; for, from the frequent mention of store-cities and store-houses, it would appear that the kings of Judah laid up large quantities of arms for the purposes of war.

ARNON, THE R., or the BROOKS OF ARNON, a stream on the other side Jordan, now called *Wadi Murejib*, which rises in the Wilderness of Arabia, from the heights adjacent to Gilead and Abarim, and after a semicircular S. W. course of about 70 miles, empties itself into the N. part of the Dead Sea. It formed the original boundary between the Ammonites and the Moabites; but after the former were driven E. by the incursions of the Amorites, it became the line of demarcation between these and the Moabites, Num. xxi. 13. 15.; Josh. xii. 2. 26.; Judg. xi. 13. 18. 22.; and eventually, upon the conquest of the trans-Jordanic territory by the Israelites, it formed the common frontier of the Moabites and the tribe of Reuben, Deut. iii. 12. 16.; Josh. xiii. 9. 16.; Judg. xi. 26.; 2 Kgs. x. 33.; Jer. xlviii. 20. Hence it is called Num. xxi. 15., the Stream of the Brooks of Arnon, that goeth down to the dwelling of Ar, and lieth upon the border of Moab. The whole land of the Amorite kings Sihon and Og, is frequently spoken of as lying between the R. Arnon and Mt. Hermon; Mt. Gilead and the R. Jabbok dividing the two, and then separating them from the Ammonites, Num. xxi. 24.; Deut. ii. 36., iii. 8., iv. 48.; Josh. xii. 1. The Israelites under Moses crossed the R. Arnon, probably at the Fords of Arnon, Isa. xvi. 2., near Dibon-Gad, Num. xxi. 14. 30., xxxiii. 45.; Deut. ii. 24. It was upon the borders of this river that Balak met Balaam, Num. xxii. 36.; and in its neighbourhood the great battle was fought between the Amorites and Israel, Num. xxi. 24. 28. The banks of the river are in some places very precipitous; and hence some of the summits appear to be called the high places of Arnon, Num. xxi. 28. The river itself varies of course with the season, so as to be fordable in some places, which are referred to by Isaiah, xvi. 2., when exhorting the Moabites to obedience, as the Fords of Arnon.—The Arnon

is thought by some to have been called the River of Gad, or the Valley of Gad, from its springs being in or near the territory of this tribe, 2 Sam. xxiv. 5.; 2 Kgs. x. 33.; but others identify the latter with a branch of the Jabbok, which is the chief river of Gad. The Arnon is also identified by many with the Waters of Dimon, Isa. xv. 9., or Dibon. It is further supposed by others to be the same with the *Valley of the Arabians*, or *Brook of the Willows*, Isa. xv. 7.; but this seems rather to be one of the Arabian mountain torrents in the *Haouran*, or else the R. Euphrates itself near Babylon, the banks of which were planted with willows, Ps. cxxxvii. 1.

ARNON, THE FORDS OF, Isa. xvi. 2., probably the chief crossing-place of the R. Arnon, on the high road leading from Arabia Petraea into Gilead and Bashan. Here the Prophet Isaiah foretold, that the Moabites should be found in confusion and dismay within three years after his prophecy, "like a wandering bird cast out of the nest," when they were driven from the possessions they had unjustly seized in the land of Israel, and their own country made desolate, and themselves, though now a great multitude, then reduced to a feeble remnant, Isa. xvi. 8, 9. 14.

ARODITES, a family of the tribe of Gad, numbered by Moses in the Plains of Moab, when the sum of all Israel was taken, Num. xxvi. 17. They derived their name from Arod or Arodi, one of the sons of Gad, Gen. xli. 16.

AROER, the name of a city on the N. side of the R. Arnon, nearly opposite Ar of Moab, and now called *Arair*, Deut. ii. 36. It belonged originally to the Moabites, but was afterwards taken by the Amorites, and became the frontier town of Sihon's kingdom in this direction, Deut. ii. 36., iv. 48.; Josh. xii. 2. When the Amorites were conquered by Israel under Moses, Aroer, with all the adjoining country, fell to the lot of the tribe of Reuben, Deut. iii. 12.; Josh. xiii. 9. 16.; Judg. xi. 26.; 1 Chron. v. 8.; which occasioned it to be mentioned in the Scriptures as one of the border towns of trans-Jordanic Israel towards the S., 2 Kgs. x. 33.

AROER seems to have been applied either as a distinct appellation for the Reubenites' country, adjacent to the preceding city, 1 Chron. v. 8., or else to Moab, Isa. xvii. 2.; Jer. xlviii. 19.; if it be not rather intended for that part of the Reubenite and Gadite territory, which had been taken from the Moabites and Sihon. Some have supposed that the whole country of Israel beyond Jordan was so named, but this is very doubtful.

AROER, another city, N.W. (now called Aيره) of the preceding, towards the bounds of the Ammonites, Josh. xiii. 25., whence it is said to lie before Rabbah. It was within the limits of the Gadites, who built it, Num. xxxii. 34., and to whom it was given by Moses. It was near or upon the River of Gad, and seems to have been visited by Joab when taking account of the population of Israel, 2 Sam. xxiv. 5.

AROER, another city, belonging to the tribe of Judah, mentioned 1 Sam. xxx. 28., from David's having sent to his friends who were in it some of the spoil taken from those Amalekites who had burned Ziklag.

AROERITE, an inhabitant of Aroer, such as was Hotham, the father of two of David's mighty men, 1 Chron. xi. 44.

ARPAD, or

ARPHAD, the name of a small maritime country, with an independent sovereign, whom Sennacherib boasted to Hezekiah that he had conquered, 2 Kgs. xix. 13.; Isa. xxxvii. 13. Its inhabitants seem to have been idolaters, Isa. x. 9, 10.; 2 Kgs. xviii. 34.; Isa. xxxvi. 19. Its situation is not known with any certainty. In the foregoing references it is mentioned in connection with Hamath; in Jer. xlix. 23., with Damascus; to both of which kingdoms it, therefore, probably adjoined. Hence it is supposed to have lain to the E. of the well-known isle Arad or Arvad (called Aradus by the profane authors), on the coast of Syria, to the N. of Sidon, from which it may have obtained its name, and the inhabitants of which seem to have been confederate with Tyre, lower down the coast, Ezek. xxvii. 11. Some critics have thought that there was a city called Arpad; if so, it was probably the city Arvad or Aradus itself, on the little island above named. But others identify it with Raphanæ, now called *Rafineh*, about midway between Epiphania and Tripolis.

ARPHAXAD or ARPACHSHAD, Gen. x. 22. 24.; 1 Chron. i. 17, 18.; the third son of Shem, who, like many of the older patriarchs, is conjectured to have founded and given name to one of the nations of antiquity. According to Josephus, he was the progenitor of the Chaldeans, who were hence called Arphaxadeans; but whether this be so or not, it appears most probable that his descendants originally settled in the neighbourhood where this people latterly dwelt. The district of Arrapachitis, in the E. part of the province of Assyria, is thought to have obtained its name from Arphaxad.

ARSARETH, the name of a country bordering upon the R. Euphrates, mentioned 2 Esd. xiii. 45. Through it in his vision Esdras speaks of the Ten Tribes wandering for a year and a half (after they left their captivity in Assyria), into a further country, where never mankind dwelt. The apocryphal writer may perhaps mean Armenia; but the name, it is believed, appears nowhere else.

ARVAD may possibly be the same with the Arpad mentioned above, although it is generally taken for the city called Aradus by the Greeks, and now *Ruad*. This was the most N. city of Phœnicia, and was situated on an island only 7 stadia in circuit, and 20 distant from the coast; but it was so strong as to have resisted for a long time a siege by the Romans. It is said to have been originally founded by fugitives from Sidon. The landing-place on the mainland was named Carnos, a little N. of which stood Antaradus, now *Tortosa*. Aradus was about 20 miles N. of Tripolis, now well known as *Tripoli*, which was so called from its having been built by the people of the three cities Sidon, Tyre, and Aradus, for the convenience of assembling in this place the several federal bodies of Phœnicia. Ezekiel, when predicting the great and irrecoverable fall of Tyre, speaks of the inhabitants of Arvad and Zidon being her mariners, and the men of Arvad being with its army on the walls, Ezek. xxvii. 8, 11. See ARADUS.

ARVADITES, the descendants of Arvad, one of the sons of Canaan, Gen. x. 18; 1 Chron. i. 16. They appear to have settled in the country named Arpad or Arphad, which, as well as the strong island Aradus, probably derived its name from them.

ARUBOTH or ARABOTH, a town or district supposed to be partly in the tribes of Judah and Ephraim, but its situation is not certainly known. It formed one of the twelve purveyorships of Solomon, for providing the king and his household with victuals, and was under the charge of Benhesed, 1 Kgs. iv. 10., to whom pertained Sochoh and all the land of Hephher.

ARUMAH, the place where Abimelech, Gideon's son, dwelt, Judg. ix. 41. It seems to have been at the foot of Mt. Gerizim, and not far from Shechem. Eusebius states that it was afterwards called Remphin, and was not far from Lydda; but he probably alludes to Ramah, in the tribe of Benjamin, which some say was also called Arumah. The Rumah men-

tioned 2 Kgs. xxiii. 36., in connection with Jehoiakim, king of Judah, is supposed by some to have been one and the same place with Arumah.

ASAPH, CHILDREN OF, mentioned Ezra ii. 41., Neh. vii. 44., in the register of those Israelites who returned at the first out of Babylon to Jerusalem. They were probably the chief singers in the Temple, and descendants of Asaph, whom David appointed over the musical services of the sanctuary.

ASCALON, Judith ii. 28.; 1 Macc. x. 86., xi. 60. See ASKELON.

ASCENT OF MT. OLIVET, up which the road wound from Jerusalem towards Bahurim and the Wilderness of Judah, 2 Sam. xv. 28., xvi. 5. It was here that David, when driven out of Jerusalem by Absalom, went up weeping and barefoot, with his head covered, 2 Sam. xv. 30.

ASER, the Greek form of Asher, of which tribe St. John, in his visions, saw twelve thousand sealed, Rev. vii. 6. Tobit came from Thisbe, not far from its borders, Tobit i. 2. See ASHER.

ASHAN or ASAN, one of a group of nine cities near Libnah, which, with their villages, were assigned to the tribe of Judah, Josh. xv. 42. 44. In the parallel passage, 1 Chron. vi. 59., it is called Ain, and described as a Levitical city belonging to the sons of Aaron. See AIN. This Ashan is generally supposed to be the same with Ashan mentioned Josh. xix. 7., 1 Chron. iv. 32., as belonging to the Simeonites, to which tribe it may have been eventually transferred; if they were not the same, they were most likely very near to each other. It is likewise thought to be the Chorashan mentioned in 1 Sam. xxx. 30.

ASHBELITES, a family of the tribe of Benjamin, registered by Moses when the sum of all Israel was taken in the Plains of Moab, Num. xxvi. 38. They obtained their name from Ashbel, Benjamin's son, Gen. xli. 21.; 1 Chron. viii. 1.

ASHCHENAZ, or ASHKENAZ, KINGDOM OF, spoken of by Jeremiah, li. 27., in connection with the kingdoms of Ararat and Minni, when denouncing God's severe judgment against Babylon in revenge of Israel. It probably derived its name from Ashchenaz, a son of Gomer, and grandson of Japheth, Gen. x. 3.; 1 Chron. i. 6.; whose descendants seem to have settled in the N. part of Asia Minor, somewhere be-

tween the R. Euphrates and the Aegean Sea, on the S. coast of the *Black Sea*. This last was called by the earlier Greeks Pontus Axenus, probably from Ashchenaz; but this derivation being forgotten in course of time, the Greeks explained the term by Axeinus, *inhospitable*, in which they were favoured by the stormy nature of the sea itself, and by the savage manners of the dwellers on its shores. When, however, their alleged ferocity had been softened by intercourse with foreign nations and the planting of colonies amongst them, the name of the sea was said to have been changed to Euxeinus, *hospitable*. Further traces of the name Ashchenaz appear in that of L. Ascania, now *Iznik*, at the W. end of the old province Bithynia, towards the Propontis, where were also a region and town bearing the same appellation; and it is not unlikely that the name Ascanius, which both Homer and Virgil adopted for two of their heroes in these regions, was a corruption of the older form Ashchenaz. If the kingdom of Ashchenaz lay in this part of Bithynia and Phrygia, then we appear to have proof of the literal fulfilment of Jeremiah's prophecy; for Xenophon informs us, that Cyrus, on taking Sardis and the neighbouring places in the Hellespontine Phrygia, marched the inhabitants against Babylon. Josephus writes that the Aschanazi were called Rhegines by the Greeks. The modern Jews apply the name Ashkenazim to the Germans.

ASHDOD, called by the Greeks and Latins Azotus, was one of the five capital cities of the Philistines, Josh. xiii. 3.; 1 Sam. vi. 17.; but is now a mean place, named *Asdud*. It was about 3 miles from the shore of the Mediterranean, 5 miles S.W. from Ekron, and 20 miles N.E. from Askelon. It was originally inhabited by the Anakims, and was the place where they dwelled in Joshua's days, Josh. xi. 22., and probably till after the reign of David. It was also the principal seat of the worship of Dagon, whose chief temple was here, and whose image fell down before the ark of the Lord, after the Philistines had brought the latter into their idol-temple, when they had conquered the Israelites. For their sin in this matter, the people of Ashdod were smitten with pestilence, 1 Sam. v. 1. 3. 5, 6, 7.; and after seven months, joined with the four other Philistine lordships, in returning the ark to Israel, with golden and other offerings, 1 Sam. vi. 17. Ashdod was allotted to the tribe of Judah, Josh. xv. 46, 47., but it seems to have been eventually included within the limits of Dan (cf. Josh. xix. 1.), though not mentioned

by name. It was probably only made tributary, and never completely possessed by the Israelites for a long continuance, as we find it so frequently mentioned as a Philistine city, and its inhabitants so often at war with them. Owing to its strength and situation (from 1 Macc. ix. 15., it appears to have stood on an elevation), it seems to have been the key of Egypt in this direction, Amos iii. 9., and was therefore many a time the scene of war. Uzziah, king of Judah, dismantled its forts (B.C. 810), and built cities about it to check the Philistines, 2 Chron. xxvi. 6. Tartan, the Assyrian general, afterwards reduced it (B.C. 714), took many of the people captive, and left a garrison in it, Isa. xx. 1.; 2 Kgs. xviii. 17.; which according to Herodotus held out for twenty-nine years against Psammetichus, king of Egypt. According to the book of Judith, ii. 28., it was reduced to subjection by Holofernes, the general of the Assyrian king Nabuchodonosor, whilst Jerusalem was yet standing, iv. 1, 2., probably therefore about the year 654 B.C. Its abasement and subjection on account of its wicked conduct towards the people of God, were repeatedly predicted by Amos, i. 8.; by Zephaniah, ii. 4.; Jeremiah, xxv. 20.; and by Zechariah, ix. 6. Though it was taken and plundered by the troops of Nebuchadnezzar, it recovered from its fall; and when the Jews returned from the Babylonish captivity, it was strong enough to join with their other foes in hindering the re-building of Jerusalem, Neh. iv. 7. Many of the Jews, also, on their return, married wives of Ashdod; which led Nehemiah to rebuke them sharply, and make them swear they would contract no more such heathen alliances, Neh. xiii. 23, 24. Ashdod appears to have been reduced to subjection by Judas Maccabæus, who destroyed it and its temple, 1 Macc. iv. 15., v. 68., and was himself killed, not far from the Mt. Azotus, 1 Macc. ix. 15. It was again taken and sacked by Jonathan, who burned it, 1 Macc. x. 77, 83, 84., xi. 4. It was afterwards fortified by Simeon, 1 Macc. xiv. 34.; but burned by his sons, 1 Macc. xvi. 10. Azotus was restored and strengthened by the Romans under Gabinius, after which, according to Josephus, it was annexed to the kingdom of Herod. It was here, at Azotus, that Philip was found after he baptized the eunuch of Ethiopia, and was caught away from him by the Spirit, and here he appears to have been amongst the first to preach the gospel, Acts viii. 40.

ASHDODITES, Neh. iv. 7., or,

ASHDOTHITES, Josh. xiii. 3., the inhabitants of Ashdod; which see.

ASHDOTH-PISGAH (*Springs of Pisgah, or the Hill*), the name of a town beyond Jordan, near the E. shores of the Dead Sea, at the S. foot of Mt. Pisgah. It belonged originally to the Amorites, but was taken from them by the Israelites under Moses, and allotted to the tribe of Reuben, Deut. iii. 17.; Josh. xii. 3., xiii. 20.

ASHES, VALLEY OF THE, Jer. xxxi. 40. See VALLEY OF THE DEAD BODIES.

ASHER (i.e. *Happy*), one of the twelve tribes of Israel, whose name was derived from Asher, a son of Jacob and Zilpah, Gen. xxx. 13.; 1 Chron. vii. 30, 40., in which last passage their number is set down as 26,000 men apt to the war. At the Exodus, only 260 years after the birth of Asher, the number of the children of Asher was 41,500 fighting men, Num. i. 40.; thirty-eight years afterwards, when they were again numbered in the Plains of Moab, there were 53,400 fighting men, Num. xxvi. 44—47. They marched under the standard of the tribe of Dan, being the eleventh tribe in order, Num. ii. 27., x. 26., whence their offerings for the Tabernacle were made on the eleventh day, Num. vii. 72.; and when encamped, they were on the N. side of the Tabernacle. One of the tribe of Asher was sent by Moses to spy out the land of Canaan, together with a man out of every other tribe, Num. xiii. 13.; and one of its princes was afterwards appointed by Moses, together with a prince out of all the nine other tribes whom it concerned, to divide the land, together with Eleazar the priest, and Joshua, Num. xxxiv. 27.

And upon the division of Canaan by them, the children of Asher had their lot in its N.W. part, in the S. parts of Phœnice, from Mt. Carmel to Zidon, being bounded on the W. by the Mediterranean, Judg. v. 17., on the S. by the half tribe of Manasseh, Josh. xvii. 7, 10, 11., on the E. by Zebulun and Naphtali, Josh. xix. 34., on the N. by Syria, Josh. xix. 24—31. It contained four Levitical cities given to the Gershonites, viz. Mishal, Abdon, Helkath and Rehob, with their suburbs, Josh. xxi. 6, 30. It was one of the six tribes who, when the Israelites had crossed the Jordan, were commanded to stand upon Mt. Ebal at the reading of the law to curse, Deut. xxvii. 13. The Asherites, like some of the other tribes, were unable to drive out the Canaanites from all their cities, but dwelled among them, Judg. i. 31, 32. Though they did not join Deborah and Barak against Sisera, Judg. v. 17., they took part with Gideon against the

Midianites, Judg. vi. 35., vii. 23. Asher is not mentioned in the catalogue of those tribes over whom David appointed rulers, probably in civil matters, 1 Chron. xxvii. 16—22.; whence it has been surmised that for these purposes, it was at that time united to one of the neighbouring tribes. Their territory, which was not only fertile, but from bordering on Lebanon and Carmel, was a very plentiful country, yielded, as Jacob had foretold, Gen. xix. 20., royal dainties for himself and others. It abounded likewise with productive mines of iron and brass; and its people, according to the prediction of Moses, Deut. xxxiii. 24, 25., were not only to become very numerous, but to gain the love and friendship of their brethren, and to possess that strength and fortitude which were necessary to bear their sharpest conflicts with their enemies; for Asher and Naphtali were the two tribes most exposed to foreign invaders from this quarter. The territory of Asher was erected by Solomon into one of his twelve purveyorships, 1 Kgs. iv. 16. When Hezekiah on his reformation of the kingdom proclaimed a solemn passover for Judah and Israel, many of the Asherites came to Jerusalem, 2 Chron. xxx. 11.; but about five years afterwards (B.C. 721) the whole tribe was carried captive, with the rest of the kingdom of Israel, by Shalmaneser, king of Assyria, 2 Kgs. xvii. 6. 18. In the prophetic division of the land by Ezekiel (xlviii. 2, 3.), the portion of Asher is placed the second in order from the N. between Dan and Naphtali; and one of the gates of the new city on the W. side is named the Gate of Asher, Ezek. xlviii. 34. St. John in his vision, beheld twelve thousand of the tribe of Asher sealed, Rev. vii. 6.

ASHER. It is thought by some that there were two towns of this name in Canaan. One mentioned Josh. xvii. 7. (where, however, only the limits of the tribe of Asher may be meant), in the tribe of Manasseh, which the Jerusalem Itinerary places between Shechem and Scythopolis, and Eusebius states to have been in that tribe, 15 miles from the former city, on the road to Scythopolis. The other apparently not noticed in the Bible, Eusebius places between Ashdod and Ashkelon.

ASHER, GATE OF, Ezek. xlviii. 34. See ASHER.

ASHERITES, Judg. i. 32., the descendants of Asher. See ASHER and ASIURITES.

ASHKELON, or ASKELON, or ESHKALON, a city on the coast of the Mediterranean Sea, near the mouth of the Brook or Valley of Eshcol

(from which possibly it derived its name), Jer. xlvii. 5. 7., between Ashdod and Gaza, now called *Ascalaan*. It was one of the five cities of the Philistines, Josh. xiii. 3.; 1 Sam. vi. 17.; and was taken by the tribe of Judah, Judg. i. 18.; but afterwards it appears to have fallen within the lot of Simeon. It is doubtful, however, whether the Israelites ever fully held it for a long time together until the time of Solomon, Judg. xiv. 19.; 2 Sam. i. 20.; 1 Kgs. iv. 24. It was here that Samson slew thirty Philistines, and gave their garments to them who had expounded his riddle after it had been betrayed by his wife. The chief idol of Ascalon, was Ashtoreth, otherwise called Astarte and Derceto by the profane writers, in whose honour there was here a famous temple, and who was worshipped under the figure of a mermaid. It was probably in this house of Ashtaroath that the Philistines put the armour of King Saul after he had been slain in Mt. Gilboa, 1 Sam. xxxi. 10. The city is mentioned in the apocryphal book of Judith, ii. 28., as one of those that were greatly alarmed at the progress of Holofernes, the Assyrian general, when he invaded Syria and the land of Israel. The heavy judgments of God were denounced upon Ashkelon for its wickedness by many of the prophets, Jeremiah, xxv. 20., xlvii. 5. 7.; Amos, i. 8.; Zephaniah, iii. 4. 7.; Zechariah, ix. 5. These were fulfilled to the letter during the days of Alexander the Great and his successors, when it suffered much, and was often the subject of contention between the kings of Egypt and Syria, 1 Macc. x. 86., xi. 60., xii. 33. It was beautified by Herod the Great, but was severely handled afterwards during the Jewish wars. The people are called Eshkalonites in Josh. xiii. 3.

ASHKENAZ, Gen. x. 3. See ASHCHENAZ.

ASHNAH. There appear to have been two towns of this name in the tribe of Judah, one among the fourteen cities in the valley towards Eshtaol, Josh. xv. 33.; and one, probably further S., among the nine cities connected with Libnah, Josh. xv. 43. The children of Asnah mentioned among the Nethinims as returning from the Babylonian captivity, Ezra ii. 50., may have formerly dwelled at one or both of these places.

ASHTAROTH, or ASTAROTH, or ASHTEROTH-KARNAIM, a city beyond Jordan, formerly inhabited by the Rephaims, who were here smitten by Chedorlaomer, king of Elam, and the three other kings in his league, Gen. xiv. 5. It was in the country of Bashan, in Edrei, and was the dwelling-place of Og, one of

the remnant of the giants, Deut. i. 4.; Josh. ix. 10., xii. 4., xiii. 12.; who was conquered by Moses, and whose land was given to the half tribe of Manasseh, Josh. xiii. 31. Ashtaroth, with its suburbs, was eventually constituted a Levitical city, and assigned to the sons of Gershom, 1 Chron. vi. 71.; though in Josh. xxi. 27., it seems to be called Beeshterah. Uzzia the Ashterathite, 1 Chron. xi. 44., one of David's mighty men, may perhaps have come from this city. It is supposed to have derived its name from the Phœnician idol Ashtaroth, otherwise Astarte, here worshipped and represented with horns or a crescent upon the head (Karnaim signifying *horns*), and which appears to have been also called Atargatis, 2 Macc. xii. 26. It was the same with the Ashtaroth or Derceto of Ashkelon, represented frequently as a mermaid. This city appears to be the same with Carnaim, 1 Macc. v. 26. 43, 44., where many Jews were shut up until Judas Maccabæus took it, and burned both it and the temple of Atargatis there. It is called Carnion 2 Macc. xii. 21. 26., where Judas is said to have killed 25,000 of his enemies. It was a strong place, and according to Eusebius was 6 miles from Adraa or Edrei, and 25 from Bostra. Its position is not now known with any certainty, but it is thought to have been near a village called *El Mazârîb*.

ASHTERATHITE was the patronymic of Uzzia, one of David's mighty men, 1 Chron. xi. 44. See ASHTAROTH.

ASHURITES, 2 Sam. ii. 9., over whom Abner made Ishbosheth king. They appear to be the tribe of Asher; as do also those Ashurites mentioned by the Prophet Ezekiel, xxvii. 6., as having made ivory benches for the Tyrian ships. Some critics, however, understand the Assyrians in the latter passage.

ASIA. This name is never employed in the Holy Scriptures to designate one of the quarters of the world; nor yet as a distinctive appellation for the whole of that portion of it which has long been described under the title Asia Minor, and is now known in the East as *Anatolia*. In the apocryphal books, the appellation seems to be used to define the possessions of the Persian and the Syrian monarchs in the W. parts of Asia Minor, 2 Esd. xv. 46., xvi. 1.; 2 Macc. x. 24.; and frequently designates what there and in other ancient writings is termed the Kingdom of Asia, 1 Macc. viii. 6., xi. 13., xii. 30., xiii. 32.; 2 Macc. iii. 3., x. 24.

But generally speaking, the sacred writers by Asia mean Proconsular Asia, either wholly or partially taken.

After the Romans had contrived to entangle themselves in the affairs of the East, and had driven Antiochus, king of Syria, to the S. of Mt. Taurus (B.C. 189), they named the conquered country Asia intra Taurum, and divided it between their allies, Eumenes, king of Pergamos, and the Rhodians; the former obtaining the nominal sovereignty of Mysia, Lydia, and Phrygia, with the title of king of Asia; the latter that of Caria and Lycia. Afterwards, when they felt dissatisfied with the Rhodians, they declared Lycia a free republic, and placed Caria under their own immediate protection; shortly after which they seized upon the kingdom of Asia, thus obtaining actual possession of Mysia, Lydia, Caria, and Phrygia, which they erected into a prætor's province under the name of Asia. Augustus gave it many immunities, and raised it to the dignity of a proconsular province, which is frequently alluded to by profane authors under the name of Asia Proper, and Proconsular Asia.

The name of Asia, therefore, is used by ancient historians, with various limitations; but in the Bible, it seems to be applied always (1.) to Proconsular Asia, i.e. the W. provinces of Asia Minor, Acts xvi. 6., xix. 26, 27. 31., xxvii. 2.; 1 Pet. i. 1.; or else (2.) to the province of Lydia, which included Ephesus, the chief city of the whole country, and embraced parts of those maritime tracts so well known as Ionia and Æolis, Acts xix. 22., xx. 4. 16. 18.; Rev.

4. 11. Some of the dwellers in Asia were present in Jerusalem on the Great Day of Pentecost, Acts ii. 9.; and some were engaged in the disputation of Stephen, which ended in his martyrdom, Acts vi. 9., as well as in that uproar against St. Paul in Jerusalem which led him to appeal to Cæsar, Acts xxi. 27., xxiv. 18. Asia was very early one of the scenes of the Apostle Paul's labours, Acts xix. 10., where with varied success, Acts xix. 23.; 2 Cor. i. 8.; 2 Tim. i. 15., he planted many churches, 1 Cor. xvi. 19. St. Peter's first epistle is addressed to the strangers scattered throughout Asia and other places; and it was also in this region that the seven churches were situated to whom St. John was commanded to write the epistles, Rev. i. 4. 11.

ASIA, SEVEN CHURCHES OF. These were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, Rev. i. 4. 11. They were all within the limits of the old

province of Lydia, excepting Laodicea and Pergamos, which were close upon its borders.

ASKELON. See ASHKELON.

ASNAH, CHILDREN OF, Ezra ii. 50., mentioned amongst the Nethinims, who at the command of Cyrus returned from Babylon to Jerusalem and Judah, every one to his own city. They may have belonged to one of the two cities mentioned by Joshua, xv. 33, 43., in the dominions of the tribe of Judah.

ASPHAR, THE POOL, a water in the Wilderness of Tekoa, whither Jonathan and Simon fled from Bachides, 1 Macc. ix. 33. It was probably a lake between Tekoa and the Dead Sea, although some suppose it is the Dead Sea itself.

ASRIEL, CHILDREN OF, one of the families of Manassah, whose lot was cast on this side Jordan, Josh. xvii. 2.

ASRIELITES, the descendants of Asriel, a family of the tribe of Manasseh, who were numbered when the sum of all Israel was taken by Moses in the Plains of Moab, Num. xxvi. 31.

ASSIDEANS, an appellation occurring in the books of the Maccabees, derived, as some suppose, from the Hebrew word Chasidim, *merciful, pious*. After the captivity, the Jews are said to have been divided into the Zadikim, or *Righteous*, who observed only the written law of Moses; and the Chasidim, who superadded the traditions of the elders, and are supposed to have been the same with these Assideans. These last were a powerful and numerous body, and probably at first a truly pious and zealous part of the nation, though eventually they became very superstitious. They were always very punctilious in their external rites. Their chief devotion is stated to have been the keeping up all the edifices belonging to the Temple, for which purpose they not only paid the usual half-shekel, but voluntarily imposed on themselves other taxes, 1 Macc. ii. 42., vii. 13. They swore by the Temple; they offered a lamb in sacrifice every day except that of the great expiation, and from them is said to have sprung the sect of the Pharisees, who adopted many of their bad customs, and were reproved by the Blessed Redeemer for them, Matt. xxiii. 16.; and from the Pharisees sprang again, according to some writers, the sect of the Essenes. Judas Maccabæus was at one time their captain, and they were accused by their enemies of being seditious and troublers of the peace of their country, 2 Macc. xiv. 6.

ASSHUR, the name given to the infant

kingdom of Assyria, which it derived from Asshur, the son of Shem, Gen. x. 11, 22.; 1 Chron. i. 17. It is also employed by Balaam to designate the great empire of Assyria in its successes and afflictions, Num. xxiv. 22, 24., and by the prophet Ezekiel, xxvii. 23., xxxii. 22., when predicting its downfall. See ASSYRIA.

ASSHURIM, the descendants of Dedan, the son of Jokshan, who settled in Arabia, Gen. xxv. 3.

ASSOS, a maritime city of Asia Minor, on the W. coast of the province Mysia, situated on a bay of the Egean Sea, now called the *Gulf of Adramyti*. It was naturally strong, and well fortified, and its grain so good that it had the credit of supplying bread for the Persian kings. After the Apostle Paul had been preaching at Troas, he went afoot to Assos; whilst the ship in which Luke and his companions were, doubled the promontory called Lectum, and then embarked Paul at Assos, whence they sailed to Mitylene, on his way to Jerusalem, Acts xx. 13, 14. It is now called *Beria*.

ASSUR, Ezra iv. 2., Ps. lxxxiii. 8., a form of the name Assyria; which see.

ASSYRIA, a very famous country and empire of Asia, on the banks of the R. Tigris, which derived its name from Asshur, a son of Shem, Gen. x. 22.; 1 Chron. i. 17. Its limits varied very widely according to its success in arms, and much confusion has arisen from not distinguishing between Assyria, strictly so called, and the Assyrian Empire inclusive of its conquests. Assyria, in the proper sense of the term, was bounded generally on the N. by Armenia, on the E. by Media, on the S. by Susiana, and on the W. by the R. Tigris, Gen. ii. 14., xxv. 18., and corresponded pretty much with what is now called *Kourdistan*; but the Assyrian Empire included (according to Strabo) all the Asiatic countries S. of Mt. Taurus, except Ariana, Arabia, and Palestine.

The empire of Assyria is generally believed to have been founded by Asshur, the second son of Shem, who appears to have been driven from it by Nimrod, Gen. x. 11. marg., B. C. 2218; and hence probably Assyria (or the Land of Shinar, which it contained) is called by the prophet Micah, v. 6., the Land of Nimrod. The native accounts, as given by profane historians, call the founder of the Assyrian Empire, Ninus; but whether he or his successor Belus (its first two monarchs according to profane history), is the same with Nimrod, or else with Asshur; or whether they were foreign invaders, who

wrested this country from its old possessors, is a matter, as it would appear, unknown. Usher fixes the commencement of the reign of Ninus B.C. 1267. The doings of this monarch and his queen Semiramis are full of the exaggerations of pagan tradition. But that the Assyrians were a formidable people in the days of Moses (B.C. 1452) appears evident from Balaam's predicting that they should carry the Kenites captive, Num. xxiv. 22. David also mentions them among his enemies, Ps. lxxxiii. 8.

After this the Scriptures appear to supply no information concerning this mighty empire until the days of the prophet Jonah (B.C. 862), when he was sent against Nineveh its capital city, and of vast extent, Jonah iii. 3., which repented at his preaching. About seventy-five years afterwards, Amos, vi. 14., was commissioned to threaten Israel, that God would grievously afflict their whole country by a foreign nation; which events proved to be the Assyrian, under the conduct of Pul, who appears to have been the first of the Assyrian monarchs that is mentioned in Holy Writ as afflicting Israel, Neh. ix. 32. He seems to have been invited by some of the contending factions to help them, Amos v. 13.; but at any rate he compelled Menahem, king of Israel, to pay him 1000 talents of silver (B.C. 771) to spare him and confirm him in his usurpation, 2 Kgs. xv. 19, 20.; 1 Chron. v. 26. His son and successor Tiglath-Pileser was applied to by Ahaz, king of Judah, for assistance against Pekah, king of Israel, and Rezin, king of Syria, who had joined in alliance against him; offering to become his ally, and sending him the silver and gold of the Temple as a present. He thereupon advanced with a numerous army, put Rezin to death, took Damascus (where Ahaz met him), and carried the inhabitants captive to Kir, 2 Kgs. xvi. 7, 9, 10, 18.; 2 Chron. xxviii. 16, 20, 21.; thus putting an end to the Syrian kingdom, as had been foretold by Amos, i. 5., and by Isaiah, viii. 4. He then attacked the kingdom of Israel, defeated Pekah, and carried away the N. and E. portions of the Ten Tribes captive to Kir, 2 Kgs. xv. 29.; 1 Chron. v. 6. 26. But Ahaz soon smarted for this wicked confederacy and for the idolatrous practices he had learned at Damascus; being so distressed by the Assyrian monarch, that he exhausted his own treasures, and pillaged the Temple, to buy him off, but, as it would appear, in vain, 2 Kgs. xviii. 7.; Isa. vii. 17, 18, 20., viii. 7.

Tiglath-Pileser was succeeded by Shalman-

eser (thought to be the same with Enemassar, Tobit i. 2, 3.). He attacked Israel under King Hoshea; who for a time paid him tribute, and became his servant, 2 Kgs. xvii. 3. But upon Hoshea's making an alliance with Egypt, and refusing to pay the tribute, Shalmaneser invaded the kingdom of Israel, shut up Hoshea in prison, besieged Samaria three years, and when he had taken it, carried away captive into Assyria and into the cities of the Medes those of the Ten Tribes whom Tiglath-Pileser had not removed. The kingdom then became an Assyrian province, into which Shalmaneser introduced colonists from other parts of his kingdom and also from Babylon, 2 Kgs. xvii. 6, 23, 24, 26, 27., xviii. 9, 11.; and thus, after an interval of a very few years, the predictions of Hosea, vii. 11., viii. 9., ix. 3., x. 6., xi. 11., and the other prophets, were literally fulfilled, and the captivity of the Ten Tribes was completed (B.C. 721), by that very nation whose idolatries they had copied, Ezek. xxiii. 5, 7, 23. A few of the people, however, were still left behind, 2 Chron. xxx. 6. Shalmaneser then desolated Moab, as had been foretold by Isaiah, xvi. 1, 14.; overran Syria and Phœnicia; and for five years besieged Tyre, which was only relieved by his death.

The Assyrian Empire seems now to have arrived at the height of its power. Its next monarch Sennacherib (supposed by some to be the same as Sargon, Isa. xx. 1.), either provoked by Hezekiah's refusing to pay him tribute, or jealous of the alliance with Egypt so much desired by the Jews, Isa. xx. 6., xxx. 2., xxxi. 1.; 2 Kgs. xviii. 21, 24.; Isa. xxxvi. 6, 9.; invaded Judah with a mighty army; took Ashdod through his general Tartan, penetrated Egypt as far as No (Thebes), the metropolis of Upper Egypt, Nahum iii. 8., captured the principal cities of Judæa, and demanded the surrender of Jerusalem. Hezekiah gave him 300 talents of silver, and 30 talents of gold, to turn him aside; but though Sennacherib took the bribe, he refused to grant peace, but resolved to subvert the kingdom of Judah, as he had that of Egypt, 2 Kgs. xviii. 7, 13, 14, 16, 17, 19, 23, 28, 30, 31, 33.; 2 Chron. xxxii. 1, 4, 7, 9, 10, 11.; Isa. xxxvi. 1, 2, 4, 8, 13, 15, 16, 18. But Isaiah comforted Hezekiah with the assurance of God's assistance, and that the Assyrian monarch should soon be obliged to return into his own country; a prediction which was accomplished after Sennacherib, having defeated the forces of the king of Egypt, and Tirhakah, king of Ethiopia, returned to the attack upon Jerusalem, when the angel of the Lord in one night



smote 185,000 of his troops in their camp. Hereupon he returned with the wreck of his army to Nineveh, where he was murdered by his two eldest sons, 2 Kgs. xix. 4. 6. 8. 10, 11. 17. 20. 32. 35, 36.; 2 Chron. xxxii. 21, 22.; Isa. xxxvii. 4. 6. 8. 10, 11. 18. 21. 33. 36, 37., xxxviii. 6. He was succeeded by his third son Esarhaddon, who ravaged the country of the Ten Tribes, and settled colonists there, Ezra iv. 2. He is thought to have been the monarch who carried Manasseh, king of Judah, captive to Babylon, 2 Chron. xxxiii. 11.; where this prince remained until, having repented of his sins, God was pleased to permit him to be restored to his own country.

The Nabuchodonosor mentioned in the apocryphal book of Judith, i. 1., as reigning in Nineveh, is supposed by some critics to have been the grandson of Esarhaddon. According to this writer, having razed Ecbatana, and pillaged many of the Median cities, he proceeded to attack some of those nations in the W. country who had refused to further his ambitious plans: for which purpose, he commissioned his general Holofernes to destroy all who would not submit to his authority. This command was executed with great cruelty by Holofernes, until he himself was killed by Judith, when his troops fled in consternation, Judith ii. 14., v. 1., xiii. 8., xv. 6. The then reigning monarch of Assyria, disliked by his subjects for his effeminacy and neglect, was besieged by his enemies in Nineveh, when his dominions were partitioned amongst them, and the Assyrian Empire came to an end B.C. 607. The predictions of Nahum, iii. 18.; Micah, v. 5, 6., vii. 12.; Isaiah, x. 5. 12. 24., xiv. 25.; and Zephaniah, ii. 13.; were thus fulfilled, Jer. i. 17, 18.; Ezek. xxxii. 22. The empires of Babylon and the Medes, hitherto parts of the Assyrian, Isa. xxiii. 13., rose rapidly into power after the destruction of Nineveh, under the rule of Nebuchadnezzar and Cyaxares. The old province of Assyria, from which the empire had derived its name, formed successively a part of the Babylonian, Persian, Greek, Syrian, and Parthian kingdoms; and hence in the Holy Scriptures it is not unfrequently used to designate one or other of the first two of these regions, Jer. ii. 18. 36.; Lam. v. 6.; Ezek. xvi. 28.; Ezra vi. 22. Assyria is the subject of some very interesting prophecies in regard to the restoration of the Jews; a few of which, it would appear, still remain to be fulfilled, Isa. xi. 11. 16., xix. 23, 24, 25., xxvii. 13.; Zech. x. 10, 11.

ASSYRIANS, the inhabitants of the pro-

vince and empire properly taken; as also sometimes of those kingdoms afterwards formed out of it. See ASSYRIA.

ASTAROTH, Deut. i. 4. See ASHTAROTH.

ASSUR, Judith ii. 14., v. 1., xv. 6.; 2 Esd. ii. 8.; the same with Assyria; which see.

ASUPPIM (*Collections*), or the HOUSE OF ASUPPIM, 1 Chron. xxvi. 15. 17., the name of some gates in the Temple of Jerusalem, or of the porters who kept them; or, as others say, of certain store-houses over those gates, wherein many things were laid up for the Temple service.

ATAD, THRESHING-FLOOR OF, Gen. i. 10, 11., the place where Joseph, in company with his brethren and the Egyptians, buried his father Jacob. It was in the land of the Canaanites W. of the Jordan; but its situation is uncertain, as also whether it was so called after a place or a man. See ABEL-MIZRAIM.

ATARITES, one of the families of Caleb, 1 Chron. ii. 54., marg., who dwelled probably at Ataroth in Judah.

ATAROTH or ATAROTH-BETH-JOAB, Ataroth the House of Joab, a town in Judah, inhabited by the descendants of Caleb, 1 Chron. ii. 54.

ATAROTH, a town of Ephraim, between Janohah and Jericho, on the frontiers of Benjamin, Josh. xvi. 2. 7., otherwise Archi-Ataroth, Josh. xvi. 2. It is supposed to be the same with Ataroth-Addar, Josh. xvi. 5., xviii. 13. Eusebius describes an Ataroth 4 miles N. of Samaria, which therefore cannot be this.

ATAROTH, a town in the inheritance of Gad, beyond Jordan, in the neighbourhood of Dibon and Aroer, and said to have been built by them, Num. xxxii. 3. 34. It was in the old kingdom of Sihon.

ATAROTH-ADDAR, Josh. xvi. 5., xviii. 13. See ATAROTH OF EPHRAIM.

ATER, THE CHILDREN OF, mentioned amongst the porters of the Temple, who returned from the Babylonian captivity to Jerusalem, Ezra ii. 42.; Neh. vii. 45. They appear to be the same with the Children of Ater of Hezekiah, mentioned Ezra ii. 16.; Neh. vii. 21.

ATHACH, a town in the tribe of Judah, where some of the elders of Judah, David's friends, dwelled, to whom he sent a portion of the spoils of Ziklag, taken from the Amalekites, 1 Sam. xxx. 30.

ATHENIANS, the inhabitants of Athens, to whom St. Paul preached the gospel; and of

whom (at least of those who made the Areopagus their constant resort), he says that they spent their time in nothing else, but either to tell or to hear some new thing, Acts xvii. 21.

ATHENS, the metropolis of the ancient kingdom and commonwealth of Attica, in Greece, still known as *Atini* or *Athens*. It was called Astu by way of eminence, and is said to have been founded by Cecrops B.C. 1556, and to have received its name from the worship of the false goddess Neith, introduced by him from Egypt, and afterwards designated by the Greeks Athena or Minerva. It was also called Cecropia from its founder. The town was at first small, being confined, as late as the time of Theseus, to the Acropolis and the Hill of Mars. It increased gradually, both in dimensions and splendour, till the time of Pericles, when it attained the summit of its beauty and prosperity, its population amounting to about 120,000 souls. No single city in the world can boast of having produced, in such a short space of time, so many illustrious men, equally celebrated for their humanity, learning, ingenuity, and military abilities. The Athenians have been admired in all ages for their love of liberty; but this was united with such a jealousy of their fancied rights, that public favour was attended amongst them with considerable danger; and there are but few instances where the man who had fought their battles, and exposed his life in defence of their country, did not fall a victim to their persecution. It has been said by Plutarch, that the good men whom Athens produced, were the wisest and most equitable in the world; but that its bad citizens were never surpassed for their cruelty, perfidy, and impiety, in any age or country.

St. Paul visited Athens (A.D. 53) after he had left Berea. Here, whilst he was waiting for Silas and Timothy, his spirit was stirred in him, when he saw the city wholly given to idolatry, and he preached the gospel there daily, until he was at length brought to Areopagus, where he pleaded the cause of Christianity before the men of Athens in his well-known discourse. From Athens he proceeded to Corinth, Acts xvii. 15, 16. 22., xviii. 1.; 1 Thess. iii. 1. Cf. 2 Macc. vi. 1., ix. 15.

ATROTH or ATROTH-SHOPHAM, a town beyond Jordan, in the old territory of Sihon, assigned by Moses to the tribe of Gad, who are said to have built it, Num. xxxii. 35. Some suppose it to be the same with the Ataroth mentioned in the preceding verse.

ATTALIA, now called *Adalia* or *Satalia*, a

town on the sea-coast of Pamphylia, a province of Asia Minor, at the mouth of a river anciently called Catarrhactes, and at the head of the Pamphylum Mare, now known as the *G. of Adalia*. Attalia was a much-frequented port, and derived its name from having been built or beautified by Attalus, second king of Pergamos. Its consequence was much increased after it fell into the hands of the Romans, who posted one of their prefects here. Paul and Barnabas preached the gospel in Attalia (A.D. 46), after they had left Perga; and hence they sailed to Antioch, Acts xiv. 25.

AVA, whether a country or city is not known. From this place, as well as from Babylon, Cuthah, Hamath, and Sepharvaim, Shalmaneser, the king of Assyria, took colonists and settled them in the cities of Samaria (B.C. 678), after the Ten Tribes had been carried captive, 2 Kgs. xvii. 24. Its situation is wholly unknown, but from the places mentioned in connection with it, it was probably on the borders of Syria and Mesopotamia; perhaps, where now is a place called *Resafa* in Syria, near the W. bank of the Euphrates; or as some think, at *Ahwaz* or *Haueeza*, a town of *Khuzistan*, on the E. side of this river. Some identify it with the name Ahava, Ezra viii. 21.; by others, it is conjectured to have been the same with Ivah, which was conquered by the Assyrians, and concerning which and other places he had ravaged, Sennacherib sent his boasting message to Hezekiah and the Jews, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvii. 13.

AVA. See AHAVA.

AVEN, Ezek. xxx. 17., a city of Lower Egypt, on one of the E. branches of the Nile towards the apex of the Delta, now called *Matarieh*, a few miles below Memphis and on the other side. It was a famous seat of Egyptian wisdom, and its inhabitants, according to Herodotus, were amongst the most learned of their countrymen. Moses is here said to have received his education; and according to Josephus, this city was given to the Israelites upon their coming down to dwell in Egypt, which, considering its proximity to Goshen, may not be improbable. Aven is also called On, Gen. xli. 45. 50.; its priest's daughter was given in marriage to Joseph. There was here a very famous temple of the Sun, whence the city was also named Bethshemesh, Jer. xliii. 13., or Heliopolis in the Septuagint and Vulgate. It is also supposed by some to be the city referred to by Isaiah, xix. 18., as Irchemesh, i.e. *the City of Destruction*, or,

as we read it in the margin, the City of Heres, or of the Sun. The destruction of the city and its inhabitants, predicted by Jeremiah as above, and by Ezekiel, xxix. 18—20., appears to have been carried into effect by Nebuchadnezzar. When Onias the high-priest was dispossessed of his authority and office by Antiochus, Ptolemy Philadelphus, king of Egypt, permitted him to build a temple for the Jews in this city, which was subsequently held in great esteem by those Jews who used the Greek language.

AVEN or BETH-AVEN (*House of Vanity*), the name applied by the prophet Hosea, x. 8., to Bethel, on account of the idolatrous worship there paid to one of the golden calves set up by Jeroboam, Hos. iv. 15., v. 8., x. 5.

AVEN, THE PLAIN OF, or BIKATH-AVEN, Amos i. 5., a beautiful valley in Syria, on the N. frontiers of Canaan, and now called *El-Bakaa*. It lay between the ridges of Lebanon and Anti-Lebanon, and is thought to be the same with what is called the Valley of Lebanon, Josh. xi. 17. It may possibly have derived its name from the idolatrous practices there committed; especially as there was a magnificent temple dedicated to the Sun in the city of Heliopolis, now *Baalbec*, which stood at the head of the valley.

AVIM, a town in the inheritance of the tribe of Benjamin, Josh. xviii. 23.

AVIMS or AVITES, an old Canaanitish people, who dwelled on the coast of the Mediterranean to the N. of Gaza, in the country called Hazerim. They were destroyed and expelled by the Captorims, Deut. ii. 23., after which their country became that of the Philistines, Josh. xiii. 3. Their name seems to be written Hivites Gen. xxxiv. 2., where Moses recounts the story of Dinah, calling Hamor a Hivite; and again Josh. ix. 7., xi. 19., in the account of the league with Gibeon, where some of them dwelled. Whether these were connected with the great tribe of the Hivites, one of the seven nations of Canaan, whose chief seat was in the N. part of the country, is not known, and it is equally doubtful whether they are to be numbered amongst the Rephaim or Giants. See HIVITES.

AVITES. See AVIMS.

AVITES, 2 Kgs. xvii. 31., one of the strange nations, whom Shalmaneser, king of Assyria, transplanted from Ava, 2 Kgs. xvii. 24., to Samaria, when he took the kingdom of Israel captive. Upon the Avites and the other Assyrian tribes in Israel being plagued with lions by God, Shalmaneser commanded one of the Jewish

priests to be taken back to Samaria, that he might teach these colonists the true worship; but notwithstanding, each nation made gods for itself (the Avites made Nibhaz and Tartak), thus beginning that mixture of religions which characterised the early history of the Samaritans. Cf. Ezra iv. 9, 10.

AVITH, one of the chief cities of the kings of Edom, built probably by King Hadad, who reigned there, Gen. xxxvi. 35.; 1 Chron. i. 46.

AZAL, the name of a place near Jerusalem, mentioned by Zechariah, xiv. 5., in his prophecy of the cleaving of the Mt. of Olives at the coming of Christ, when the Jews shall flee to the valley of the mountains reaching unto Azal.

AZEKAH, a town in the N.W. part of the tribe of Judah, Josh. xv. 35., which Eusebius and Jerome place between Eleutheropolis and Jerusalem, where in their days was still a village called *Ezecca*. The five confederate kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eg-lon, who warred against Gibeon for its alliance with the Israelites, were here defeated by Joshua, and their army discomfited and destroyed by a miraculous hailstorm from heaven, Josh. x. 10, 11. It was here, also, that one wing of the Philistine army rested, the other reaching to Shochoh, when they gathered together against the Jews, in Ephes-dammim, and Goliath, their champion, defied Israel until he was slain by David, 1 Sam. xvii. 1. It was built up and made a fenced city by Rehoboam, upon the division of the kingdom, together with other towns in his dominions, which he established as strongholds and magazines, 2 Chron. xi. 9. It was one of the few towns that had escaped the violence of Sennacherib, 2 Kgs. xviii. 13., and still maintained its strength in the time of Nebuchadnezzar, who besieged it and all the cities of Judah that were left, Jer. xxxiv. 7. After the return from the Babylonian captivity, Azekah and its villages were again inhabited by some of those Jews whose lot came forth to live out of Jerusalem, Neh. xi. 30.

AZEM, a town originally within the limits of the tribe of Judah, Josh. xv. 29., but afterwards assigned by lot to the children of Simeon, Josh. xix. 3. It is called Ezem 1 Chron. iv. 29.

AZGAD, CHILDREN OF, mentioned amongst those Jews who returned from the Babylonian captivity to Jerusalem and Judah on the proclamation of Cyrus for the building of the Temple, Ezra ii. 12.; Neh. vii. 17.

AZMAVETH, or BETH-AZMAVETH, CHIL-

DREN OF, who, under the command of Ezra, returned to their own country from Babylon, whither Nebuchadnezzar had led them into captivity, Ezra ii. 24.; Neh. vii. 28., marg. They appear to have dwelled near Jerusalem, in the fields of Azmaveth, and to have been amongst the singers of the Temple, Neh. xii. 29. It is called Bethsamos 1 Esd. v. 18.

AZMON, a town on the S. frontiers of the Promised Land, between Kadesh-barnea and the River of Egypt, Num. xxxiv. 4, 5. It fell within the limits of the tribe of Judah, Josh. xv. 4. In the Septuagint it is called Selmona.

AZNOTH-TABOR, a town of Naphtali, on the borders of Zebulun, Josh. xix. 34., to the N. of Mt. Tabor, from which possibly it derived its name. Eusebius mentions a town called

Azanoth in his day in the plain country near Diocesarea.

AZOTUS, Acts viii. 40., the same with Ashdod; which *see*.

AZOTUS, THE MOUNT, whither Judas Maccabæus chased the forces of Bacchides in his last campaign, not long before he was killed, 1 Macc. ix. 15. It was probably near the city of Ashdod, or even a part of its defences.

AZZAH, the border city of the land of Canaan towards Egypt, and of the dominions of the Israelites in this direction, Gen. x. 19., marg.; Deut. ii. 23.; 1 Kgs. iv. 24.; 2 Kgs. xviii. 8., marg.; Jer. xxv. 20., xlvii. 1., marg. It was one of the five capital cities of the Philistines, and is better known under the name of Gaza; which *see*.

BAAL or BAALATH-BREER, a town of the tribe of Simeon on its S.W. frontiers, towards the Desert of Egypt, near Ramath of the South, Josh. xix. 8.; 1 Chron. iv. 33.

BAAL, HIGH PLACES OF, near Kirjath-huzoth, in the country of Moab, where an altar was erected to Baal, in accordance with the heathen usage, Deut. xii. 2. It was hither that Balak first brought Balaam to curse Israel, the utmost part of whose camp might be seen from this elevated land, Num. xxii. 41.

BAALAH, a town in the S. of the inheritance of Judah, in the neighbourhood of Beersheba, Josh. xv. 29.

BAALAH, another name for Kirjath-jearim, Josh. xv. 9, 10.; 2 Sam. vi. 2., marg.; 1 Chron. xiii. 6.; which *see*.

BAALAH, MT., upon a spur of which Baalah or Kirjath-jearim, seems to have stood. It formed originally part of the N.W. frontier of the tribe of Judah, Josh. xv. 11., but appears to have been subsequently included within the limits of Dan.

BAALATH, a town of the tribe of Dan, probably not far from Gibbethon, Josh. xix. 44. It was enlarged and strengthened by Solomon, either for a fortress or store-city, 1 Kgs. ix. 18.; 2 Chron. viii. 6.; owing perhaps to its lying towards the Philistine frontier and on the road to Egypt, Josephus calls it Baleth. Some critics suppose the Baalath which Solomon built was in the neighbourhood of Lebanon, at

Baal-Gad, or at Heliopolis, now known as *Baalbec*; but there seems no valid reason for such a conjecture.

BAALATH-BEER, Josh. xix. 8.; 1 Chron. iv. 33., marg.; the same with Baal; which *see*.

BAALE OF JUDAH, 2 Sam. vi. 2., the same with Kirjath-jearim; which *see*.

BAAL-GAD, a town in one of the valleys of Mt. Lebanon under Mt. Hermon, probably just within the N. limits of the tribe of Asher, though, as it would appear, not completely subdued by the Israelites at the death of Joshua. It is mentioned as being at the N. extremity of the land of Israel, as Mt. Halak in Seir was at its S., Josh. xi. 17., xii. 7., xiii. 7. It is thought by some to have been also called Baal-Hermon; which *see*. Others identify it with Heliopolis, now known as *Baalbec*.

BAAL-HAMON, mentioned in the So. of Sol. viii. 11., as a place where Solomon had a vineyard, which he let out to tenants, each of whom was to pay him a thousand pieces of silver. Its situation is wholly unknown, some identifying it with Hammon in the inheritance of Asher, Josh. xix. 28., others with Baal-Gad, or Baal-Hermon, or Heliopolis in Syria; others placing it near Jerusalem, where many of the Jews are said to have possessed vineyards; and others removing it to Egypt, not far from Thebes, representing it to have been the marriage dowry of Solomon's Egyptian bride, and its name to have been Baal-Ham-aun, So. of Sol. viii. 12.

**BAAL-HAZOR**, a town of the tribe of Ephraim, possibly not far from the town of Ephraim. Here Absalom kept his flocks, and here he treacherously killed his brother Amnon, 2 Sam. xiii. 23.

**BAAL-HERMON, MOUNT**, a spur of the Lebanon, inhabited by the Hivites, from which the Israelites had not driven them out on the death of Joshua, Judg. iii. 3. It was in the N. part of the lot of the half tribe of Manasseh beyond Jordan, in the neighbourhood of Mt. Senir and Mt. Hermon, 1 Chron. v. 23. There was probably a town of the same name, which some identify with Baal-gad.

**BAAL-MEON**, a town of the Canaanites beyond Jordan, near the foot of Mt. Gilead, and on the borders of the Ammonites. It was taken from Sihon by the Israelites under Moses, and assigned to the tribe of Reuben, who built or repaired it, Num. xxxii. 38.; 1 Chron. v. 8.; changing its name, as it appears, from Beon, Num. xxxii. 3. It was also called Beth-baal-meon, Josh. xiii. 17., i.e. the House or Temple of Baal-meon; and also Beth-meon, Jer. xlviii. 23. Being on the frontiers of Israel in this direction, it was subject to many incursions, and was at length taken by the Moabites, Ezek. xxv. 9.; by which prophet, and by Jeremiah, it was threatened with a participation in the desolation of Moab. Eusebius and Jerome place it 9 miles from Heshbon, and at the foot of Mt. Abarim. It is now called Máin. It is supposed by some to be the same with Bajith, Isa. xv. 2.; but this is doubtful.

**BAAL-PEOR** is thought to have been a part of Mt. Abarim, upon which there seems to have stood the temple of an idol, thence called Peor or Baal-Peor. It was a little to the N. of the R. Arnon, looking towards the wilderness, Num. xxiii. 28., within the kingdom of Sihon, on the confines of the Moabites, Midianites, and Ammonites, and fell eventually within the limits of the lot of Reuben. Whilst the Israelites lay encamped at Shittim close by, they were enticed by the Midianites (at the counsel of Balaam, Num. xxxi. 16.; Rev. ii. 14.) to partake of the sacrifices offered to this obscene idol, and to mingle in its unclean and shameful rites; whereby they drew down upon them the wrath of God, so that 24,000 of them died of the plague, Num. xxv. 3. 5. 9.; Deut. iv. 3.; Ps. cvi. 28.; Hosea ix. 10. Baal-Peor is sometimes called merely Peor, Num. xxiii. 28., xxv. 18., xxxi. 16.; Josh. xxii. 17. In the Septuagint it is written Phogor.

**BAAL-PERAZIM** (*the Place of Breaches*), a

hill or town in the inheritance of Judah, in the Valley of Rephaim, and not far from Jerusalem. Here David, by the special help of God, smote the Philistines, who had come up to fight against him, when they heard he had been anointed king over Israel, 2 Sam. v. 18. 20.; 1 Chron. xiv. 11. In the prophecy of Isaiah, it is called Mt. Perazim, Isa. xxviii. 21.

**BAAL-SHALISHA**, a place mentioned 2 Kgs. iv. 42., whence came the man who brought the first-fruits of twenty loaves to the prophet Elijah, wherewith he miraculously fed a hundred men at Gilgal. It is placed by Jerome and Eusebius, who write it Beth-shalisha, 15 miles N. from Diospolis, in the Thamnitic region: it was probably in the land of Shalisha spoken of 1 Sam. ix. 4.

**BAAL-TAMAR**, a town of the tribe of Benjamin, near Gibeah, near which in the quarrel that ensued upon the matter of the Levite's concubine, 25,100 of the Benjamites were slain in battle, Judg. xx. 33.

**BAAL-ZEPHON**, a place in Egypt, a few miles to the S.W. of the modern *Suez*. It was over against this place, at Pi-hahiroth, that at God's command, the Israelites encamped when they left Egypt, just before they crossed the Red Sea. Whether it was a town, or a watch-tower, or an idol-temple serving as a signal-house upon the neighbouring hill or cape, is not known; but it was in its neighbourhood that the miraculous deliverance of Israel, and the destruction of Pharaoh with his pursuing host, were accomplished, Ex. xiv. 2. 9.; Num. xxxiii. 7.

**BAANA-AHILUD, THE PURVEYORSHIP OF**, in the central part of Judæa, including Taanach, Megiddo, Beth-shean, Jezreel, Abel-meholah, &c., 1 Kgs. iv. 12. It was one of the twelve that furnished Solomon and his household with provision.

**BAANAH-IHUSHAI, THE PURVEYORSHIP OF**, in N.W. Judæa. It included Asher and Aloth, and was one of the twelve districts mentioned above, 1 Kgs. iv. 16.

**BABEL** (i.e. *Confusion*), **TOWER OF**, built by the descendants of Noah about 101 years after the Flood, in a plain in the Land of Shinar, when the whole earth was of one language and one speech. Its builders proposed to erect a city and tower whose top might reach unto heaven, in order that they might make themselves a name, and not be scattered abroad upon the face of the whole earth. But God was pleased to defeat their wicked design by confounding

their language, and scattering them abroad from thence upon the face of all the earth, so that they left off to build the city, Gen. xi. 4—9. Nothing is known with any certainty concerning its situation. It is supposed by some modern travellers to have stood on the W. side of the Euphrates, where is now the vast artificial mound called *Birs Nimrūd*; and to have been originally destroyed by lightning—an opinion which the appearance of the *Birs*, as well as the traditions of the country, seem to encourage; but others place it on the opposite side of the river, where on a hill are extensive ruins named *Mujelibah*. It is also a disputed point whether the Tower of Belus was built on the same spot with the Tower of Confusion, or whether they were separate structures. At all events the former, which was in the midst of the city of Babylon, and was eventually dedicated to the worship of Bel or Baal, was seen by Herodotus, who describes it as being of a pyramidal form, 500 feet in height, and standing in the midst of a square area surrounded by walls with iron gates. It shared in the fortunes of the great city in which it stood until Xerxes the Persian king did all he could to destroy it; and about two centuries afterwards, Alexander the Great purposing to restore it, employed 10,000 men for two months in removing some of the rubbish around it, but died before he entered upon his project.

**BABEL**, the beginning of the kingdom of Nimrod, Gen. x. 10., i.e. probably the first city built by him, or the head-quarters of his kingdom. He seems to have been the youngest son of Cush, the son of Ham, and to have chosen the place for his capital, where the city and tower of Babel had been begun a few years before. It is called in the margin, and generally in our version of the Bible,

**BABYLON**. It was the most ancient city in the world, and became eventually, probably, the largest as well as the strongest and most important. It stood upon both banks of the R. Euphrates, near a place now called *Hillah*, about 53 miles to the S. of the modern Bagdad; its ruins are said to be still called *Ard-Babil*. After its increase and restoration by Nimrod, it is stated to have been much beautified and enlarged by his son and successor Ninus, as well as by Semiramis, the reputed queen of the latter. Succeeding sovereigns strengthened and beautified it greatly; but it was at last so enlarged, and raised to such magnificence and splendour by Nebuchadnezzar, Dan. iv. 29, 30., and his daughter Nitocris,

as to have become one of the wonders of the world. Owing to its greatness and celebrity it is called by a variety of names in Holy Writ. It was situated in a vast plain, said once to have been an immense morass; and from being surrounded by water, it is styled in prophetic language *the Desert of the Sea*, Isa. xxi. 1.

It was noted for its luxury, Isa. xlvii. 1., pride, Jer. l. 29., and power, as well as for its commerce, Isa. xliii. 14.; Ezek. xvii. 4.; and the learning of its wise men, as we gather not only from profane authors, but also from the pages of Holy Writ. It was famed for its astronomers and astrologers, whose observations of the heavenly bodies were probably amongst the oldest in the world, and may have gained for them their place and repute with the Eastern monarchs, Dan. ii. 2. 12. 14. 18. 24. 48., iv. 6., v. 7. Its conquests on every side rendered it almost a universal monarchy, Dan. ii. 37, 38.; but though, in the hand of God it became the hammer of the whole earth, Jer. l. 23., yet its own cruelty (especially to Israel!), Isa. xiv. 4.; Jer. l. 14. 17. 24., li. 24. 33, 34, 35. 49.; Ps. lxxxvii. 4., cxxxvii. 8.), its frightful vices, Jer. li. 6, 7. 9. 11., and its idolatry, Isa. xxi. 9., Jer. li. 47., brought on its destruction, Jer. l. 28. 34, 35. 42, 43. 45, 46., li. 1, 2. 8. 12. 30, 31. 42. 44. 48. 53. 56. 58.; Dan. ii. 31—38. It was taken B.C. 538, after a hard siege of about two years, by Cyrus, king of Persia, who being foiled in his attempts to take it in the regular manner, diverted the course of the river which ran through the city whilst the Babylonians, upon the occasion of a grand festival, were all carousing and inebriated; he thus forced a passage along the bed of the river into the heart of the palace, when the guards were driven back, and their king slain on the same evening he had seen the handwriting on the wall, Dan. v. 30. The city fell afterwards into the hands of the Macedonians under Alexander the Great, who died here B.C. 323. Shortly afterwards this great city began to decline in consequence of Seleucus Nicanor, one of Alexander's generals, having built Seleucia on the R. Tigris. Babylon was thus gradually deprived of its glory and greatness. It was reduced to desolation in the time of Pliny, and in the days of St. Jerome it was turned into a park, in which the Persian kings followed the sports of the chase.

The doom of Babylon was predicted, even to minute particulars, by the prophets of God a hundred years before it was fulfilled, Isa. xiii. 1; Jer. xxv. 12., l. 1, 2. 8. 9.; and even the name of the prince who was to accomplish

the divine vengeance against it, was given three generations before he was born, Isa. xlv. 28. In their appointed seasons all these varied predictions were fulfilled to the letter; and Babylon, the mighty city, the prince of the whole earth, Jer. li. 41., the glory of kingdoms, the beauty of the Chaldees' excellency, Isa. xlii. 19., xiv. 22., the lady of kingdoms, the tender and delicate and given to pleasures, was so swept with the besom of destruction as to have left it a desert, never again to be inhabited, the dwelling-place of wild beasts and every unclean and hateful thing, Jer. l. 13. 16., li. 29. 37. 59—64. It gave name to the kingdom, and country, and empire of

BABYLON, of which it was the vast metropolis, and to which so many of the predictions in Holy Writ refer. It is also frequently called Chaldea, but this designation, properly speaking, belonged to the adjacent country, W. of the Euphrates; the two names Babylonians and Chaldeans as national appellations, being apparently almost convertible terms, Isa. xliii. 14., xlvii. 1., xlviii. 14. 20.; Jer. l. 1.; Dan. v. 30.; though there was probably a provincial, if not a political distinction between the two. The name may at first have been confined to the country round the metropolis, Dan. ii. 48, 49., iii. 30.; Ezra vii. 16.; which constituted Babylon strictly so called, and corresponded generally with the modern province of *Irak Arabi*; but it was also applied to the neighbouring regions when they fell under its sway. Ezekiel mentions the Babylonians of Chaldea, xxiii. 15. It seems, also, in the earliest times to have included what was afterwards better known as the region or empire of Assyria. Indeed, according to the marginal reading of our Bible, Nimrod went out of the land of Shinar (or Babylon), and built Nineveh, though others make Asshur, the second son of Shem, to have been the founder of the latter city and its empire, Gen. x. 11.

Nothing certain, however, is known of the early history of these two kingdoms (which would appear to have been in such a state of friendship as to be almost one and the same) except what may be gathered from Holy Scripture. Thence we learn, that in the days of Abraham (B.C. 1917) there was a king of Shinar, called Amraphel, Gen. xiv. 1., who, with the king of Elam, made war upon the Canaanites. From this time it would appear, that we have nothing that can be depended upon until the days of Nabonassar, the first king of Babylon according to Ptolemy's canon; though it is plain,

that Babylon subsisted as a distinct kingdom from Assyria, even when the latter was in all its glory. The following is a probable account of the matter. On the death of Pul, who is one of the earliest Assyrian monarchs mentioned in Scripture as afflicting Israel, 2 Kgs. xv. 19, 20.; Neh. ix. 32., his dominions were divided between his sons Tiglath-Pileser and Nabonassar, the latter of whom succeeded to the throne of Babylon B.C. 747, which year is therefore called the æra of Nabonassar. Cf. Isa. xxiii. 13. The two kingdoms seem to have co-existed in independence and harmony for some time; Merodach-Baladan, one of the kings of Babylon, being mentioned 2 Kgs. xx. 12., 2 Chron. xxxii. 31., Isa. xxxix. 1., as having sent an embassy to Hezekiah, king of Judah, to congratulate him on his recovery from sickness, upon which occasion the prophet was directed to foretell Israel's captivity by Babylon, 2 Kgs. xx. 14. 17.; Isa. xxxix. 3—6. But Esar-Haddon, king of Assyria, at length reduced Babylon to subjection, and sent some of its inhabitants as colonists to Samaria, 2 Kgs. xvii. 24. 30., having first conquered the ten tribes of Israel, and then carried Manasseh captive to Babylon, 2 Chron. xxxiii. 11. Thus Babylon remained part of his empire until Nabopolassar, the military governor of the province, seized upon it, and was proclaimed king, B.C. 626.

Towards the latter end of his reign, he associated his son Nebuchadnezzar in the government of the kingdom; who, after worsting the Egyptians, invaded Judæa; and having seized Jehoiakim, 2 Kgs. xxiv. 1., 2 Chron. xxxvi. 6., proposed to send him in irons to Babylon. He conquered Pharaoh Necho, and uniting with Cyaxares, king of Media, against the Assyrians, put an end to that empire, which was divided between the two conquerors, B.C. 607. Whilst he was thus employed, Jehoiakim, king of Judah, attempted to throw off the Babylonian yoke which fruitless effort cost him his life, brought on the final subjugation of his country, and the destruction of Jerusalem B.C. 588., 2 Kgs. xxiv. 15, 16., xxv. 7. 13.; 2 Chron. xxxvi. 7. 10. 18.; Ps. cxxxvii. 1.; Jer. xxi. 2., xxiv. 1., xxxv. 11., xxxvii. 1., xxxix. 1. 3. 5, 6, 7. 9. 11. 13. xl. 1. 4., xlv. 30.; Dan. i. 1.; Esth. ii. 6.; Matt. i. 11, 12. 17. It was soon after these events that Nebuchadnezzar set up the golden image, Dan. iii. 1., in memory perhaps of his conquering not only the Jews, but Tyre (which held out a siege of thirteen years), Ezek. xxvi. 7., xxix. 18.; Sidon, Egypt, Ezek. xxix. 19., xxx. 10. 24, 25., xxxii. 11.; Ethiopia, Libya, and

many neighbouring countries, Jer. xlix. 30. But towards the end of his reign, he was afflicted with madness; whereupon Evil-Merodach his son ruled the empire, and eventually succeeded his father. In the first year of his reign, this prince released Jehoiachin, king of Judah, from prison, and advanced him in his court, 2 Kgs. xxv. 28.; Jer. lii. 31, 32. 34.; but at last he was murdered by the usurper Neriglissar, who in his turn was killed in an engagement with Cyrus.

The last monarch of Babylon was Belshazzar, Dan. vii. 1., who was vanquished by Cyrus, the king of Persia (B.C. 538), Dan. v. 30.; when the kingdom underwent all the revolutions of the Persian, Syrian, and Parthian empires. It was thus that Almighty God was pleased to employ Babylon to fulfil his denunciations against the sins of the Jews, uttered by his prophets against them and their kings through a long succession of years, 1 Chron. ix. 1.; 2 Chron. xxxvi. 21.; Jer. xx. 4, 5, 6., xxi. 4, 7, 10., xxii. 25., xxv. 1. 9. 11., xxvii. 6, 8, 9, 11, 12, 13, 14, 17, 18, 20, 22., xxviii. 2, 3, 4, 11, 14., xxix. 1. 4, 15, 20, 21, 22, 28., xxxii. 3, 4, 5, 28, 36., xxxiv. 2, 3, 21., xxxvii. 17, 19., xxxviii. 3, 17, 18, 23., lii. 11, 12, 15, 17, 26, 27.; Ezek. xii. 13., xvii. 12, 16, 20., xix. 9., xxi. 19, 21., xxiv. 2.; Mic. iv. 10.; Acts vii. 43. The miserable remnant left in Judæa were put under the government of Gedaliah, who was murdered by Ishmael. Hereupon many of the Jews, through fear of the vengeance of their conquerors, fled to Egypt under the guidance of their leader Johanan, who forced Jeremiah to go with him. Here the prophet was put to death, Jer. xl. 1. 4, 5, 9, 11., xli. 2, 18., xlii. 11., xliii. 8, 10., xlv. 26.

The Jews who were led captive to Babylon seem to have been parcelled out by their conquerors into small communities round the metropolis; one of the largest, probably, being on the banks of the R. Chebar, Ezek. i. 1. They were protected by the power and influence of Daniel from suffering many of the hardships inflicted on conquered nations, though they deeply bemoaned their condition, Ps. cxxxvii. 1.; until it pleased God to put it into the heart of Cyrus to decree their restoration to their own land, when great multitudes returned home (B.C. 536), though many still remained in Babylon. Their condition in both cases varied much with the revolutions in the dynasties and policy of the Persian Empire; until Ahasuerus, having divorced his queen Vashti, chose Esther in her place, and greatly contributed to their

peace and prosperity. Zerubbabel or Sheshbazzar, as the Persians called him, a prince of the royal house of David, was appointed by Cyrus, in company with Jeshua the hereditary high priest, to conduct the Jews to their own land; where, urged on by the prophets Haggai and Zechariah, ii. 7., vi. 10., they soon began to rebuild their city and temple, though much hindered in their work by the envy of the Samaritans and other surrounding nations. Some years later (B.C. 457), Ezra the scribe obtained permission from Artaxerxes to lead a second colony of his countrymen from Babylon to Judæa, where he reformed many abuses, and greatly added to the welfare of the Jews, Ezra i. 11., ii. 1., v. 12, 14, 17., vi. 1, 5., vii. 6, 9, 16., viii. 1.; which was still further set forward, twelve years afterwards, by Nehemiah, a Jewish nobleman, who completed the walls of Jerusalem, and gave stability to their church and polity, Neh. ii. 6., xiii. 6. With the death of Nehemiah and the prophecy of Malachi, the Old Testament closes. See CHALDEÆA

BABYLON, or BABYLON THE GREAT, in the mystical language of Holy Scripture is an appellation given to Rome—to Rome Pagan according to many of the Roman Catholic writers, but to the antichristian errors and apostacy of Rome Papal, according to Protestant writers. Ancient Babylon was one of the most formidable and relentless enemies of God's people the Jews, Isa. xlvii. 6.; Jer. l. 11—15. It was a land of graven images, and the people were mad upon their idols, Jer. l. 38. It was a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad, Jer. li. 7.; and so it is taken as the fittest emblem to set forth the enormous guilt, and to exhibit the cruelty, power, and abominable practices of Rome Papal, as well as its awful destruction; the former corrupting the heathen world, the latter the Christian, Rev. xiv. 8., xvi. 19., xvii. 5., xviii. 2, 10, 21. It is thought very doubtful by many commentators whether St. Peter refers to Rome in his first epistle, v. 13., as there appears no reason why he should conceal the name of the city when merely sending a greeting; and added to the fact, that it is by no means certain he was ever at Rome at all (being the apostle of the circumcision, Gal. ii. 9.), it would seem from the ignorance of the Jews of Rome about Christianity, when St. Paul was taken thither as a prisoner, Acts xxviii. 21, 22., that St. Peter's epistle, though written three



years before, was unknown to them. Others, therefore, refer this Babylon to a city of like name in Egypt, which, however, appears to have been too unimportant a place to have been so spoken of by Peter. Others, again, refer it to the old Babylon on the R. Euphrates; but this was surely too much a mass of ruins, to have any such church as the apostle describes. Others are led to refer it to Seleucia on the R. Tigris, which is said to have been the metropolis of the Eastern dispersion of the Jews: but there is no proof that Seleucia was ever so called. Hence some are of opinion that if Rome Papal is not figuratively signified by Peter in this passage (even though he himself may not have visited Pagan Rome), Jerusalem itself probably is. Cf. Rev. xi. 8.

**BABYLON, PROVINCE OF**, apparently the region immediately round the great metropolis of the empire. It was here that the captive Jews seem to have been located, Ezra vii. 16., and that Daniel, with his three holy companions, was placed specially in authority, Dan. ii. 48, 49., iii. 30.

**BABYLON, RIVERS OF**, a name applied in the Psalms, cxxxvii. 1., to the various waters by which the great city was intersected and surrounded, and by which the captives of Judæa wept as they remembered Zion. These rivers were so numerous as to cause Isaiah, xxi. 1., to designate Babylon as the *Desert of the Sea*, and Jeremiah to speak of her as *dwelling upon many waters*, li. 13. The banks of these rivers were planted with willows, upon which the disconsolate Israelites hanged their harps as they were tauntingly asked for the songs of Zion, and it may be that Isaiah, when foretelling the conquest of the Moabites by Nebuchadnezzar, xv. 7., points out this land as the scene of their captivity, and the R. Euphrates as *the brook of the willows*, though some refer the latter name to the R. Arnon.

**BABYLONIANS**, probably the inhabitants of the metropolis and province of Babylon, Ezek. xxiii. 17. 23., distinguished at verse 15. as the Babylonians of Chaldæa, and charged with defiling Israel. The name is also applied to the colony which was sent to Samaria, where they joined with other enemies of the Jews in hindering the rebuilding of the Temple at Jerusalem, and wrote a letter to Artaxerxes on the matter, Ezra iv. 9.

**BABYLONISII**, Josh. vii. 21. Achan so calls a goodly garment which he took from among the

spoils of Jericho, contrary to God's command, and thereby became the troubler of Israel, B.C. 1451. If it refers to the mighty city mentioned above, it shows its great antiquity by the skill and commerce of its people, even in the time of Joshua.

**BACA, VALLEY OF**, Ps. lxxxiv. 6., thought by some to be only a mystical name, *the Vale of Tears*, by which the Psalmist, either in exile or at a distance from Jerusalem, describes his great desire and his then condition. Others, however, represent it as a real locality, identifying it with the Vale of Bochim, or *Weepers*, Judg. ii. 1. 5., near Gilgal; or with the Vale of *the Mulberry Trees* (as the word also signifies), where David by God's special help smote the Philistines, 2 Sam. v. 23.; 1 Chron. xiv. 14, 15.; and which was near Jerusalem; or, trusting more to the similarity of name than general probability, with the valley now called *El Bekaa*, at the foot of Mt. Lebanon, near the springs of the R. Jordan and near the N. entrance into the Promised Land. Josephus speaks of a village of this name on the confines of Galilee and Tyre.

**BACHRITES**, a division of the tribe of Ephraim mentioned Num. xxvi. 35., when the census of all Israel was taken in the Plains of Moab.

**BAHARUMITE**, the patronymic of one of David's mighty men; but whence derived is unknown, 1 Chron. xi. 33.

**BAHURIM**, a town of the tribe of Benjamin, a few miles E. of Jerusalem, and according to Josephus (who calls it Bachoures) within its precincts. It was hither that Phaltiel accompanied his wife Michal, when she was made to return to David, her first husband, 2 Sam. iii. 16. It was the residence of Shimei, 2 Sam. xix. 16.; 1 Kgs. ii. 8.; who here cursed and threw stones at David when he fled from Absalom, 2 Sam. xvi. 5.; and here Jonathan and Ahimaaz concealed themselves in a well, to escape from the servants of Absalom, when they were conveying information of his wicked purposes to David. It is thought by some to be the same with Almon and Alemeth, Josh. xxi. 18.; 1 Chron. vi. 60.; but apparently without reason.

**BAJITH**, a town of Moab, where appears to have been an idol-temple, probably on a high place, in which the people are represented as supplicating their false gods for help against their destruction by Babylon, Isa. xv. 2. In the Chaldee and Syriac versions it is rendered Beth-

Dibon; Bajith and Dibon being seemingly united. Some identify it with Baal-meon.

**BAKBUK, THE CHILDREN OF**, mentioned among the Nethinims, who, on the proclamation of Cyrus, returned from Babylon to Jerusalem, Ezra ii. 51.; Neh. vii. 53.

**BALAH**, a town in the tribe of Simeon, probably towards its S. frontier, where the family of his grandson Shimei dwelt, Josh. xix. 8.; 1 Chron. iv. 29., marg. In the latter place, it is called Bilhah.

**BALAMO**, a place apparently in Samaria, between which and Dothaim, the husband of Judith was buried, Judith viii. 3. It is also written Baalmaim, which has led to the suspicion of its being the same with Belmen. Cf. Judith vii. 3.

**BAMAH**, a prophetic name given in Ezek. xx. 29., to one of the eminences or high places where the Jews committed idolatry; or it may be a mystical name for all their idolatrous altars. In Ezek. xxxvi. 2., the word is rendered *ancient high places*, but it is mostly translated high place. After God had been pleased to select Jerusalem as the place where he would fix his name, whenever the Jews offered on a *high place*, it was commonly linked on to some heathen or idolatrous rite.

**BAMOTH**, the forty-second encampment of the Israelites, within the limits of Moab, and probably in one of the valleys at the foot of Mt. Nebo, from its being also called *Bamoth in the Valley*, Num. xxi. 19, 20. It is the same place where stood

**BAMOTH BAAL**, a town assigned by Joshua to the tribe of Reuben, and called in the margin *the high places of Baal*, Josh. xiii. 17. Eusebius places it near the R. Arnon. It may have been formerly called Nebo. Cf. Num. xxxii. 38.

**BANI, CHILDREN OF**, the name of a family or tribe that returned to Jerusalem with Ezra after the Babylonish captivity: it is also written BINNUI Ezra ii. 10.; Neh. vii. 15.

**BARHUMITE**, the patronymic of Azmaveth, one of David's mighty men, 2 Sam. xxiii. 31.; whence derived is unknown.

**BARKOS, CHILDREN OF**, the name of a family of the Nethinims, who returned to Jerusalem, under Ezra, after the seventy years' captivity in Babylon, Ezra ii. 53.; Neh. vii. 55.

**BARZILLAI, CHILDREN OF**, a family of the priests, who returned after the Babylonish captivity with Ezra to Jerusalem, Ezra ii. 61.; Neh. vii. 63.

**BASCAMA**, a place apparently in the country of Gilead, where Tryphon slew Jonathan, who was buried here, 1 Macc. xiii. 23. Josephus calls it Basca. Some identify it with Bozkath, but this was in the heart of the tribe of Judah.

**BASHAN** or **BASAN**, a country of the Amorites on the other side Jordan, of which, when the Israelites took possession of the Promised Land, Og was the king. It was bounded on the N. by the ridges of Mt. Hermon (or the Hill of Bashan, Ps. lxxviii. 15.), on the E. by Damascus and the Desert of Arabia, on the S. by the R. Jabbok and Gilead, on the W. by the Jordan. It belonged to Gilead in the more extended sense of the latter appellation, Josh. xii. 5., xiii. 31. Although it is constantly distinguished from it in the proper and more confined usage of the name, Josh. xvii. 1. 5., xx. 8.; 2 Kgs. x. 33.; Mic. vii. 14. It was called the Land of the Giants, Deut. iii. 13., and Og was of the remnant of the giants, Josh. xii. 4. He was one of the two Amorite kings, Deut. iii. 8.; 1 Kgs. iv. 19.; Ps. cxxxv. 11., inhabiting the trans-Jordanic regions (the name of "Amorites," whose king was Sihon, being especially borne by the inhabitants of its S. part) between the R. Arnon and Mt. Hermon. He possessed sixty cities, Deut. iii. 4.; 1 Kgs. iv. 13.; of which his two chief were Ashtaroth and Edrei, Josh. xii. 4., xiii. 12. At the latter of these two places he attacked, Num. xxi. 33.; Deut. iii. 1., xxix. 7., but was conquered by the Israelites, Ps. lxxviii. 22., under Moses (B.C. 1452), when he and his followers were slain, Deut. i. 4., iii. 10. 13., iv. 47.; Josh. ix. 10.; Ps. cxxxvi. 20.; and his dominions principally assigned to the half-tribe of Manasseh, Num. xxxii. 33.; Josh. xiii. 11., xiii. 30, 31., xvii. 1. 5., xx. 8., xxi. 6., xxii. 7.; 1 Chron. v. 23.; Neh. ix. 22.; which tribe was then bounded on the S. by the portion of the tribe of Gad.

The N. extremity of Bashan was, however, eventually possessed by that portion of the tribe of Dan, Deut. xxxiii. 22., whose migration is recorded in Judg. xviii., and again, its S. part was given by Moses to the tribe of Gad, 1 Chron. v. 11, 12. 16. 23. Bashan was on the whole a hilly country, Jer. xxii. 20.; Nah. i. 4.; being intersected by the spurs of Mt. Hermon and the ridges of Auranitis. It was also famed for its forests of oaks, Isa. ii. 13., xxxiii. 9.; Ezek. xxvii. 6.; Zech. xi. 2.; as well as for its rich pasturage and fine cattle, Deut. xxxii. 14.; Ps. xxii. 12.; Jer. l. 19.; Ezek. xxxix. 18.; Amos iv. 1.; Mic. vii. 14. In later times it is

called Batanaea by the Greek writers, though then, no doubt, its limits were much altered and contracted, as at last this appellation came to denote only one of the territories which formed the Tetrarchy of Philip, Lu. iii. 1. The Ten Cities which gave name to the Decapolis, were for the most part in the old Bashan. Some trace of the ancient appellation is to be found in the modern one *El Bottein*, which may be sometimes met with; although it is better known to the inhabitants by certain district names, as *Jaulan en Nakrah*, &c., into which they divide it.

BASHAN, HILL OF, Ps. lxxviii. 15., mentioned by David as a high hill, refers probably to Mt. Hermon, in the N. part of the land of Bashan, which is a spur of the Anti-Lebanon, and is now called *Heish*.

BASHAN-HAVOTH-JAIR, Deut. iii. 14., otherwise called HAVOTH-JAIR., Num. xxxii. 41.; Judg. x. 4.; 1 Kgs. iv. 13.; certain cities in Argob, Bashan, and Gilead, given by Moses to Jair, who called them after his own name. See HAVOTH-JAIR.

BASILIS, 1 Macc. xv. 23., marg., another reading for Phaselis, a city of Lycia, in Asia Minor, mentioned in the Apocrypha as one of the places to which the Romans wrote in favour of the Jews.

BATHRABBIM, GATE OF, So. of Sol. vii. 4., conjectured to have been the name of one of the gates in Heshbon, the old capital of Sihon, king of the Amorites. Near it were some fine fish-pools; it led probably towards the neighbouring city Rabbath-Ammon.

BATHZACHARIAS, a place in the neighbourhood of Jerusalem and Bethsura, not otherwise mentioned, and the situation of which is not known with any certainty. It was here that Judas Maccabæus and the younger Antiochus had a battle, in which the latter lost 600 men, 1 Macc. vi. 32, 33. According to Epiphanius, the prophet Habakkuk was born in its suburbs.

BAY OF THE SEA, at the uttermost part of Jordan, Josh. xv. 5., seems to have been that small bay at the N. end of the *Dead Sea*, where the Jordan flows into it. This was the N.E. limit of the tribe of Judah.

BAY THAT LOOKETH SOUTHWARD was probably that small elliptical basin in which the *Dead Sea* terminates at its S. extremity. It was the S.E. limit of the tribe of Judah, Josh. xv. 2.

BAZLUTH (or BAZLITH), CHILDREN OF, a family of the Nethinims, that returned to Jerusalem after the seventy years' captivity in Babylon, Ezra ii. 52.; Neh. vii. 54.

BEALOTH, the name of a town belonging to the tribe of Judah on its S. frontier, towards Edom, Josh. xv. 24., which probably eventually fell within the inheritance of Simeon. It is thought by some to be the same with Aloth, 1 Kgs. iv. 16.; but this is very doubtful.

BEAN, CHILDREN OF, a name of uncertain application, 1 Macc. v. 4. They were attacked and destroyed by Judas Maccabæus, on account of their enmity to the Jews; to whom in former times, also, they are said to have been an offence, and to have laid wait for them in the ways. Some think that Bean was the name of an ancient king, whose descendants lived in hostility with the children of Israel: others take Bean for the name of a place on the confines of the Dead Sea; and others, again, refer it to Akan or Jakan, Gen. xxxvi. 27., a descendant of Seir, near whose possessions at Bene-jaakan, was one of the Israelites' encampments before they entered Canaan, Num. xxxiii. 31, 32.

BEBAI, CHILDREN OF, mentioned amongst those of the Israelites who returned from Babylon to Jerusalem with Zerubbabel, Ezra ii. 11.; Neh. vii. 16. Their dwelling-place is not known, though it may have been at

BEBAI, Judith xv. 4., a place to which Ozias sent a report of his victory over the Assyrians, after the death of Holofernes. It was probably somewhere in the N. part of Judæa.

BECTILETH, PLAIN OF, threedays' journey from Nineveh, where Holofernes pitched his tents previous to his invading Israel, Judith ii. 21. Its situation is wholly unknown, though it may be looked for S. of the Cilician Taurus, and near the Valley of the Euphrates.

BEDAN, a family of the Manassites, 1 Chron. vii. 17. Cf. 1 Sam. xii. 11., where Samson appears to be thus designated, as being of the children of Dan.

BEER (*Well*), a station of the Israelites in the wilderness N. of the R. Arnon, in the country of the Amorites. It was here that, by the direction of Moses, the princes of Israel digged a well with their staves, Num. xxi. 16. It is supposed by some to be the same with Beer-elim, Isa. xv. 8.

BEER, Judg. ix. 21., whither Jotham fled

after having spoken his parable against Abimelech and the Shechemites. It seems to have lain a few miles to the N. of Jerusalem, and is thought to have been also called Beeroth; which see.

**BEER-ELIM** (*the Well of Firs*), a place apparently within the limits of Moab, mentioned by Isaiah, xv. 8., when predicting the desolation of that country. Some identify it with Beer, Num. xxi. 16.

**BEER-LAHAI-ROI** (*the Well of Him that liveth and seeth me*), or the Well Lahai-roi, a well in the wilderness S. of Canaan, where Hagar, when she fled from her mistress with Ishmael, rested, and was found by the angel; it was between Kadesh and Bered, Gen. xvi. 14. Here Isaac was dwelling with his father when Rebekah was brought to him; and here he continued to dwell after Abraham's death, Gen. xxiv. 62., xxv. 11.

**BEEROTH** (*Wells*), a region belonging to the children of Jaakan; it was a station of the Israelites, and lay to the S. of Mt. Hor, Deut. x. 6. It seems to be called Bene-jaakan at Num. xxxiii. 31, 32.

**BEEROTH**, a city of the Gibeonites, Josh. ix. 17., afterwards allotted to the tribe of Benjamin, xviii. 25.; 2 Sam. iv. 2.; placed by Eusebius 7 miles N. of Jerusalem. See **BERITES**. Its inhabitants, the

**BEEROTHITES**, fled to Gittaim, 2 Sam. iv. 3.; probably upon the great slaughter of the Benjamites in the time of the Judges. They are also mentioned 2 Sam. iv. 2. 5. 9., xxiii. 37. They are probably the same with

**BEEROTH, CHILDREN OF**, who are mentioned as having returned with Zerubbabel after the captivity in Babylon, Ezra ii. 25.; Neh. vii. 29.

**BEERSHEBA** (*Well of the Oath*), so called by Abraham, because there he and Abimelech made a covenant and sware together, on the spot where Abraham had digged a well, Gen. xxi. 31, 32. It was in the S. borders of Canaan, towards Edom, 20 miles S. of Hebron, according to Eusebius and Jerome. Abraham here planted a grove and set up an altar to God, and made it his dwelling-place, Gen. xxi. 33., xxii. 19., as did also Isaac, Gen. xxvi. 23., whose servants appear here to have re-digged the well, and Isaac and Abimelech to have also made a new covenant of alliance, xxvi. 33.; excepting, indeed, this be another place altogether, and perhaps the same called Sheba, Josh. xix. 2. It was

from this place, that Jacob was sent by his father to Padan-Aram, Gen. xxviii. 10.; and hither he came and rested, and had a vision, when on his way to Egypt to Joseph, xli. 1. 5. In process of time, a town grew up on the spot, which was at first assigned by Joshua to the tribe of Judah, Josh. xv. 28.; 2 Sam. xxiv. 7.; 1 Kgs. xix. 3.; but afterwards to Simeon, Josh. xix. 2.; 1 Chron. iv. 28. It is often mentioned as the southernmost limit of the whole land of Israel, Judg. xx. 1.; 1 Sam. iii. 20.; 2 Sam. iii. 10., xvii. 11., xxiv. 2. 15.; 1 Kgs. iv. 25.; 1 Chron. xxi. 2.; 2 Chron. xxx. 5.; Dan being the northernmost point; though, when Moses was favoured with his view of the land shortly before his death, Zoar in the S. and Dan in the N. are the two limits mentioned, Deut. xxxiv. 3. In like manner, after the division of the kingdom, it is given as the S. frontier town of the kingdom of Judah; Geba being the northernmost post, 2 Kgs. xxiii. 8., or according to 2 Chron. xix. 4., Mt. Ephraim, at the foot of which Geba lay. After the Babylonian captivity Beersheba in the S., and the Valley of Hinnom in the N., formed the limits of the dwellings of the children of Judah, Neh. xi. 30.; as, indeed, they had done before. It seems to have been at one time a seat of government, for Samuel's sons were judges here, 1 Sam. viii. 2.; though it is denounced by the Prophet Amos, v. 5., viii. 14., in connection with Bethel and Gilgal, as a stronghold of idolatry, being termed by him the high places of Isaac, vii. 9. It was the birth-place of Zibiah, the mother of Jehoash, king of Judah, 2 Kgs. xii. 1.; 2 Chron. xxiv. 1.; and is remarkable as the place whither Elijah first fled from the vengeance of Jezebel, 1 Kgs. xix. 3. It was still in existence after the captivity in Babylon, as some of the children of Judah dwelt there, Neh. xi. 27. 30. Its remains are still called *Bir-es-Seba*.

**BEERSHEBA, WILDERNESS OF**, the open country to the S. of Beersheba, into which Hagar and Ishmael wandered when driven by Abraham from his dwelling-place there, Gen. xxi. 14. Cf. 1 Kgs. xix. 4. It appears to have joined, if not to have formed part of, the Wilderness of Paran, Gen. xxi. 21., or The Great Wilderness of Egypt.

**BEESHTERAH**, a city of the half-tribe of Manasseh, beyond Jordan, which, with its suburbs, was given by Joshua to the children of Gershon, Josh. xxi. 27.; in the parallel passage, 1 Chron. vi. 71., it is called Ashtaroth. It was one of the forty-eight Levitical cities.

It has been supposed to be the same with the Bostra of later times, still called *Boszra*; but this last was in Arabia.

BELA, one of the Five Cities of the Plain, situated in the beautiful and exuberant Vale of Siddim, by the waters of Jordan, and towards the S. borders of the land of Canaan, Gen. xiii. 10. It was near the S. extremity of the vale: and its king joined the four other kings that went out to battle against Chedorlaomer, king of Elam, and his three confederates, when after twelve years of servitude they had rebelled against him, Gen. xiv. 2. 8. It was in this battle (n.c. 1913), that Lot was taken prisoner, but was recovered by Abram. Its name was afterwards changed to Zoar, i.e. *Little*, when, at the intercession of Lot, upon the plea of its being but a little city, it was spared, whilst the four other cities, Sodom, Gomorrah, Admah, and Zeboim, were miraculously consumed by fire for their iniquity, B.C. 1898; Gen. xix. 20. 22, 23. 30. The Vale of Siddim then became the Salt Sea, Gen. xiv. 2., or the *Dead Sea*, as it is now commonly called; on a bay of which towards its S. end, still are seen the ruins of the little town, at a place called *Ghor Szafye*. Cf. ZOAR. It is never mentioned as having belonged to Israel, though it was shown in miraculous vision to Moses as the S. limit of the Promised Land, Deut. xxxiv. 3. At all events, it seems to have been a frontier town of Moab in this direction, in the time of the prophets Isaiah, xv. 5., Jeremiah, xlviii. 34., who include it in their predictions of the coming desolation of Moab. See CITIES OF THE PLAIN.

BELAITES, Num. xxvi. 38., the name of a family of the Benjamites, who were numbered in the Plains of Moab, and derived their name from Belah, Gen. xlvii. 21.; 1 Chron. vii. 6.

BELMAIM, a place in the valley, where Holofernes encamped with the Assyrian army when he besieged Bethulia, Judith vii. 3. It was probably in the N. of Samaria, at one end of the great Plain of Esdraelon. It is thought by some to be the same with Balamo mentioned Judith viii. 3.; as also with

BELMEN, Judith iv. 4, a place which the Jews endeavoured to fortify against Holofernes; but whether in Samaria, or further S., is unknown. Some identify it with Abel, on the borders of Zebulun and Naphtali. See ABEL.

BEN-ABINADAB, 1 Kgs. iv. 11., marg., one of the twelve purveyorships of Solomon, charged with furnishing him and his household with

victuals; it was in the region of Dor, on the sea-coast of Samaria.

BEN-DEKAR, 1 Kgs. iv. 9., marg., another of the above purveyorships, in the S.W. part of the kingdom of Israel, about the inheritance of the tribe of Simeon: it included Makaz, Shaalbim, Beth-shemesh, and Elon-beth-hanan.

BENE-BERAK, a town within the inheritance of the tribe of Dan, Josh. xix. 45., supposed by Eusebius to have been near Ashdod.

BENE-JAAKAN, one of the encampments of the Israelites in the Wilderness, between Moseroth and Hor-hagidgad, Num. xxxiii. 31, 32. It seems to be called Beeroth Deut. x. 6., and is there said to belong to the children of Jaakan.

BEN-GEBER, 1 Kgs. iv. 13., marg., one of the purveyorships of Solomon mentioned above, containing Ramoth-Gilead, the towns of Jair and the region of Argob in Bashan.

BEN-HESED, 1 Kgs. iv. 10., marg., another of Solomon's purveyorships for supplying himself and his household with provisions. It was on the frontiers of Judæa and Samaria, towards the Jordan, and included Aruboth, Sochoh, and all the land of Hephher.

BEN-HUR, 1 Kgs. iv. 8., marg., another of Solomon's purveyorships. It was in Mt. Ephraim.

BENJAMIN, the smallest of the twelve tribes of Israel, 1 Sam. ix. 21.; Ps. lxxviii. 27.; the name of which was derived from Benjamin, the youngest son of Jacob by his wife Rachel, Gen. xxxv. 18. At the Exodus, about 240 years after the birth of Benjamin, the number of fighting men of the children of Benjamin was 35,400, Num. i. 37., ii. 23.; but when they were again numbered in the Plains of Moab thirty-eight years later, their number was 45,600, Num. xxvi. 38. 41. The total number which appears to be given 1 Chron. vii. 6. 10. 12., is 59,434. They were famed as archers, 1 Chron. viii. 40. They marched, together with Manasseh, under the standard of the tribe of Ephraim, Num. ii. 22., x. 24.; this standard following immediately after the sanctuary, whence the Psalmist's prayer that God would stir up his strength in behalf of His church before Ephraim, Benjamin, and Manasseh, Ps. lxxx. 2. Benjamin was the ninth tribe as ranged in the order of their journeyings; and when encamped, they pitched their tents on the W. side of the Tabernacle. Their offerings for the service of God were made

on the ninth day, Num. vii. 60. One of the twelve spies whom Moses sent from Kadesh to spy out the land, was taken out of this tribe, Num. xiii. 9. On the entrance of the Israelites into Canaan, they, with five other tribes, were appointed to stand upon Mt. Gerizim, to bless the people, Deut. xxvii. 12.; and one of their number was chosen to assist Eleazar and Joshua in allotting the inheritance of the tribes, Num. xxxiv. 21.

Upon the division of the Promised Land, Joshua assigned to the tribe of Benjamin their inheritance in the S.E. part from the R. Jordan to Mt. Ephraim and Mt. Jearim, being bounded on the S. by the tribe of Judah, W. by Dan, N. by Ephraim, and E. by Reuben, from which last they were separated by the Jordan, Josh. xviii. 11. 20. 28.; 1 Sam. x. 2. It was a hilly, but a well-watered and fruitful district, and though the smallest of the twelve divisions of Israel, 1 Sam. ix. 21., it was amply compensated by containing the temple and city of Jerusalem within its limits. This honour appears to have been predicted by Moses, who foretold that the Lord should cover him all the day long, and that he should dwell between His shoulders—a promise which was graciously fulfilled when Benjamin's inheritance was allotted round Mt. Zion, and the dwelling-place of God in His earthly sanctuary was within their borders; so that they were covered by the protection of Jehovah, and had His power engaged in their behalf as long as they remained faithful to His worship, Deut. xxxiii. 12. Jerusalem was, however, at first jointly inhabited by some from the tribe of Judah, as well as by Benjamin; for the Jebusites were not fully driven from Zion till the time of David, Josh. xv. 63.; Judg. i. 21.; 2 Sam. v. 6. 9. Indeed, the Jebusites seem not to have been driven out from the rest of Benjamin's lot for some time, Judg. xix. 11. It gave name to one of the gates of Jerusalem, near the Temple, hence called Benjamin's Gate, Zech. xiv. 10., or the High Gate of Benjamin, where were the stocks into which they put Jeremiah, Jer. xx. 2. It contained four Levitical cities belonging to the children of Aaron, viz. Gibeon, Geba, Anathoth, and Almon, with their several suburbs, Josh. xxi. 4. 17, 18.

From this tribe sprang Ehud, the Benjamite, who appears to have been the second Judge in Israel after the death of Joshua, and who delivered his countrymen from the bondage of Eglon, king of Moab, B.C. 1336, Judg. iii. 15. The Benjamites also helped Deborah and Barak against Jabin and Sisera, Judg. v. 14;

and they seem likewise to have borne some of the brunt of the Ammonite invasion in the days of Jephthah, Judg. x. 9.; as well as in other encounters, 1 Sam. iv. 12. After this arose a war between Benjamin and the rest of the tribes of Israel in the matter of the Levite's concubine, whom the Gibeonites abused to death, which led to their being cited before the nation, and on their refusing to hearken, to two battles, in which the confederated Israelites lost 40,000 men, though at length by a stratagem the Benjamites were all destroyed except 600 men, who escaped to the rock Rimmon, B.C. 1406. So deep had been the hostility between the two parties, that the men of Israel had sworn that none of their daughters should be given to a Benjamite; so that, when they punished the inhabitants of Jabesh-gilead for not coming to the general assembly, they encouraged the Benjamites who were left to go and surprise 400 virgins of that place, and take them for wives that a tribe might not be cut off from Israel, Judg. xix. 14. 16., xx. 4. 35. 40. 48., xxi. 1. 6. 13. 14, 15, 16, 17, 18. 20, 21. 23.

The Benjamites were famed for their valour, and indeed according to the emblem used in Jacob's prediction, Gen. xlix. 27., they were to be noted for their fierceness and cruelty. They appear to have been expert slingers and archers, sometimes left-handed, sometimes using either hand, Judg. iii. 15., xx. 16.; 1 Chron. xii. 2. Perhaps they formed occasionally the sovereign's body-guard, 1 Sam. xxii. 7.; 1 Chron. xxvii. 12. From them also sprang the first king of all Israel, Saul, the son of Kish, a Benjamite, a mighty man of power, 1 Sam. ix. 1. 4. 16. 21., x. 21.; Ps. lxxviii. 27.; Acts xiii. 21; who after his death in Gilboa was taken from Bethshan, and buried in Zelah in his own country, 2 Sam. xxi. 14. But before Saul's death, whilst David kept himself close at Ziklag because of him, some of David's mighty men who joined him there were of Benjamin, 1 Chron. xii. 1, 2.; and as hosts flocked into him from other tribes day by day, until he had a great army, at length there came many Benjamites also, whom because of their connection with the house of Saul, David did not at first trust, 1 Chron. xii. 16, 17. 22. On the death of Saul, the tribe of Benjamin, with all the other tribes, save Judah (which followed David), took part with Ishbosheth, the son of Saul, whom Abner made king of Israel, 2 Sam. ii. 9. 15. 25.; but eventually Benjamin was gained over to David, 2 Sam. iii. 19.; as indeed were all the other tribes, though traces of the old feud are discoverable in the conduct of Shimei the Ben-

jamite, 2 Sam. xvi. 11., xix. 16.; 1 Kgs. ii. 8.; Ps. vii. title; and of Sheba the Benjamite, 2 Sam. xx. 1. One of the twelve princes of Israel, whose duties related chiefly, as it is supposed, to civil matters, was chosen by David out of Benjamin, 1 Chron. xxvii. 21. The territory of this tribe was constituted by Solomon one of his twelve purveyorships, under Shimei, the son of Elah, 1 Kgs. iv. 18. It remained faithful to the house of David after the division of the kingdoms, taking part with Judah, and sharing its fortunes, 1 Kgs. xii. 21., which is the more remarkable, considering its relationship to the house of Joseph; until having fallen into idolatry, from which for a time it recovered under the good kings Hezekiah and Josiah, and the preaching of the prophets, it was with Judah carried captive to Babylon, 2 Chron. xxxi. 1., xxxiv. 9.; Jer. vi. 1., xvii. 26., xxxii. 8. 44., xxxiii. 13., xxxvii. 12.; Hos. v. 8.; Obad. 19.

The prophet Jeremiah was of this tribe, Jer. i. 1., as were also Mordecai and Esther, Esth. ii. 5., whose interposition in behalf of the Jews with the king of Persia, contributed so wonderfully to their deliverance. It was the tribe of Benjamin alone that, as a tribe, united with the tribe of Judah after the Babylonian captivity in refounding the Jewish commonwealth under Zerubbabel, Ezra i. 5., iv. 1., x. 9.; Neh. xi. 4. 31. 36.; 2 Macc. iii. 4. Thus once more it enjoyed the blessed privilege promised it by Moses, Deut. xxxiii. 12., until for its manifold rebellions it was for a time cast away by God, and its dwelling-place finally destroyed by the Romans; so that in its continuance from first to last, is thought to be verified the prediction of Jacob, Gen. xlix. 27., that Benjamin should ravin as a wolf; in the morning he should devour the prey, and in the evening divide the spoil. In the history of the war about the Levite's concubine, in the doings of Ehud, King Saul, and Saul of Tarsus—to say nothing of other instances—we have abundant proof of the havoc committed in the *morning* of the Jewish and the Christian commonwealth; and in Benjamin's peaceful union with Judah, under trying circumstances, and twice repeated, together with Paul's preaching the gospel, which once he destroyed, we are shown how it was foreseen for ages before, that in the *evening* this, the least of the tribes, should still divide the spoil with the lion of the tribe of Judah. In the prophetic division of the land by Ezekiel, the portion of Benjamin is placed the eighth in order from the northward, being immediately below the Holy Oblation, Ezek. xlvi. 22, 23., and above the portion of Simeon; and

one of the gates of the New City on the E. side is called the Gate of Benjamin, Ezek. xlvi. 32., St. Paul was of the tribe of Benjamin, Rom. xi. 1.; Philip. iii. 5. St. John in his vision of futurity, saw twelve thousand sealed of this tribe, Rev. vii. 8.

BENJAMIN'S GATE, Zech. xiv. 10., or

BENJAMIN, HIGH GATE OF, Jer. xx. 2., xxxvii. 13., xxxviii. 7., one of the gates of Jerusalem, probably on the N. side, and so named from its situation towards the tribe of Benjamin. It was near the Temple, and adjoining to it were the stocks into which they thrust the prophet Jeremiah for his predictions against the Jews. Here also he was afterwards arrested, under the pretence that he was falling away to the Chaldeans, and was confined in the dungeon; until Ebed-melech, the Ethiopian, pleaded his cause before Zechariah, king of Judah, while sitting in the same gate. It appears to be the same with the Higher Gate described by Ezekiel, ix. 2., as that by which he saw in a vision the six destroyers enter Jerusalem. The High Gate mentioned in 2 Chron. xxiii. 20., xxvii. 3., as having been built or repaired by Jotham, king of Judah, was probably an entrance into the Temple.

BEON, Num. xxxii. 3., one of the towns beyond Jordan, taken by the Israelites from the Amorites, and afterwards inhabited by them, when its name seems to have been changed to Baal-meon; which *see*.

BERACHAH, VALLEY OF (or of *Blessing*), a place where the Israelites under their King Jehoshaphat, praised God for his miraculously overthrowing the Ammonites, Moabites, and Edomites, who had jointly invaded their country (having probably crossed the Jordan near Hazazon-tamar, where they were encamped), and turning their hands against their other enemies, the Edomites, 2 Chron. xx. 26. Some think it was the same with the valley by the Wilderness of Jeruel, 2 Chron. xx. 16., in the Great Desert of Judah, E. of Hebron and Tecoa; but others identify it with the Valley of Jehoshaphat, mentioned in Joel iii. 2. 12., through which ran the Brook Kedron between Jerusalem and the Mt. of Olives.

BEREA, a city of Emathia, a district in the E. of Macedonia, near the banks of the R. Haliacmon, and at the foot of Mt. Bermius. It was beautified by Philip of Macedon; but being repaired by the Empress Irene, it was called Irenopolis. Its old name still remains in that of *Veria*. It was hither that St. Paul fled after

his ill-treatment in Thessalonica, from which it is distant about 40 miles; and here he preached the gospel to the Jews, who had a synagogue in Berea, and whom he commends for their noble candour in receiving the word with all readiness of mind, and searching the Scriptures daily. He was, however, driven away again by his persecutors from Thessalonica, when he went to Athens; though probably not before he had been the means of converting Sopater and others, Acts xvii. 10. 18., xx. 4.

BEREA, a place mentioned 1 Macc. ix. 4., where Bacchides and Alcimus encamped when proceeding against Judas Maccabæus. It appears to have been N. of Jerusalem; according to Jerome 8 miles from Eleutheropolis, within the old limits of the tribe of Benjamin. Some identify it with Beeroth of the Gibeonites; which *see*.

BEREA, mentioned 2 Macc. xiii. 4., as the place where Antiochus Eupator had Menelaus put to death. It is supposed to be the same with Berœa, a famous city in the N. of Syria, about midway between Antioch and the R. Euphrates, on a small river called Chalos, the fish of which are said to have been worshipped by the Syrians. Berea was formerly called Chalybon, a name which it still retains in that of the well-known city *Haleb* or *Aleppo*; but it was changed to Berœa when it fell into the hands of the Macedonians. The prophet Ezekiel, xxvii. 18., calls it Helbon, and speaks of the wine with which it supplied Tyre.

BERED, a place to the S. of Canaan, in the Wilderness of Shur, between which and Kadesh was the well Beer-lahai-roi, where the angel met Hagar, and sent her back to submit herself to her mistress, Gen. xvi. 14.

BERRETHO, 1 Macc. ix. 4., marg. *See* BEREÄ.

BERITES, a family of Asher, so called after Beriah, Gen. xlv. 17.; 1 Chron. vii. 30.; who were numbered by Moses in the Plains of Moab, Num. xxvi. 44.

BERITES, supposed to be the inhabitants of Beeroth, a town in the tribe of Benjamin. After the death of Amasa, they joined Joab in pursuing the rebellious party of Sheba, the son of Bichri to Abel of Beth-maachah, where at the advice of a wise woman, Sheba's head was cut off, and cast over the city wall to Joab, when the sedition ended, 2 Sam. xx. 14. *See* BEEROTH.

BEROTHAI, one of the border towns of the land of Israel, as prophetically drawn out by

Ezekiel, xlvi. 16., somewhere between the Great Sea and Damascus, and near to Hamath. It is conjectured to be the same with

BEROTHAI, which David took from Hada-dezer, king of Zobah, as he went to recover his border at the R. Euphrates, where he captured shields of gold and exceeding much brass, 2 Sam. viii. 8.; 1 Chron. xviii. 8., marg.; wherewith he made the brazen sea, and the pillars, and the vessels of brass. It is called Chun at 1 Chron. xviii. 8., and in the marg. of 2 Sam. viii. 8.

BEROTHITE, 1 Chron. xi. 39. Joab's armour-bearer was a Berothite. *Cf.* 2 Sam. xxiii. 37. *See* BEEROTH.

BEROTH, the inhabitants of which returned home after the captivity in Babylon, 1 Esd. v. 19.; probably the same place with Beeroth.

BESAI, CHILDREN OF, a family of the Nethinims that returned home after the captivity in Babylon, Ezra ii. 49.; Neh. vii. 52.

BESOR, THE BROOK, a small river in the S.W. part of the Promised Land, supposed to be the same with that now called *Wady es Sheriah*, which runs into the Mediterranean Sea, a little S. of the town of Gaza. It was here that David left 200 of his men that were faint, in charge of his stuff, when he pursued the Amalekites who had burnt Ziklag; and hither he returned, after having beaten them and recovered his wives and all that they had carried away, dividing the spoil equally amongst those that fought and those that kept the stuff, which thenceforward became the law of the land, 1 Sam. xxx. 9, 10. 21. It is called Bosor in the LXX., and may perhaps have run through the Valley of Gerar, mentioned Gen. xxvi. 17.

BETAH, a city of Hadadezer, king of Zobah, near Damascus, which was taken by David as he went to recover his border at the R. Euphrates; and from which he brought shields of gold, and exceeding much brass, wherewith he made the brazen sea, and the pillars, and vessels of the Temple, 2 Sam. viii. 8.; 1 Chron. xviii. 8., marg. In the text of the last reference, it is called Tibhath. The LXX. write it Metebak and Matabeth.

BETANE, a place from which Nabuchodonosor summoned auxiliaries against Arphaxad, Judith i. 9., not otherwise known. It is supposed to refer to the region of Batanæa, or the town Ecbatana on Mt. Carmel; but from being mentioned after Jerusalem and before Kades, others think it must have been a town



towards the S. of Judæa, such as Ain, Josh. xxi. 16.; or the Bethanin of Eusebius, 4 miles from Hebron.

BETEN a town of the tribe of Asher, Josh. xix. 25. Eusebius and Jerome call it Bethbeten, and put it 8 miles from Ptolemais.

BETHABARA (*the House of the Ford*), mentioned Jo. i. 28., as the place where John the Baptist began his ministry, and gave his testimony to the Messiah. It was beyond Jordan, over which river there seems here to have been a *ford*; and it was hither that our Blessed Lord retired from the persecution of the Jews towards the close of His life, Jo. x. 40. Many of the old manuscripts, versions, and Fathers, read Bethany in place of Bethabara; but from the origin of the name, the latter seems preferable, especially as Bethbarah is mentioned in the book of Judg. vii. 24., as a noted place on the R. Jordan.

BETH-ANATH, a town of the tribe of Naphtali, Josh. xix. 38., from which they could not drive out the old Canaanitish inhabitants, but made them tributary, Judg. i. 33. Eusebius describes it as a place noted for its medicinal wells, 15 miles from Diocæsarea.

BETH-ANOTH, a town of the tribe of Judah, Josh. xv. 59., mentioned in connection with five others in the hill-country; its position is not further known.

BETHANY (*House of Dates*), a town of the tribe of Benjamin, N.E. from Jerusalem, 15 furlongs distant, Jo. xi. 18., on the Mt. of Olives, Mk. xi. 1.; Lu. xix. 29. It seems to have been on the way to Jericho, and near to Bethphage. It was here that Lazarus dwelt, with his sisters Mary and Martha, Jo. xi. 1., and here he was raised from the dead, Jo. xi. 1—44. Here also was the house of Simon the leper, where Mary anointed the feet of Jesus with spikenard, Matt. xxvi. 6.; Mk. xiv. 3. It was to Bethany that the Blessed Saviour came so frequently with His disciples, and lodged, especially during the six days before His crucifixion, Matt. xxi. 17.; Mk. xi. 11, 12.; Jo. xii. 1.; and it appears, likewise, to have been from its neighbourhood that our Lord ascended up into heaven in the presence of His Apostles, Lu. xxiv. 50.

BETHARABAH, a town in the Wilderness, on the confines of the tribes of Judah and Benjamin, Josh. xv. 6. It seems to have been at first allotted to Judah, Josh. xv. 61., but afterwards to Benjamin, Josh. xviii. 22. It is also simply written Arabah, Josh. xviii. 18.

BETH-ARAM, a town on the other side Jordan in the valley. It formerly appertained to the kingdom of Sihon, but was given by Joshua to the tribe of Gad, Josh. xiii. 27., who fenced or rebuilt it. In Num. xxxii. 36., it is written Beth-haran.

BETHARBEL, a place mentioned by Hos. x. 14., as having been spoiled by Shalman, and whose utter ruin he declared should be the type of that of the kingdom of Israel. It seems to have been a strong fortress, and is identified by many with Arbela in Galilee. The victory alluded to by Hosea, is supposed by some commentators to have been gained by Shalmaneser over Hoshea, king of Israel. See ARBELA.

BETH-AVEN (*House of Idols*), a town of the tribe of Benjamin, on the borders of Ephraim, adjacent to Ai and Bethel, Josh. vii. 2., xviii. 12. Near it the Philistines encamped when about to attack Saul in the beginning of his reign, 1 Sam. xiii. 5.; and the battle was eventually fought between them in its neighbourhood; though by reason of Saul's unadvised adjuration, the Israelites did not get the full advantage of the victory, 1 Sam. xiv. 23. It must not be confounded with

BETH-AVEN, by which name the prophet Hosea designates Bethel, because of the golden calves which were in it, denouncing God's vengeance against it for its idols, Hos. iv. 15., v. 8., x. 5. See AVEN.

BETHAVEN, WILDERNESS OF, the open country round Bethaven, which at one time formed the boundary in that direction between the two tribes of Benjamin and Ephraim, Josh. xviii. 12. It was probably a part of the extensive "Wilderness" which extended from Jericho westward throughout Mt. Bethel, Josh. xvi. 1.

BETH-AZMAVETH Ezra ii. 24., marg.; Neh. vii. 28. See AZMAVETH.

BETH-BAAL-MEON, Josh. xiii. 17. See BAAL-MEON,

BETH-BARAH, a place on the R. Jordan, where there seems to have been a noted ford or passage, of which Gideon commanded the Ephraimites to take possession, when they were pursuing Oreb and Zeeb, after his victory over the Midianites and Amalekites, Judg. vii. 24. It seems to have been in the tribe of Gad, and was probably the same with Bethabara; which see.

BETHBASI, a town in the Wilderness of Judæa, probably not far from the *Dead Sea*,

which was repaired and fortified under the Maccabees by Jonathan and Simon. It was attacked and besieged by Bacchides, who, however, was compelled to retreat from before it, 1 Macc. ix. 62. 64. It is called by Josephus Bethalaga.

BETHBIREI, a city belonging to the tribe of Simeon until the reign of David, 1 Chron. iv. 31. It is called Bethmarimoth in the Septuagint.

BETHCAR, a town of Judah, on the borders of Dan and the Philistines. It was to this place that the Israelites, on their repentance at Mizpeh, in the days of Samuel, pursued the Philistine host, after they had been miraculously discomfited by thunder, 1 Sam. vii. 11.

BETHDAGON (*House of Dagon*), a town of the tribe of Judah, towards the frontiers of Simeon, Josh. xv. 41. It is supposed by some to be the same place with that described in 1 Sam. v. 2., whither the Philistines took the ark of God after they had captured it from the Israelites. It seems also to be mentioned in 1 Macc. x. 83., as having been the retreat of some of the forces of Demetrius the younger, whom Jonathan pursued hither, and then burned the place. But these last two passages may perhaps refer only to Dagon's temple in Ashdod.

BETHDAGON, a town of the tribe of Asher, apparently in its S. part, Josh. xix. 27.

BETHDIBLATHAIM, a town of the Moabites, against which Jeremiah, xlviii. 22., denounces God's vengeance. It seems to have been near the banks of the R. Arnon and Mt. Abarim, on the borders of the great Wilderness; and to be identified with Diblath mentioned Ezek. vi. 14., as a place like the desolate neighbourhood of which God would make Israel for its transgressions. Near it, probably, was Almondiblathaim, where the Israelites encamped on their way to Canaan, Num. xxxiii. 46, 47.

BETHEDEN (or the *House of Eden*), a royal city in Syria, probably of some consequence, against which Amos, i. 5., marg., prophesies coming destruction. It is thought to have been in one of the valleys between Lebanon and Anti-Lebanon, where is said to be a place still called *Eden*. Others, however, suppose that by the "House of Eden," the prophet Amos means some place near Damascus, the capital of Syria; its inhabitants believing that the ancient Paradise had existed here, and pretending to show the spot where our first parents were placed at their creation.

BETHEL (*House of God*), the place where

Jacob had his wonderful vision, when first flying from the vengeance of Esau, Gen. xxxv. 1. Here he set up the stone which had served him for a pillow, pouring oil upon it, to consecrate it to God; and here he made his vow, calling the place Bethel, in commemoration of the event, Gen. xxviii. 19., xxxi. 13.; Hos. xii. 4. It was near the city of Luz, the Canaanitish name of which was afterwards changed to Bethel by the Israelites.

BETHEL, an old royal city of the Canaanites, called anciently Luz, Gen. xxviii. 19., xxxv. 6., xlviii. 3.; Josh. xvi. 2., xviii. 13.; Judg. i. 23.; to the W. of Ai, Josh. vii. 2., xii. 9., and according to Eusebius 12 miles from Jerusalem, on the road to Sichem. In its neighbourhood Abram pitched his tent when he went first into Canaan, and when he came out of Egypt, Gen. xii. 8., xiii. 3. After Jacob's return from Mesopotamia it was continually his place of abode, Gen. xxxv. 1. 3. 6. 15, 16.; where he built his promised altar, and here Deborah, Rebekah's nurse, was buried, Gen. xxxv. 7, 8. Its inhabitants joined with the men of Ai in attacking the Israelites under Joshua, Josh. viii. 17.; and it was in its neighbourhood, that he set the ambush to destroy Ai, viii. 9. 12.; which when he had wasted, he took Bethel, xii. 16., and smote its king. On the division of the land among the tribes, it touched the borders of Ephraim and Benjamin, Josh. xvi. 2., xviii. 13.; but though at first it was given to the former tribe, 1 Chron. vii. 28., who drove out the Canaanites that inhabited it, Judg. i. 22, 23., yet it was subsequently allotted to Benjamin, Josh. xviii. 22. It was under the palm-tree near this place, that Deborah dwelt when she judged Israel, Judg. iv. 5.; and hard by it, near Shiloh, an annual feast was held, whence the surviving Benjamites stole away some of the virgins that danced there, and took them for their wives, Judg. xxi. 19.

Bethel was one of the places to which Samuel came in circuit from year to year, to judge Israel, 1 Sam. vii. 16.; and seems to have grown gradually into importance, and possessed suburbs or towns of its own, 1 Chron. vii. 28.; 2 Chron. xiii. 19. Here also, as the ark was now without any determined place, the Israelites offered sacrifice as in other high places; being, perhaps, the rather induced to do so from Jacob's vow, that the stone which he had there anointed should be God's house, and from the patriarch's having there erected an altar at the command of God, Gen. xxxv. 7.; 1 Sam.

x. 3. It is thought by some to be referred to in Judg. xx. 18. 26., as "the house of God," where the Israelites went up to inquire about the war with the Benjamites; but this would rather seem to point to Shiloh. Cf. Judg. xx. 27. When the Ten tribes revolted from Rehoboam, Bethel was seized upon by them, probably because of its sanctity, and being taken from Benjamin became included in the new kingdom of Israel. Upon this, Jeroboam here wickedly set up one of his golden calves, to keep his subjects from going to worship at Jerusalem, whereby he greatly provoked the anger of God, and drew ruin upon Israel, 1 Kgs. xii. 29. 32. 33.; 2 Kgs. x. 29.; Jer. xlvi. 13.; Hos. x. 15.; Amos iii. 14., iv. 4., v. 5, 6., vii. 10. 13.; the other being set up in Dan at the N. extremity of the kingdom. Hence Bethel is called by Hosea, iv. 15., v. 8., x. 5., Bethaven, i. e. *the House of Idols*. It was here that God sent the disobedient prophet to prophesy against the idolatrous altar; upon which occasion Jeroboam's hand was withered for his violence, but afterwards restored at the prayer of the prophet, 1 Kgs. xiii. 1. 4. 10, 11. 32.

Bethel was wrested out of the hands of Jeroboam by Abijah, king of Judah, 2 Chron. xiii. 19., but it was probably soon afterwards recovered by, or restored to, the kings of Israel. There appears to have been here a school of the prophets, for some of them came out to tell Elisha of Elijah's departure, when they both went to Bethel, 2 Kgs. ii. 2, 3.; and here, also, the mockers of the former prophet had their terrible vengeance inflicted upon them, 2 Kgs. ii. 23. After the captivity of the Ten Tribes, the king of Assyria sent one of the priests to Bethel whom they had carried away thence, because of the lions which God sent amongst the foreign and heathen settlers whom the Assyrian king had transported thither, 2 Kgs. xvii. 28. But Josiah, king of Judah, entirely cleansed the city of its idolatry, destroying the altar and the grove; and in all respects fulfilling the words of God, which He spoke by the mouth of the disobedient prophet to Jeroboam, 2 Kgs. xxiii. 4. 15. 17. 19. After the return of the two tribes from the captivity, Bethel and its villages were again occupied by the Benjamites, Ezra ii. 28.; Neh. vii. 32., xi. 31., and in the time of the Maccabees it was thought of sufficient consequence to be strengthened and garrisoned by Bacchides, 1 Macc. ix. 50.

BETHEL, otherwise BETHUL, or BETHUEL, a small town, supposed to have been in the tribe of Simeon, to his friends in which David sent some of the spoil he had taken from the Ama-

lekites when they attacked Ziklag, 1 Sam. xxx. 27.

BETHEL, MT., the hill adjacent to the old city of Luz or Bethel, on part of which it probably stood. It formed in that direction the line of demarcation between Ephraim and Benjamin, Josh. xvi. 1.; and was chosen by Saul for one of the divisions of his army to encamp upon, when about to attack the Philistines, 1 Sam. xiii. 2. It was a part of that great Wilderness which extended E. to Jericho.

BETHELITE, an inhabitant of Bethel. Such was Hiel, who in the days of King Ahab, fulfilled the prophecy of Joshua concerning the rebuilding of Jericho, vi. 26; laying the foundation thereof in his firstborn, and setting up its gates in his youngest son, 1 Kgs. xvi. 34.

BETHEMEK, a frontier town of the tribe of Asher, probably in its S. part, Josh. xix. 27.

BETHIER (*Division*), MOUNTAINS OF, So. of Sol. ii. 17. It is very uncertain whether this is a proper name or not: in the margin, it is rendered *mountains of division*, and at viii. 14., *mountains of spices*. Some refer it to Bethhoron; and others to other places, but without much proof.

BETHESDA (*House of Mercy*), a pool in Jerusalem near the sheep-market or sheep-gate, Jo. v. 2., which had five porches. In these, in the days of the Blessed Redeemer, lay a great number of impotent people to be cured, by being the first to step down into the pool after its waters had been troubled by the angel who visited it; and here the Saviour miraculously cured a man who was so waiting, and had been afflicted thirty and eight years.

BETHEZEL, a place mentioned by the prophet Micah, i. 11., in connection with Gath, near which, on the borders of Judah and the Philistines, it may have been situated; though Ephraim the Syrian writes that it was near Samaria.

BETHIGADER, a town of the tribe of Judah, 1 Chron. ii. 51., probably near Bethlehem. Some have supposed it to be the same place with the ancient royal city Geder, Josh. xii. 13.; 1 Chron. xxvii. 28.; or Gederah, Josh. xv. 36.; 1 Chron. xii. 4.; or Gedor, Josh. xv. 58., or Gederoth, xv. 41.

BETHGAMUL, a city belonging to the Moabites, against which the judgment of God is denounced by the prophet Jeremiah, xlviii. 23., for their wickedness.

BETH-HACCEREM, a town belonging to the tribe of Judah, situated on an eminence between

Jerusalem and Tecoah, where, when the destruction of the kingdom of Judah was hastening on, the prophet Jeremiah, vi. 1., bids the Benjamites set up a sign of fire to warn of the coming evil. Some of its inhabitants appear to have returned home after the captivity, Neh. iii. 14.

BETH-HARAN, Num. xxxii. 36., a town of the tribe of Gad. See BETH-ARAM.

BETH-HOGLA, a town on the limits of Judah and Benjamin, Josh. xv. 6., xviii. 19., but belonging to the latter tribe, xviii. 21. Jerome places it 3 miles from Jericho, and 2 from the Jordan.

BETH-HORON, a city on the borders of the tribes Ephraim and Benjamin, Josh. xviii. 14., but allotted to the former. It seems to have been a double city, distinguished as Beth-horon the UPPER, Josh. xvi. 5.; 1 Chron. vii. 24.; 2 Chron. viii. 5.; and Beth-horon the NETHER, Josh. xvi. 3., xviii. 13.; 1 Kgs. ix. 17.; 1 Chron. vii. 24.; 2 Chron. viii. 5.; separated from each other by parts of Mt. Bethel or Mt. Ephraim. Hence it may be that we read of the going up, or going down to, Beth-horon, Josh. x. 10, 11.; 1 Macc. iii. 16. 24.; but others think the Upper Beth-horon was at some little distance, on the limits of Ephraim and Manasseh. It appears to have been an important military position, and was therefore often the scene of an affray, 1 Sam. xiii. 18.; 2 Chron. xxv. 13.; 1 Macc. iii. 16., vii. 39. It was to this place that Joshua chased the five kings with their armies, and here God discomfited them by casting down great stones upon them from heaven; and it was probably, whilst standing on this spot, that Joshua commanded the sun and moon to stand still, Josh. x. 10, 11. It was given for a possession to the children of Kohath, and is therefore reckoned amongst the Levitical cities, Josh. xxi. 22.; 1 Chron. vi. 68. Both the upper and nether Beth-horon are stated to have been built by Sherah, the daughter of Ephraim, 1 Chron. vii. 24.; although Solomon afterwards rebuilt and fenced them, 2 Chron. viii. 5. It maintained its important character as a military post in the time of the Maccabees, Judith iv. 4.; 1 Macc. iii. 16, 24., vii. 39.; and its defences were repaired by Bacchides, 1 Macc. ix. 50.

#### BETH-JESIMOTH, or

BETH-JESHIMOTH, a town on the other side Jordan, in the country of Moab, where the Israelites encamped on their journey to Canaan, Num. xxxiii. 49. It stood near the entrance of the Jordan into the Salt Sea, and was one

of the frontier towns of the kingdom of Sihon, Josh. xii. 3.; but was given by Moses to the Reubenites, Josh. xiii. 20. It grew much in importance, Ezek. xxv. 9., and appears to have been seized upon by the Moabites, but was eventually destroyed by the Babylonians. According to Eusebius it was 10 miles S. of Jericho.

BETHLEBAOTH, a town of the tribe of Simeon, Josh. xix. 6., supposed to be the same with Lebaoth mentioned Josh. xv. 32., as belonging to the inheritance of Judah.

BETHLEHEM (*House of Bread*), a small town of the tribe of Judah, about 6 miles S.W. of Jerusalem on the road to Gaza. It was called anciently Ephrath, Gen. xxxv. 16. 19., xlviii. 7., or Ephratah, Ruth iv. 11.; and its inhabitants Ephrathites, Ruth. i. 2.; 1 Sam. i. 1., xvii. 12., as well as Bethlehemites, 1 Sam. xvi. 1. 18., xvii. 58.; 2 Sam. xxi. 19. It was likewise called Bethlehem-Judah, to distinguish it from another town of the same name in the tribe of Zebulun, Judg. xvii. 7, 8, 9., xix. 1, 2. 18.; Ruth i. 1, 2.; 1 Sam. xvii. 12.; or otherwise Bethlehem of Judæa, Matt. ii. 1. 5, 6.; and also Bethlehem-Ephratah, Mic. v. 2. It existed in the time of Jacob; for near it Rachel died and was buried, Gen. xxxv. 16. It was the scene of the story of Ruth, i. 19. 22., ii. 4., iv. 11.; and probably the residence of Boaz. It was the birth-place of Ibzan, one of the judges of Israel, Judg. xii. 8. 10.; the dwelling-place of that Levite whom the Danites carried off to their new settlement, Judg. xvii. 7.; and also of that other Levite's concubine, whose wrongs by the Gibeonites led to the extinction of nearly the whole tribe of Benjamin, Judg. xix. 1. It was the birth-place and residence of Jesse, 1 Sam. xvi. 1. 4. Here too David was born, and was appointed king of Israel by Samuel, living with his father, and keeping his sheep, until he went to the court of Saul, 1 Sam. xvii. 15., xx. 6. 28.; hence it is called the City of David, Lu. ii. 4. 11. It seems also to have been the residence of Zeruah, for in his sepulchre here his son Asahel was buried by his brother Joab, 2 Sam. ii. 32. Cf. 1 Chron. xi. 26. There was a beautiful well of water by the gate of Bethlehem, for a drink from which David longed when attacking the Philistines who at that time had seized upon the town, 2 Sam. xxiii. 14, 15, 16.; 1 Chron. xi. 16, 17, 18. It was fortified by Rehoboam, together with other places, in order to strengthen his kingdom, 2 Chron. xi. 6.; and it seems to have maintained its position to the days of Jeremiah, xli. 17., and Zerubbabel, Ezra ii. 21.; Neh. vii.

26.; 1 Esd. v. 17., marg.; when many of its inhabitants returned from the Babylonish captivity. But what ennobled Bethlehem more than any other event, and imparts to it an interest greater than any other circumstance, is that, according to the prophecy of Micah, 700 years before, v. 2., Matt. ii. 5, 6., Jo. vii. 42., our ever-Blessed Lord and Saviour Jesus Christ was here born of the Virgin Mary, Matt. ii. 1. 8. 16.; Lu. ii. 4. 15.

BETHLEHEM, a town of the tribe of Zebulun, Josh. xix. 15.; probably in its W. part.

BETHLEHEM-EPHRATAH, or

BETHLEHEM-JUDAH, or

BETHLEHEM OF JUDÆA. See BETHLEHEM.

BETHLEHEMITE. See BETHLEHEM.

BETHLOMON, a place mentioned 1 Esd. v. 17., the inhabitants of which returned home after the captivity in Babylon. It is thought to be the same with Bethlehem; and so it is read in the margin.

BETHMAACHAH, a town and district apparently of the tribe of Zebulun, to which Joab pursued Sheba when he rebelled against King David, 2 Sam. xx. 14, 15. They were also attacked by Benhadad, as well as other cities in the N. of Israel when Asa, king of Judah, made a league with him, 1 Kgs. xv. 20.

BETHMARCABOTH, a town allotted by Joshua to the tribe of Simeon, which continued in their possession until the reign of David, Josh. xix. 5.; 1 Chron. iv. 31.

BETHMEON, a city of Moab, the destruction of which is predicted by Jeremiah, xlviii. 23. See BAALMEON.

BETH-MILLO, 2 Kgs. xii. 20., marg. See MILLO.

BETHNIMRAH, a town in the old kingdom of Sihon, allotted by Moses to the tribe of Gad, and by them rebuilt and fenced, Num. xxxii. 36.; Josh. xiii. 27. It is called Nimrah at Num. xxxii. 3. Its ruins are said to be still known by the name of *Nimrin*.

BETHPALET, a city of the tribe of Judah, towards the borders of Edom, Josh. xv. 27. It appears to be the same with Bethphelet, whither some of the children of Judah returned after the captivity in Babylon, Neh. xi. 26.

BETHPAZZEZ, a town of the tribe of Issachar, Josh. xix. 21.

BETHPEOR, a city of the Moabites, so called

probably from the worship of their idol Baal-Peor. Here the Israelites under Moses encamped on their way to Canaan; and here he rehearsed to them the statutes and judgments which were to guide them; and near it the great lawgiver himself was buried, Deut. iii. 29., iv. 46., xxxiv. 6. It was assigned by Moses to the tribe of Reuben. Josh. xiii. 20.

BETHPHAGE (*House of Figs*), so called from the abundance of figs which grew there, a village on the declivity of the Mt. of Olives, near Bethany, and within 2 miles of Jerusalem. Here the disciples of our Lord found the ass and the colt tied, as He had told them, Matt. xxi. 1.; Mk. xi. 1.; Lu. xix. 29.; on which He rode into Jerusalem according to the prediction of Zechariah, ix. 9.

BETHPHELET, Neh. xi. 26. See BETHPALET.

BETHREHOB, an old city of the Canaanites, Judg. xviii. 28., possibly in a country or kingdom of the same name, 2 Sam. x. 6., which is named merely Rehob, 2 Sam. x. 8. Near it was Laish, which the Danites seized upon and called after the name of their tribe, Dan. The S. part of the country of Bethrehob fell eventually within the limits of the tribe of Asher. The city also seems to have been generally called Rehob, Josh. xix. 24.; it was given by Joshua to the Asherites, and by them assigned to the Levites of the family of Gershon, Josh. xxi. 31. See REHOB.

BETHSAIDA, a city of Galilee, at the N. extremity of the Sea of Tiberias, Mk. vi. 45., where the R. Jordan enters the lake. It seems to have stood on both sides of the river, being thus partly in Gaulonitis; but it is, notwithstanding, called Bethsaida of Galilee, Jo. xii. 21. It was the birth-place of Philip, Andrew, and Peter, Jo. i. 44., xii. 21. It was often visited by the Blessed Redeemer, who here gave a blind man his sight, Mk. viii. 22., but it was so sunk in impenitence, as to disregard the many mighty works He had done in it, and so to draw down upon itself the denunciation of woe, Matt. xi. 21.; Lu. x. 13. It seems to have been in a desert place to the E. of the city, in the region of Gaulonitis, that Christ fed the five thousand, Mk. vi. 31. 45.; Lu. ix. 10. According to Josephus it received new privileges from Philip the Tetrarch, who changed its name to Julias, in honour of the daughter of Augustus Cæsar.

BETHSAMOS, 1 Esd. v. 18., a town in Judæa, some of the inhabitants of which returned home

after the Babylonian captivity. It is conjectured to be the same with Azmaveth, or Bethazmaveth, or Bethazamoth, mentioned by Ezra, ii. 24. and Nehemiah, vii. 28. See AZMAVETH.

BETHISHAN, or BETHSHEAN, or BETHSAN, a city of the tribe of Manasseh on this side Jordan in a district of the same name, not far from the banks of the river, and at the extremity of the great Plain of Jezreel, 1 Macc. v. 52. It, together with its suburbs and towns, was allotted to them by Joshua on the conquest of Canaan, Josh. xvii. 11. 16.; 1 Chron. vii. 29.; but they were unable to drive out the old inhabitants, Judg. i. 27. After the battle in Mt. Gilboa, the Philistines fastened the bodies of Saul and his sons to the wall of Bethshan; but when the men of Jabesh Gilead heard of it, they went by night and took them away, and buried their bones under a tree at Jabesh, 1 Sam. xxxi. 10. 12. David, however, afterwards removed them thence, and buried them in the sepulchre of Kish, the father of Saul, 2 Sam. xxi. 12. In the days of Solomon, it was included in the purveyorship of Baana, 1 Kgs. iv. 12., and seems gradually to have risen into importance, being often mentioned in the wars of the Maccabees, 1 Macc. v. 52., xii. 40, 41.; 2 Macc. xii. 29, 30.; Judith iii. 10. In the three last references it is called Scythopolis, a name which it is said to have derived from the Scythians, and which it appears to have retained long afterwards. It formed one of the cities of the Decapolis, of which Josephus says it was the greatest. Its ruins are still called *Beisan*.

BETHSHEMESH (*House of the Sun*), a city in the N.W. part of the inheritance of Judah, on the borders of Dan and Benjamin, Josh. xv. 10., afterwards constituted one of the Levitical cities, and given to the children of Aaron, Josh. xxi. 16.; 1 Chron. vi. 59. When the Philistines sent back the ark of the Lord, it was hither that the milch kine brought it; upon which occasion, 50,070 of the men of Bethshemesh were smitten for looking into it, 1 Sam. vi. 9. 12, 13, 14, 15, 18, 19, 20. The ark was soon removed from Bethshemesh by the men of Kirjath-jearim, into the house of Abinadab in the hill. Bethshemesh was included in Solomon's purveyorship of Ben-dekar, 1 Kgs. iv. 9.; and was the scene of the battle between Amaziah, king of Judah, and Jehoash, king of Israel, when the former was conquered and taken, and Jerusalem ravaged and spoiled, 2 Kgs. xiv. 11. 13.; 2 Chron. xxv. 21. 23. Bethshemesh was seized upon and dwelt in by the Philistines, because of the wickedness of King

Ahaz, 2 Chron. xxviii. 18.; and they appear to have kept possession of it, until Judah was carried captive to Babylon. It seems to have existed in the days of Eusebius, who places it 10 miles from Eleutheropolis, towards Nicopolis; its ruins are said now to be called *Ain Shems*.

BETHSHEMESH, a border town of the tribe of Issachar, probably near or on the R. Jordan, Josh. xix. 22.

BETHSHEMESH, a town of the tribe of Naphtali, Josh. xix. 38., from which they did not drive out the old inhabitants, though they made them tributary to them, Judg. i. 33.

BETHSHEMESH, a city of Lower Egypt, the destruction of which by Nebuchadnezzar, king of Babylon, and the conquest of all Egypt by him, is prophesied by Jeremiah, xliii. 13. It was also called On and Aven, and by the Greeks Heliopolis, and is supposed to be alluded to by Isaiah under the name of Carchemish. See AVEN.

BETHSHEMITE, an inhabitant of Bethshemesh. Such was Joshua into whose field the milch kine drew the ark, when the Philistines sent it back to Israel, 1 Sam. vi. 14. 18.

BETHSHITTAH, a town of the tribe of Manasseh on this side Jordan to which Gideon's band of 300 drove and pursued the Midianites, Judg. vii. 22. It was in a district, or near another place, called Zererath, and probably in the neighbourhood of the Jordan, towards Bethshan.

BETHSURA. See BETHZUR.

BETHTAPPUAH, a city of Judah, in its S. part, Josh. xv. 53., which Eusebius states to be the last city of Palestine towards Egypt.

BETHUEL, 1 Chron. iv. 30., or

BETHUL, Josh. xix. 4., a town assigned to the Simeonites by Joshua. It is supposed to be the same with Chesil, Josh. xv. 30.; and to have been at first allotted to Judah.

BETHULIA, a city probably in Galilee, near the lake, but said to be in the neighbourhood of Esdraelon and Dothaim. It stood upon a high mountain, was well fortified, and almost impregnable in those days. It is chiefly remarkable for its siege by Holofernes, who was here killed in his camp by Judith, Judith iv. 6., vi. 10, 11. 14., vii. 1. 3. 6. 13. 20., viii. 3. 11., x. 6., xi. 9., xiii. 10., xv. 3. 6., xvi. 21. Some identify it with the modern town of *Safet*.

BETHULIA, VALLEY OF, at the foot of the mountain on which the above fortress stood,

where was a fountain, whence probably it was chiefly supplied with water, Judith xii. 7. *Cf.* viii. 13.

**BETHZUR**, a city belonging to the tribe of Judah, Josh. xv. 58., in a position which was considered one of the keys of Judæa on the side of Edom. It was rebuilt and fortified by Rehoboam, 2 Chron. xi. 7., and seems to have survived the Babylonian invasion, as some of its inhabitants returned from their captivity, Neh. iii. 16. It was further strengthened in the days of the Maccabees by both parties, and was the scene of some struggles of the Jews against their enemies with various success, until at last it was taken and garrisoned by Antiochus Eupator, 1 Macc. iv. 29. 61., vi. 7. 26., ix. 52., x. 14., xi. 65., xiv. 7. 33.; 2 Macc. xi. 5., xiii. 19. According to Eusebius it was 20 miles from Jerusalem, on the road to Hebron.

**BETOLIUS**, a place mentioned 1 Esd. v. 21., as having been re-peopled by its old inhabitants after the Babylonian captivity.

**BETOMASTHEM**, Judith xv. 4., or

**BETOMESTHAM**, Judith iv. 6., a town mentioned in the war with the Assyrians under Holofernes, and said in the latter passage to be near Esdraelon and Dothaim. If so, it was probably on the limits of Samaria and Galilee. But the Latin interpreter renders the name Estemo, which was a town of Judæa.

**BETONIM**, a town on the other side Jordan, assigned by Moses to the children of Gad, Josh. xiii. 26.

**BEULAH** (i.e. *Married*), a name to be applied to the land of Judæa when finally restored to the favour of God, Isa. lxii. 4.

**Beyond JORDAN**, or **THE OTHER SIDE JORDAN**, the whole country of the Jews, or the Promised Land, on the E. side of the R. Jordan, including in a general way the dominions of Sihon, king of the Amorites, and Og, the king of Bashan. It was given by Moses to the tribes of Reuben, Gad, and the half tribe of Manasseh, Josh. ix. 10., xii. 1., xiii. 8. 32., xviii. 7.; Judg. v. 17., vii. 25. Moses himself, however, having never crossed the river, speaks of the W. division of the Promised Land as Beyond Jordan, Gen. l. 10, 11., or Yonder side Jordan, Num. xxxii. 19.; Deut. iii. 20, 25., xi. 30.; whilst Joshua, who had crossed it, thus usually describes the E. portion: so that, in defining the meaning of the word, respect must be had to the situation of the writer. *Cf.* also, Isa. ix. 1.; Matt. iv. 15. The appellation is likewise em-

ployed in the New Testament to designate the E. portion of the country, Matt. iv. 25., xix. 1.; Mk. iii. 8.; Jo. i. 28., iii. 27., x. 40.; though St. Mark, x. 1., uses the phrase of "the farther side of Jordan" to designate the same regions. *Cf.* Judith i. 9.

It may be also here noticed, that the terms, On this side Jordan, On the other side Jordan, are employed in the same relative manner, with regard to the position of the writer. Thus Moses speaks of the E. portion of the land as On this side Jordan, Num. xxii. 1., xxxii. 19. 32., xxxiv. 15., xxxv. 14.; Deut. i. 1. 5., iii. 8., iv. 41. 46, 47. 49.; and Joshua also in one passage, i. 14, 15., though he and the other writers of the Old Testament usually describe the W. division by that name, Josh. ix. 1., xii. 7., xxii. 7.; 1 Chron. xxvi. 30. Whereas, by the Other side Jordan Moses means to signify the W. portion, Deut. xi. 30.; whilst Joshua and other writers allude to the E. part, Josh. vii. 7., xii. 1., xiii. 27. 32., xiv. 3., xvii. 5., xviii. 7., xx. 8., xxii. 4., xxiv. 8.; Judg. vii. 25., x. 8.; 1 Sam. xxxi. 7.; 1 Chron. vi. 78., xii. 87.

The land of Israel beyond Jordan is sometimes called Gilead in the Old Testament. *See* GILEAD. It is likewise frequently named Peræa by the ecclesiastical and profane authors, but the appellation never occurs in Holy Writ. By Peræa, however, is sometimes understood a greater or less portion of that territory, according to the age in which the writer lived.

**BEZAI, CHILDREN OF**, Ezra ii. 17.; Neh. vii. 23. Some of them returned with Zerubbabel from their captivity in Babylon to their own land.

**BEZEK**, a town apparently in the S. of Judæa, from which the tribe of Judah drove out the old inhabitants, slaying there great numbers of the Canaanites and Perizzites. They also captured its king Adonibezek, whom they requited for his past cruelties to other kings, Judg. i. 4, 5. It was here also, that King Saul reviewed his army, prior to his going to deliver the men of Jabesh-Gilead out of the power of the Ammonites, 1 Sam. xi. 8.

**BEZER**, a city beyond Jordan, given by Moses to the Reubenites, but afterwards constituted a Levitical city and given to the family of Gershon. Moses also selected it as one of the six Cities of Refuge, of which it was the southernmost in this direction. It appears to have been situated upon a plain, in a void country, and is hence called Bezer in the Wilderness, Deut. iv. 43.; Josh. xx. 8., xxi. 36.; 1 Chron. vi. 78. It is written Bosor in the Septuagint; and

may be the same place mentioned in the Apocrypha, as being in the Wilderness, but in the land of Galaad, and called Bosor or Bosora.

BEZETH, a town in the N. part of the old tribe of Judah, which was surprised and taken by Baacchides, who here slew many of the men that had forsaken him, and threw them into a great pit, 1 Macc. vii. 19. It is supposed by some to be the same with Berea, 1 Macc. ix. 4.; which *see*.

BIGVAI, CHILDREN OF, who returned to their own possessions with Zerubbabel from the Babylonian captivity, Ezra ii. 14.; Neh. vii. 19.

BILEAM, a town belonging to the half tribe of Manasseh on this side Jordan, but assigned to the Levites of the family of Kohath, 1 Chron. vi. 70. It is supposed to be the same with that Gath-rimmon which is spoken of in Josh. xxi. 25.

BILHAH, a town of the tribe of Simeon, 1 Chron. iv. 29., called Balah in the margin, and probably the same with the Balah of Josh. xix. 3.

BINNUI, CHILDREN OF, Ezra ii. 10., marg., otherwise Bani in the text, but Binnui Neh. vii. 15. They returned to their own country under Zerubbabel after the captivity in Babylon.

BITHRON, a region beyond Jordan, whether a proper name or not, is uncertain. It seems to have been in Gilead, between the R. Jordan and Mahanaim, and was traversed by Abner and his men on the occasion of his skirmish with Joab, after setting up Ish-bosheth to be king of Israel, 2 Sam. ii. 29.

BITHYNIA, a province in the N. part of Asia Minor, on the shores of the *Black Sea*, bounded on the E. by Paphlagonia, on the S. by Galatia and Phrygia, and on the W. by Mysia. It is a well-known and interesting province in profane history, but it is chiefly remarkable in Holy Writ for Paul not being suffered by God to preach the gospel there, Acts xvi. 7., and also for its being one of the provinces to which Peter addressed his first Epistle, 1 Pet. i. 1. In the beginning of the second century during the reign of Trajan, it was under the government or prætorship of the younger Pliny, who seems, together with the emperor, to have endeavoured to stop by persecution the rapid advance of Christianity in the province. Amongst the well-known and important cities in Bithynia may be mentioned Nicæa or Nice, now called *Iznik*, where A.D. 324, was held one of the most important Christian Councils, under Constantine the Great, when the Nicene Creed was drawn up.

BIZJOTHJAH, a town of the tribe of Judah towards the frontier of Edom; and so, in its S. part, Josh. xv. 28.

BLOOD, THE FIELD OF, Matt. xxvii. 8.; Acts i. 19., a potter's field outside the walls of Jerusalem, on its S. side, which derived its name from having been purchased by the Jewish priests and elders with the thirty pieces of silver for which Judas Iscariot sold our ever-Blessed Redeemer. *See* ACELDAMA.

BOAZ (i.e. *in it is strength*), the name given to one of the large brazen pillars which Solomon set up in the porch of the Temple. It was on the left, the other named Jachin (i.e. *he shall establish*) being on the right. They were each 18 cubits high, 12 cubits in circumference, and 4 fingers or a handbreadth thick, for they were hollow, 1 Kgs. vii. 21.; 2 Chron. iii. 17. They were so valuable and beautiful as to have been taken to Babylon by Nebuchadnezzar when he plundered the Temple. *Cf.* 2 Kgs. xxv. 16, 17.; 2 Chron. iv. 12.; Jer. lii. 17—23.

BOCHIM (i.e. *Weepers*), a place whose situation is not exactly known, but probably it was on the borders of the two tribes of Judah and Benjamin. It is mentioned in connection with Gilgal, and therefore by many persons thought to be near it or in its neighbourhood; though others suppose it designated Shiloh, where the people were then wont to assemble for worship. It received its name from the Israelites there *weeping*, because of the angel of the Lord rebuking them for their transgressions, and threatening that he would not drive out the Canaanites from the land any more, but would leave them as thorns in their sides, Judg. ii. 1. 5.

BOHAN, THE STONE OF, on the common limits of Judah and Benjamin, Josh. xv. 6., xviii. 17. It was so called from a son of Reuben, and may have been put up in commemoration of his services to his countrymen against the Canaanites.

BOSCATH, the birth-place of Adaiah, the father of Jedidah, King Josiah's mother, 2 Kgs. xxii. 1. It seems to be the same with Bozkath, mentioned Josh. xv. 39. as a town belonging to the tribe of Judah.

BOSOR, 1 Macc. v. 26. 36. *See* BEZER.

BOSORA, 1 Macc. v. 26. 28. *See* BOZRAH.

BOZEZ, the name of a sharp rock on one side of the passage of Michmash, the name of that on the other side being Seneh; between which Jonathan and his armourer-bearer had to pass,



when they miraculously smote the garrison of the Philistines, 1 Sam. xiv. 4.

BOZKATH. See BOSCATH.

BOZRAH, a chief city of Edom, probably its metropolis for some time. It seems to have been situated to the S. of the *Dead Sea*, about half-way between it and Mt. Hor, where now is the village of *Beszepra*, which preserves traces of its name, and is surrounded by extensive ruins; though many have identified it with the Greek city Bostra in the Auranitis, which however was comparatively a modern place, whilst Bozrah was very ancient. It was the city of one of the kings of Edom in the time of Moses, Gen. xxxvi. 33.; 1 Chron. i. 44.; and is spoken of by many of the earlier prophets as excelling in greatness and strength, Jer. xlix. 16.; Amos i. 12.; Mic. ii. 12.; but is by them denounced for its wickedness, Isa. xxxiv. 6., lxiii. 1.; Jer. xlix. 13. 22.; Amos i. 12.

BOZRAH, a city of Moab, the destruction of which is foretold by the prophet Jeremiah, xlvi. 24., because of its transgressions. Some suppose it to have been the same with the Idumean city, but this is very doubtful: perhaps it may be the Bosra of 1 Macc. v. 26. 28.

BROAD WALL, THE a part of the wall of Jerusalem, probably on the N.W. side, towards the Tower of the Furnaces. It appears to have been rebuilt and fortified under Nehemiah, iii. 8., xii. 38.

CABBON, a town of the tribe of Judah, Josh. xv. 40.

CABUL, Josh. xix. 27., a town of the tribe of Asher, on its S.E. frontier, towards Naphtali.

CABUL (*Displeasing* or *Dirty*), LAND OF, a name given by Hiram, the king of Tyre, to the country in which were the twenty cities presented to him by King Solomon at the conclusion of the building of the Temple and of the king's house. They did not please Hiram, and hence he gave them, as is thought, this name. Others, however, derive it from the town of Cabul, which may perhaps have been one of the twenty, and others again, from a word in the Phœnician tongue, signifying *boundary*, the district forming the frontiers between Hiram's dominions and Galilee; or *bond land*, by which the Tyrian king sarcastically alluded to the manner in which his services had been repaid.

BROOK, THE. This term, properly applied to a small stream of water which in summer is dry, is in our translation of the Bible employed to designate not only the smaller rivers, such as Jabbok, Gen. xxxii. 23.; 1 Macc. v. 37. 39, 40. 42. (though these apocryphal references may perhaps refer to the R. Jarmouk or Hieromax), Kidron, 2 Chron. xx. 16., xxxii. 4.; Neh. ii. 15., &c.; but also, as it would appear, even the larger rivers, as the Jordan, 2 Sam. xvii. 20.; and being sometimes used without any proper name attached to it, the real locality is left in doubt.

BUZ, a country lying on the E. of Canaan, the situation of which is not known. It is mentioned with the "utmost corners," and with Arabia, and may have been somewhere between Damascus and the R. Euphrates, perhaps in the neighbourhood of the ancient Bostra, now *Bosra*, which may have obtained its name from Buz. Its destruction is foreshown by the prophet Jeremiah, xxv. 23. See BUZITE.

BUZITE, the appellation given to Elihu, Job xxxii. 2. 6., probably from his being a native of the land of Buz. He is here described as having been "of the kindred of Ram," and many suppose both himself and the country were so named from Buz, the son of Nahor, Gen. xxii. 21. In the Septuagint version of Job, xxxii. 2., Elihu is stated to have come from the land of Ausitis, i.e. probably Uz.

These cities being restored to Solomon, he rebuilt them, and caused his own subjects to dwell in them, 2 Chron. viii. 2. This land of Cabul lay to the S. of Tyre, within the inheritance of Asher, and near the borders of Naphtali and Zebulun. It seems to be the same with the Chabalon or Chabul of Josephus.

CADES, a town in Galilee, the scene of some of Jonathan's exploits against the army of Demetrius, 1 Macc. xi. 63. 73. It is probably the same with Kedesh in Galilee; which *see*.

CADES-BARNE, Judith v. 14., mentioned by Achior, when relating the history of the Jews to Holofernes. The same with Kadesh-Barnea; which *see*.

CÆSAREA. See CÆSAREA.

CÆSAREA PHILIPPI. See CÆSAREA PHILIPPI.

CAIN, a town of the tribe of Judah, Josh. xv. 57.

CALAH, one of the cities built by Nimrod in Assyria, and described Gen. x. 11, 12., as lying between Nineveh and Resen. It was probably on or near the R. Tigris, though nothing seems to be known with any certainty about its situation. Some traces of the name are thought to have been preserved in that of the district Calachene, mentioned in the profane authors as lying round the R. Lycus, now *Zab*, in the modern *Kourdistan*. Others identify Calah with the Halah spoken of 2 Kgs. xvii. 6., xviii. 11., 1 Chron. v. 26., as one of the places to which Shalmaneser carried captive those of the Ten Tribes that remained; but this is very doubtful.

CALAMOLALUS (1 Esd. v. 22.), THE SONS OF, who returned with Zerubbabel to Judea after the seventy years' captivity, and settled in their own city.

CALEB, 1 Sam. xxx. 14., or

CALEB-EPHRATAH, 1 Chron. ii. 24., a district in the S. of the tribe of Judah, which was invaded and pillaged by the Amalekites when David was a fugitive from Saul; though he afterwards overtook and smote them, and recovered the spoils. It derived its name from Caleb, to whom Joshua gave all the country round Hebron with Debir and other places, 1 Chron. vi. 56.; and may in a general way have lain between Hebron and Debir.

CALNEH, a city in the land of Shinar, one of the first four built or possessed by Nimrod, Gen. x. 10. It is said by the Chaldee Interpreters, by Eusebius, and Jerome, to have been the same with the famous city Ctesiphon on the Tigris, and to have had its name altered from Calneh by one of the Parthian kings. Traces of the old name were, however, preserved in the neighbouring district of Chalonitis on the R. Gyndes, the chief town of which was Chala or Celonæ, still called *Ghilanee*. Calneh is placed by some at the last-mentioned place, and Accad at Ctesiphon. It is usually identified with the Calneh of Amos vi. 2., and Calno of Isa. x. 9., and Canneh of Ezek. xxvii. 23., and is therefore supposed to have risen to considerable importance, but to have been destroyed about 794 B.C. by one of the Assyrian kings. A century afterwards some of the descendants of its old inhabitants may, perhaps, have been brought to Samaria with those enumerated 2 Kgs. xvii. 24.

CALNO, Isa. x. 9. See CALNEH.

CALVARY (*the Place of a Skull*), Lu. xxiii.

33., called also Golgotha, Matt. xxvii. 33.; Mk. xv. 22.; Jo. xix. 17.; the place where our ever-Blessed Saviour, the Lord Jesus Christ, was by the determinate counsel and foreknowledge of God, crucified for the sins of the world by the hands of wicked men, Acts ii. 23. It was a small rising-ground or hill, on the N.W. side of Jerusalem, without the gate, Heb. xiii. 12., but nigh to the city, Jo. xix. 20. (*cf.* Lu. iv. 29., Acts vii. 58.); and is said to have derived its name from malefactors being there put to death, and their bodies left unburied: but others derive it from its shape having been like that of a skull. The mount is said to be within the limits of the modern city, and is now enclosed within what is called the Church of the Holy Sepulchre, reputed to have been built by Helena, mother of Constantine the Great; but which is unhappily a frequent scene of the most revolting superstitions.

CAMON, a town of Gilead, probably within the inheritance of the tribe of Gad, where Jair, one of the judges of Israel, was buried, Judg. x. 5.

CANA (*Zeal*), a town within the old limits of the tribe of Zebulun, and now called *Kana el Jalil*. It was in the country or province of Galilee, and is therefore called Cana of Galilee, to distinguish it from another Cana or Kanah in the tribe of Asher, and country of Syrophenicia, Josh. xix. 28. There was also a R. Kanah, which partly formed the boundary between Ephraim and Manasseh, Josh. xvi. 8., xvii. 9. Cana of Galilee was honoured by the Divine Redeemer there performing His first miracle, by turning the water into wine, at the marriage feast to which He and His disciples were invited, Jo. ii. 1. 11.; and it was here also, that the nobleman whose son was sick at Capernaum came to Jesus, to beseech His help, Jo. iv. 46. It was the birth-place of the apostle Nathanael, Jo. xxi. 2.; and probably also of Simon the Cananite (which by a usual misprint, is written Canaanite in our version), Matt. x. 4.; Mk. iii. 18.; who was also called Zelotes, a Greek rendering of Cananite, as some think.

CANAAN (*Merchant*), LAND OF, the most interesting country in the world to the Christian. It derived its name from Canaan, the son of Ham, who divided it amongst his sons. These were the heads of the eleven tribes or nations by whom it was at first peopled, viz. the Sidonians, Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites, Gen. x. 15—18. Though popularly

speaking the appellation of Canaan is employed to designate all the country possessed by the twelve tribes of Israel, yet it should be applied only to that portion which was allotted to the nine tribes and a half. Its original limits seem to have been on the W., the Mediterranean Sea from Sidon to Gaza; on the S. from Gaza to the Cities of the Plain (afterwards covered with the Salt Sea); on the E. the R. Jordan in its whole extent to Lasha or Dan; on the N. from Dan to Sidon, Gen. x. 19. In Josh. xi. 17., xii. 7., it is described as extending from Mt. Halak on the S. to Baal-Gad in the Valley of Lebanon on the N.; and in a still more general way, in Num. xiii. 21., as lying between the Wilderness of Zin and Rehob. This was Canaan in its proper sense; and thus the appellation is used for the most part in Holy Writ, Gen. xi. 31.; Acts vii. 11., xiii. 19. But Canaan as taken possession of by the nine tribes and a half, appears to have had its limits extended both on the N. and S., as may be seen in Num. xxxiv. 3—12. Though some of the Canaanitish nations, such as the Amorites, appear to have crossed the Jordan and settled there, it seems doubtful whether the country beyond this river (which was inherited by the two tribes and a half) is ever called Canaan in Scripture. Indeed, many of the above passages draw a most clear distinction between the two; ex. gra. Num. xxxii. 30. 32., xxxiii. 51., xxxv. 10. 14.; Deut. xxxii. 49.; Josh. v. 12., xiv. 1., xxii. 9, 10, 11. 32.; Ps. cxxv. 11. The name is, however, used in a much narrower way to define the limits of the Canaanites strictly so called, Judg. iv. 2. 23, 24., whose king Jabin was subdued by Deborah and Sisera; though in the context his confederates are also termed kings of Canaan, v. 19., as are all the kings of the land in Ps. cxxxv. 11. This name served to distinguish them from the other tribes of Canaan, Gen. xiii. 7., xv. 21.; Ex. iii. 8. 17., xiii. 5.; Deut. vii. 1.; and seems at length, when the Israelites were settled in their inheritance, to have been specially applied to the inhabitants of Tyre, Isa. xxiii. 11., marg., and Sidon, perhaps because Sidon was Canaan's first-born son. The appellation Canaan was also sometimes restricted to the land of the Philistines, Zeph. ii. 5. Cf. Josh. xiii. 3. In the New Testament times, the S. part of Phœnicia, if not the whole of it, was in a general way called Canaan; hence the Syrophœnician woman who came to our Lord, is called a woman of Canaan, Matt. xv. 22.

Canaan was the chief scene of the pilgrimage of Abram, Gen. xii. 5., xiii. 12., xvi. 3.; the usual residence of Isaac, Gen. xxxi. 18., xxviii.

1. 6. 8., and of Esau before he settled in Edom, Gen. xxxvi. 2. 5. 6., and for some years of Jacob also, and of his sons, until they went down to Egypt, Gen. xxxiii. 18., xxxv. 6., xxxvii. 1., xlii. 5. 7. 13. 29. 32., xlv. 17. 25., xlvii. 6. 12. 31., xlviii. 4. 13, 14, 15., xlviii. 3. 7. Here Jacob was buried, xlix. 30., l. 5. 13., as Abraham and Isaac had also been. Canaan was promised by Almighty God as an inheritance to Abraham and his seed, Gen. xvii. 8.; a covenant which was confirmed to Isaac and Jacob, Ex. vi. 4.; 1 Chron. xvi. 18.; Ps. cv. 11.; Heb. xi. 9. But it was not until nearly 500 years after the first promise was made to Abraham, that (the iniquity of the inhabitants being full) the Israelites, by the constant assistance of Almighty God, and after many wars, took possession of their inheritance, Ex. xv. 15., xvi. 35.; Lev. xiv. 34., xviii. 3., xxv. 38.; Num. xiii. 2. 17., xxxiii. 40., xxxiv. 2.; Josh. xxi. 2.; Judg. iii. 1., xxi. 12.; Ps. cvi. 38.; Isa. xix. 18.; Ezek. xvi. 3. 29.

The fruitfulness and excellency of the land of Canaan are constantly spoken of in the Bible. It was a land flowing with milk and honey; full of corn, wine, and oil; abundant in fig-trees, pomegranates, and all fruits; and its soil was rich in iron and brass, Ex. iii. 8.; Deut. viii. 7—9., xxvi. 9. 15. It was a land of which it is written that God cared for it, and that His eyes were always upon it, from the beginning of the year even unto the end of the year, Deut. xi. 12., and that it was the land of the possession of the Lord, Josh. xxii. 19. Hence it might well be termed, The pleasant land, Dan. viii. 9.; The glorious land, Dan. xi. 16. 41. 45.; The glory of all lands, Ezek. xx. 6. 15.; and even God's own land, Lev. xxv. 23.; Deut. xxxii. 43.; 2 Chron. vii. 20.; Ps. x. 16., lxxxv. 1.; Isa. viii. 8.; Hos. ix. 3.; Joel ii. 18., iii. 2.

Canaan is also in Holy Writ called Palestina, Ex. xv. 14., which seems to have been one of its original names, and is that by which it is commonly known in profane authors, though with varying extent. It is also called the Land of the Hebrews, Gen. xl. 15.; the Land of Israel, 1 Sam. xiii. 19.; the Land of Judah, 2 Chron. ix. 11.; the Holy Land, Zech. ii. 12.; and the Land of Promise, Heb. xi. 9. But some of these names include the trans-Jordanic territory.

CANAANITES, the inhabitants of the whole of Canaan, so called from Canaan, the son of Ham, Gen. x. 19., l. 2.; Ex. xiii. 11.; Num. xxi. 1. 3., xiv. 25. 43. 45.; Deut. i. 7., xi. 30.; Josh. vii. 9., xiii. 3. 4.; Judg. i. 1. 3. 9, 10. 17.; Neh. ix. 24. But the name is also applied, in a restricted

and particular manner, to distinguish one of their tribes, Gen. xv. 21.; Ex. iii. 8. 17., xiii. 5., xxiii. 23. 28., xxxiii. 2., xxxiv. 11.; Num. xiii. 29.; Josh. v. 1., xi. 3., xvii. 16. 18.; Judg. i. 4, 5. Canaan had eleven sons, Gen. x. 15—18., who with their families were spread abroad over the whole country, from Sidon to Gaza, and from the Cities of the Plain to the source of the R. Jordan, excepting those portions of it which were already occupied by previous settlers. They became by degrees a great and powerful people, acquiring vast riches by merchandize and war; and they multiplied so rapidly as to send out colonies to many of the islands and countries of the Mediterranean. Though the several tribes that composed the nation were only *eleven* in number, others are mentioned in Holy Writ as either intermixed with or incorporated with them, as the Kenites, Kenizzites, Kadmionites, and Rephaims, Gen. xv. 19, 20. Indeed the number of the tribes is variously given, according to the matter the sacred penman has in hand. In the last-mentioned passage only *Ten* are reckoned up: in Deut. vii. 1.; Josh. iii. 10., xxiv. 2.; Acts xiii. 19. — *Seven*: in Ex. iii. 8. 17., xxiii. 23.; Josh. ix. 1., xii. 8.; Judg. iii. 6.; Neh. ix. 8.—*Six*: in Ex. xiii. 5.; 2 Chron. viii. 7.—*Five*: in Judg. iii. 3.—*Four*: in Ex. xxiii. 28.—*Three*: in Gen. xiii. 7., xxxiv. 30.—*Two*: and in Josh. i. 4.; 1 Kgs. x. 29.; 2 Kgs. vii. 6.—only *One*, viz. the Hittites. But the common patronymic of Canaanites was still usually applied to all the tribes collectively, whether few or many are included under it, Gen. xxxviii. 2.; Ex. xiii. 11.; Deut. xi. 30.; although sometimes they are all described under the appellation Amorites, Gen. xv. 16.; 1 Kgs. xxi. 26.; perhaps because the Amorites were the most powerful of the tribes.

The Canaanites do not seem to have been all governed by one ruler, though probably some of the stronger tribes or more ambitious kings may have reduced their neighbours to a kind of subjection or sovereignty, or united them in a smaller league; ex. gra. Adoni-Zedec, king of Jerusalem, Josh. x. 1—5.; Jabin, king of Hazor, Josh. xi. 1—5.; Adoni-bezek of Bezek, Judg. i. 4—7.; and Jabin, king of Canaan, Judg. iv. 2. 24. They were divided into thirty-one kingdoms in the time of Joshua, xii. 9—24., viz. Jericho, Ai, Jerusalem, Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Adullam, Makkedah, Bethel, Tappuah, Hepher, Aphek, Lasharon (or Sharon), Madon, Hazor, Shimron-meron, Achshaph, Taanach, Megiddo, Kedesh, Jokneam of Carmel, Dor, Gilgal, Tirzah. The Canaanites seem to have advanced rapidly

to a high degree of cultivation, as may be gathered from their goodly cities, well-stored houses, wells, vineyards, and olive trees; which both Moses and Joshua speak of the Israelites taking from them, Deut. vi. 10, 11.; Josh. xxiv. 13. They were said by the spies to be stronger than the Israelites, their cities to be strong and very great, and all the inhabitants to be men of great stature, Num. xiii. 28. 31—33. Indeed this is the account usually given in Scripture of them and their country, Deut. iv. 38., vii. 1., xxiii. 14. They were, however, a very wicked nation, Deut. xx. 17, 18.; Ezra ix. 1.; sunk in all the debasements of idolatry and cruel superstitions, Deut. xviii. 9—14.; and greatly provoked the anger of God, who gave their land to Abraham and his descendants, and eventually rooted them out. Abraham, Gen. xii. 6., xiii. 7. 12., xxiv. 3., Lot, Isaac, and Jacob, Gen. xlii. 10., 1 Chron. ii. 3., dwelled for a time in the midst of them, and Esau took two wives of them, Gen. xxvi. 34., xxvii. 46., xxxvi. 2.

But at last the measure of their iniquities was filled up by this wicked nation, and the Israelites under Joshua attacked them without quarter, Ex. xxiii. 33.; Deut. vii. 23, 24., xx. 13—16.; until they were nearly all destroyed from off the soil, Josh. xii. 7—24., xxiv. 11.; Ps. x. 16. Some, indeed, were left by the command and providence of Almighty God; partly, lest the land should become desolate, and that the wild beasts of the field might not multiply so fast as to hurt the Israelites, Ex. xxiii. 29.; Deut. vii. 22.; and partly, that the surviving Canaanites might be as thorns in the sides and pricks in the eyes of the rebellious Israelites, Num. xxxiii. 55.; Josh. xxiii. 13.; Judg. ii. 3.; Ps. cvi. 34—36.; Zech. xiv. 21. Hence we find them dwelling in many of the towns of Canaan, even after the nine and a half tribes had received their inheritance; the latter not being able to drive them out, though they put them to tribute, Josh. xvi. 10., xvii. 12, 13.; Judg. i. 27—35. This state of things continued until the reign of David, 2 Sam. v. 6., xxiv. 7., and even to that of Solomon, 1 Kgs. ix. 16.; when, probably, all of them who would not pay him tribute, or become his servants and labourers, 2 Chron. viii. 7—9., either retreated to Phœnicia, Obad. 20., where even in the days of our Lord some of them dwelt, Matt. xv. 22.; or else had become intermixed with the Philistines; or otherwise had migrated to Africa and other countries of the Mediterranean.

CANAANITE, Matt. x. 4., Mk. iii. 18., the patronymic applied (by a usual error, instead of

Cananite) to Simon Zelotes, one of the Twelve Apostles. See CANA.

CANNEH, an important city mentioned by Ezekiel, xxvii. 23., as trading with Tyre. It is supposed to have been the same with Ctesiphon on the R. Tigris, so famous in profane history; especially as traces of its name long remained in the neighbouring district Chalonitis, as they still do in that of the modern town *Ghilanee*. See CALNEH.

CAPERNAUM, a city in that part of Galilee of the Gentiles, Matt. iv. 15., Lu. iv. 31., called the Upper or Higher Galilee. It lay on the N.W. shore of the Sea of Tiberias, Jo. vi. 17. 24., and on the borders of Zebulun and Naphtali, Matt. iv. 13. It was the usual residence of the Blessed Saviour during the three years of His public ministry, Matt. iv. 13.; Mk. ii. 1., ix. 33.; Lu. vii. 1.; Jo. ii. 12.; possibly, in the house of Andrew and Peter, Matt. viii. 14., xvii. 24, 25.; and hence it is called "His own city," Matt. ix. 1., although Nazareth is likewise termed "His own country," Matt. xiii. 54.; Mk. vi. 1.; Lu. iv. 23.; from His having been brought up there, Lu. iv. 16. It contained a synagogue in which He frequently taught the people, Mk. i. 21.; Lu. iv. 31.; Jo. vi. 59. It seems to have been an important and flourishing place, and was the scene of some of our Lord's mightiest works, Lu. iv. 23., though for its unbelief it was threatened by Him with utter destruction, Matt. xi. 23.; Lu. x. 15.; a prophecy which has been so completely accomplished that its site cannot be certainly discovered. Travellers, however, suppose it to have stood where are now some ruins, called *Tel Hum*. Capernaum is not mentioned in the Old Testament, and is thought to have been built after the return from Babylon. It was upon the high road from the Mediterranean to Damascus, and had a passage over the Sea of Galilee, where Matthew received the toll; an occupation from which he was called by Jesus to become His apostle, Matt. ix. 9.; Mk. ii. 14.; Lu. v. 27.; and here it is likely was His dwelling, where he made the feast for the Saviour, Mk. ii. 15.; Lu. v. 29. Here also dwelled that nobleman who went to the Redeemer when at Cana of Galilee, to beseech Him to heal his son, Jo. iv. 46.; and hither came the centurion to entreat the cure of his servant, Matt. viii. 5.; Lu. vii. 1.

CAPHARSALAMA or CARPHASALAMA, as it is in the margin, a place apparently near Jerusalem, probably on its N.E. side, where Nicanor went to attack Judas Maccabæus, and lost about 5000 men in the encounter, the rest flying into the

city of David, 1 Macc. vii. 81. Some identify it with Capharsabe, which was the old name of Antipatris; but this seems too much out of the way. See ANTIPATRIS.

CAPHENATHA, the name given 1 Macc. xii. 37., to part of the wall of Jerusalem on the E. side, toward the Brook, which was restored and strengthened by Jonathan during the Maccabæan wars.

CAPHIRA, a place mentioned 1 Esd. v. 19., in connection with Beeroth, to which some of the Jewish families returned after the Babylonian captivity.

CAPHTOR, and

CAPHTHORIM, or

CAPHTORIM, a country and people of Egypt so called after Caphtor, a son of Mizraim, Gen. x. 14.; Deut. ii. 23.; 1 Chron. i. 12.; who appear to have settled in its central part, on the banks and *Islands* of the R. Nile, near No-Amon or Thebes, where was afterwards a city called Cop-tos, still known by the name of *Ghouft*. The origin of the name Egypt is itself deduced from Ai Caphtor, i.e. *the country of Caphtor*, Jer. xlvii. 4., which the Greeks are thought to have softened down to *Ægyptus*. Indeed, the original natives of Egypt are still called *Copts*, to distinguish them from the *Arabs* and *Turks*; hence their translation of the Bible (for they profess Christianity) is called the *Coptic* version. The Caphtorim seem to have left Egypt, and migrated to the S.W. corner of Canaan; where after they had driven out the Avims, Deut. ii. 23., they settled and became eventually known as the Philistines, Jer. xlvii. 4.; Amos ix. 7. They were probably accompanied by their brethren and neighbours the Casluhim (likewise descended from Mizraim); as in Gen. x. 14. and 1 Chron. i. 12. the Philistines are said to have come out of Casluhim; whilst Jeremiah and Amos deduce them from Caphtor. The Cherethims or Chere-thites are also supposed to have been a branch of the Caphtorim, or connected with them, as the Philistines are called by the former name, 1 Sam. xxx. 14—16.; Ezek. xxv. 16.; Zeph. ii. 5.

There are some who place Caphtor in Cappadocia, a province of Asia Minor, as do most of the ancient translators; others in the island of Crete; others in Cyprus, and even Phœnicia, but, as it would appear, without sufficient probability.

CAPPADOCIA, a province in the S.E. part of Asia Minor, bounded on the E. by the R. Euphrates, on the S. by Cilicia, on the W. by Phrygia, and on the N. by Pontus. It was the

largest province in the whole peninsula, and is said to have derived its name from the little R. Cappadox, a tributary of the Halys. It originally included Pontus, which became afterwards a separate kingdom. Cappadocia was at one time governed by the Persians, then by the Macedonians, until it became an independent kingdom, which the Romans supported for a time, but eventually made the country a province of their own empire. Its inhabitants were Syrians, who from their comparative paleness of complexion, were called Leuco-Syri. Their character was so proverbially bad, that they formed one of the three bad Kappas, the Cretans and Cilicians being the two others.

It is mentioned Acts ii. 9., as one of the countries from which there were devout Jews, who were present at Jerusalem on the Day of Pentecost; and its Christian inhabitants are amongst those "strangers" to whom St. Peter addressed his first Epistle, i. 1.

**CAPTIVITY, CHILDREN OF THE**, an expression used by Ezra to describe those Israelites who had returned from Babylon, in contradistinction to such as remained in Judæa, and had in many instances fallen into the ways of the heathen nations around them, Ezra iv. 1., vi. 16. 19, 20, 21., x. 7. 16.

**CARCHEMISH**, or **CHARCHEMISH**, or **CARCHAMIS**, an important city and fortress of Mesopotamia, on the E. banks of the R. Euphrates, at its confluence with the R. Chaboras, or *Khabor* as it is now called. It was the frontier town of Assyria in this direction, apparently commanding the entrance into the N. part of Mesopotamia from Syria; and hence, probably, was the scene of many hostile conflicts. Cf. Isa. x. 9. Its value may be gathered from the fact that Pharaoh-Necho, king of Egypt, as it would appear by Divine instigation, 2 Chron. xxxv. 22., undertook a long and painful march from his own country to gain possession of it, 2 Chron. xxxv. 20.; an expedition in which he was vainly opposed by Josiah, king of Judah, who was vanquished and slain by him at Megiddo, B.C. 610, 2 Kgs. xxiii. 29. Necho then advanced against Carchemish and took it, leaving a strong garrison there; but his army was afterwards smitten and driven away by Nebuchadnezzar, king of Babylon, in the fourth year of Jehoiakim, son of Josiah, Jer. xlvi. 2. It is called Carchamis in the Apocrypha, 1 Esd. i. 25., and appears to be the same place with that which is named Circesium in profane history. It was strengthened by Diocletian, and seems to have constituted for

some time the frontier town of the Roman empire on this E. side. It is thought to have been afterwards called Chaboras, but is now known by the name of *Kerkisia*.

**CARIA**, a province in the S.W. corner of Asia Minor, bounded on the W. and S. by the Mediterranean Sea, on the N. by Lydia, and on the E. by Phrygia. The Dorians are said to have migrated hither after the siege of Troy, and hence its coasts and islands received the name of Doris. Its inhabitants were so despised by the Greeks for their barbarous manners, as to give rise to a proverb: and, as was the case with some other nations, they let themselves as auxiliaries to any people that would pay them.

Caria is mentioned 1 Macc. xv. 23., as one of the places to which the Romans wrote in behalf of the Jews.

**CARMANIANS**, 2 Esd. xv. 30., where we read that they were to go forth and waste a portion of the land of the Assyrians. Carmania was the S.W. province of the Persian kingdom, answering generally to the modern *Kerman*: to the W. it touched upon Persis, to the N. upon Parthia, to the E. upon Asia and Gedrosia, to the S. upon the Persian Gulf and Erythraean Sea. It is said to have derived its name from the word *Carma*, signifying in the language of the country a *vine*; for which tree it was very famous, yielding sometimes clusters of grapes more than two feet long.

**CARMEL**, a city in the S. and mountainous part of Canaan, not far from the *Dead Sea*, and according to Eusebius 10 miles E. of Hebron. On the division of the land by Joshua, it was allotted to the tribe of Judah, Josh. xv. 55., and seems to have been a well-known and perhaps fortified spot; for here Saul came after the slaughter of the Amalekites, and set him up a place or trophy, probably on the hill whereon Carmel stood, 1 Sam. xv. 12. It was the scene of David's wanderings for some time, when flying from Saul, 1 Sam. xxv. 7. 21.; and was the residence of Nabal, whose churlishness so provoked David, as well as his wife Abigail, whom David married after the death of Nabal, 1 Sam. xxv. 2. 5. 40., xxvii. 3., xxx. 5; 2 Sam. ii. 2., iii. 3.; 1 Chron. iii. 1. The town and hill, on which are extensive ruins of buildings and fortifications, still called by the natives *Karmal*.

**CARMEL** (i.e. *Vineyard of God*), MT., a lofty but small range of hills in Canaan, which sweeps round from the Plain of Jezreel, in a

N.W. direction, for about 30 miles, to the shores of the Mediterranean, Jer. xlv. 18.; where it ends in a bold promontory, now called *Cape Carmel*, shutting in "the Haven of the Sea," or the *Bay of Acre* as it is now called, and forming the only headland and bay of any magnitude on the coast of Canaan. Along the whole extent of its E. foot runs the R. Kishon, with an almost parallel course into the Mediterranean; above the level of which sea some portions of the ridge rise to the height of 1500 feet. It formed part of the S.E. border of Asher, Josh. xix. 26., probably towards Zebulun (cf. Gen. xlix. 13.), or as Josephus writes, towards Issachar; and in later times gave name to the adjoining district, Judith i. 8.

Mt. Carmel seems to have been a favourite resort of the prophet Elijah. Here he had his controversy with the false prophets of Baal, 1 Kgs. xviii. 19, 20., in the days of King Ahab, who also seems to have made it occasionally a place of pleasure, 42. 44. Here likewise the prophet Elisha frequently dwelt, 2 Kgs. ii. 25., iv. 25. 27. Carmel is celebrated in Holy Scripture for its beauty and fertility, as well as for its pastures, vines, and forests, being ranked with Sharon and Lebanon, Bashan and Gilead, 2 Kgs. xix. 23.; 2 Chron. xxvi. 10.; So. of Sol. vii. 5.; Isa. xxxiii. 9., xxxv. 2., xxxvii. 24.; Jer. xlv. 18., l. 19.; Amos i. 2.; Mic. vii. 14.; Nah. i. 4. It was remarkable for the number of caves (of which there are said to be 2000), natural and artificial, which had been formed in the rock, and which served not only as dwelling-places for many prophets and religious persons from very ancient times, but as a place of security for fugitives of all kinds. Hence the prophet Amos, ix. 3., threatens they shall not hide the Jews from the anger of Almighty God. The cave of Elijah is still pretended to be shown. Pythagoras, the heathen philosopher, is likewise said to have resided here some time, on his return from Egypt. In latter days, it has given name to the *Carmelite* monks, whose monastery and caves still exist there.

CARMELITE, the patronymic of Nabal, 1 Sam. xxx. 5.; 2 Sam. ii. 2., iii. 3.; and also of Hezrai or Hezro, one of David's mighty men, 2 Sam. xxiii. 35.; 1 Chron. xi. 37.; so called from the town of Carmel; as was also Nabal's wife Abigail, the CARMELITESS, 1 Sam. xxvii. 3.; 1 Chron. iii. 1.

CARMITES, Num. xxvi. 6., a family of the Reubenites, so called from Carmi, Gen. xlv. 9. a son of Reuben.

CARNAIM, 1 Macc. v. 26. 43, 44., or

CARNION, 2 Macc. xii. 21. 26.; probably the same place with Ashtaroth, an old and important city of Bashan; which *see*.

CARPHASALAMA, 1 Macc. vii. 31., marg. *See* CAPHARSALAMA.

CASIPHIA, a place whither Ezra, viii. 17., sent Eliezer and eleven other principal persons of his company, to Iddo, a very considerable chief there, in order to obtain ministers for the Temple. It seems to have been in one of the provinces of Babylon, probably near Mt. Caspius, on the shores of the Caspian Sea (the Sea of Casiphia), though its locality is not known. The Greek translators render it a *Place of Silver*, which the Hebrew word signifies. There were here a great many of the Jewish captives, as well as of the Levitical families, and the inferior officers called Nethinims; many of whom came to Ezra at his request, and accompanied him to Jerusalem.

CASLUHIM, the descendants of a son of Mizraim, who settled in Egypt, and were the progenitors of the Philistines, Gen. x. 14.; 1 Chron. i. 12. They are supposed to have given name to the district of Casiotis and Mt. Casius, still called *Kasaroun*, at the N.E. extremity of Egypt, on the borders of Palestine. Near this mountain Pompey the Great was basely murdered by order of Ptolemy, when he was on the point of landing to take refuge, after the fatal battle of Pharsalia; and here he was buried. The Casluhim appear to have been neighbours to, and closely connected with, the Capthorim. *See* CAPITOR.

CASPHON, 1 Macc. v. 36., or

CASPHOR, 1 Macc. v. 26. (marg. *Chascor*), said to be a strong and great city in the land of Galaad or Gilead, where, as well as in the neighbouring strongholds, many of the Jews were shut up by the heathen beyond the Jordan. It was taken by Judas Maccabæus. Some commentators identify it with Heshbon; but, as it seems, without good reason.

CASPIS, a strong and well-walled city, inhabited by people of various countries; it seems to have been adjacent to a river, and a lake 2 furlongs broad. Judas Maccabæus was about to make a bridge over the river, until the inhabitants, trusting to the strength of their defences and the abundance of their provisions, provoked him, by their railing and blasphemy, to destroy the city; when such numbers of them perished, that the lake was seen running with blood. Its situation is unknown, though some suppose it to have been the same with Hebron. It is men-

tioned in connection with Joppa and Jamnia, which has induced many to fix it in that neighbourhood; though from other details it is thought to have been in Arabia Petraea, towards the borders of Ammon and Moab.

CASTLE, THE, 1 Chron. xi. 7., another name for "The Fort," or Stronghold of Zion, in Jerusalem, which David took from the Jebusites and made his dwelling-place, styling it, "The City of David." See CITY OF DAVID.

CASTLE, THE (i.e. of Antonia), the citadel and chief defence of the Temple at Jerusalem in the time of the Romans, who usually kept a whole legion of soldiers here, to overawe the Jews at their great feasts. It is chiefly known in the New Testament history from St. Paul having been confined there for a season, Acts xxi. 34. 37., xxii. 24., xxiii. 10. 16. 32. It stood on a steep rock, where formerly Antiochus Epiphanes had erected a tower to annoy the Jews, which they eventually destroyed, levelling the ground upon which it stood, so far as they were able to do it. It is usually called THE TOWER, or the Tower in Jerusalem, by the apocryphal writers of the books of Maccabees, and was the scene of many of the struggles of the Jews with their cruel and implacable foes, 1 Macc. vi. 18. 24. 26. 32., ix. 53., x. 32., xiii. 50. 52., xiv. 7., xv. 28.; 2 Macc. iv. 12., xv. 35. It was, however, rebuilt by the Maccabees, as it is said, B.C. 135; but very much strengthened and beautified by Herod the Great, who called it Antonia, after his patron Mark Antony, and gave it all the magnificence of a palace, with the strength of a citadel. It communicated with the courts of the Temple by means of stairs, Acts xxi. 35. 40., and secret passages by which the military could descend and quell any uproar during the concourse of the nation at the great festivals, Acts xxi. 32. It was probably to a detachment of these troops, placed on such occasions in immediate connection with the Levitical guards, that Pilate alluded as the guard or "watch," Matt. xxvii. 65. When St. Paul was assaulted by the Jews in the Temple, he was rescued by the Romans, and conducted into this citadel or "castle;" where he was bound, and would have been scourged or tortured, had he not declared himself to be a Roman citizen. Here, also, the conspiracy for his assassination was made known to him by his nephew; in consequence of which, he was removed hence to Caesarea. The Tower of Antonia was taken by Titus with great difficulty, when he was besieging Jerusalem; which, as it was at that time

the key of the city, soon made him master of the whole place.

CAVE, THE, Ps. lvii. title, cxlii. title; i.e. the Cave of Adullam; which see. Hither David fled from Saul, and here he collected the band that followed his fortunes.

CAUSEWAY, THE, or The Causeway of the Going up, 1 Chron. xxvi. 16. 18., a raised way or path in the city of Jerusalem, leading to the Temple. It appears to have been made by Solomon, and was one of the great things in the holy city which astonished the queen of Sheba. In 1 Kgs. x. 5., 2 Chron. ix. 4., it is called the Ascent, by which he went up to the house of the Lord.

CEDRON, THE BROOK, which rising to the N. of Jerusalem, passes on the E. side of the city, between it and the Mt. of Olives, and finally empties itself into the *Dead Sea*. It was constantly crossed by our Blessed Redeemer on his way to Mt. Olivet, Gethsemane, Bethany, and the adjacent country, Jo. xviii. 1. In the Old Testament Scriptures the name is written Kidron; which see.

CEDRON, a town either in Judæa or on the borders of it, which was rebuilt and fortified by Cendebeus, the general of Antiochus, to annoy the Jews, and assist in infesting their highways, 1 Macc. xv. 39. 41., xvi. 9. It is thought by some to have been in the neighbourhood of Jamnia, Modin, and Azotus; but others fix it at Gedor, to the S. of Bethlehem.

CELOSYSRIA, mentioned 1 Esd. ii. 17. 24. 27., as one of the places whose governors joined in writing the letter to King Artaxerxes to stop the Jews from rebuilding their city and temple; on the pleas that if they were rebuilt, the Persian monarch would have no passage into Celosyria and Phenice; and that in past years, the Jewish kings had exacted tribute from such as dwelled in these provinces. Celosyria is likewise frequently spoken of in the Maccabean history, and appears in those times to have been often under the same governor with Phenice, 1 Macc. x. 69.; 2 Macc. iii. 5., iv. 4., x. 11. Authors differ much in settling the limits of Celosyria (or Cœle-Syria as it is better written), according to the period when they wrote, and the extent in which they used the term. Properly speaking, Strabo says it included only the countries between the ranges of Libanus and Anti-Libanus, until these opened into Arabia; but it is commonly applied to the whole of Southern Syria between Phenice, Judæa, and Arabia.



CENCHREA, a small but very important town at the N.E. extremity of the Peloponnesus, close to the isthmus which connected it with the mainland of Greece. It was on the E. shores of Achaia, or rather Corinthia, upon the Saronic Gulf or *Gulf of Egina*, and formed the E. port of Corinth. By its means communications were kept up with all the islands of the Ægean Sea, with Asia, and the countries lying on the Euxine. It was about 8 miles from the capital, and is still called *Kekreh*. The other port of Corinth was called *Lechæum*, now *Balaga*; it lay to the N. of the city, and was the great emporium of its traffic with the W. parts of Greece, as well as with Italy and Sicily. It was from Cenchrea, that St. Paul sailed to Ephesus and Cæsarea, having there first shorn his head because he had a vow, Acts xviii. 18. There was here also in very early days a Christian church, of which that Phœbe was a servant whom St. Paul especially commended to the Romans, Rom. xvi. 1.

CESAREA or CÆSAREA, a large and important city of Palestine, lying upon the sea-coast, about midway between Sidon and Gaza, in what was latterly distinguished as the country of Samaria. It is sometimes by profane authors called Cæsarea Palæstina, to mark it from many other cities of the same name. It was originally a small and insignificant though fortified place, called *Turris Stratonis*, and appears to have been founded by a Greek colony. It derived all its consequence from Herod the Great, who there made a commodious harbour, built a noble mole, and very greatly enlarged and beautified the city, calling it Cæsarea, in honour of Augustus Cæsar. It soon became the Roman metropolis of Palestine, and the seat of the proconsul, who usually resided here. Cf. Acts xxv. 10. The Emperor Vespasian raised it to the rank of a Roman colony.

It was chiefly inhabited by heathen and Samaritans, though great numbers of Jews also lived there. This led to continual broils between them in which many thousand persons were killed. Perhaps there has not been in the history of the world an example of any city that in so short a time rose to such an extraordinary height of splendour, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Within the space of ten years after laying the foundation, from being an obscure fortress, it became the most celebrated and flourishing city of all Syria. Now, not a single inhabitant remains; this heathen persecuting power has perished off God's land, Ps. x.

16, as eventually must all others like it; and of its vast theatres, gorgeous palaces, and splendid temples, enriched with the choicest works of art and decorated with the most precious marbles, nothing remains but a heap of ruins, which nightly echo with the cries of wild animals roaming for their prey.

Cæsarea is a noted place in the Gospel history. It was the residence of Philip the Evangelist and many other Christian disciples, Acts viii. 40., xxi. 8. 16., ix. 30. Here Cornelius and his kinsmen and near friends, as the first-fruits of the Gentiles, were converted under the preaching of St. Peter, Acts x. 1. 24., xi. 11. Here also lived Herod Agrippa, grandson of Herod the Great, and died in the miserable manner mentioned, Acts xii. 19.—23. Cæsarea is also frequently mentioned in the history of St. Paul, and was no doubt often visited in his journeyings, Acts xviii. 22., xxi. 8.; in one of which he was foretold by Agabus of his being bound at Jerusalem. Here he was first brought by the brethren when the Jews and the Grecians sought to kill him, Acts ix. 30. Here after the uproar in Jerusalem, he was sent by Claudius Lysias to Felix the governor, before whom he was accused as a pestilent mover of sedition by the Jews and their orator Tertullus, Acts xxiii. 23. 33.; and here, after two years' imprisonment, Acts xxiv. 27., when he was accused by the Jews before Festus the governor, he made that noble defence of himself and his religion before him and King Agrippa, Acts xxv. 1. 4. 6. 13., previous to his sailing to Rome, where he had appealed to Cæsar.

Eusebius, the ecclesiastical historian, was a native of Cæsarea.

CESAREA PHILIPPI, a small city in the N. extremity of the Roman province of Batanæa or Bashan. It lay in the valley between the two mountains Anti-Lebanon and Hermon, on the R. Jordan, and not far from its springs. It was originally named Paneas, from lying at the foot of Mt. Paneum, which is said to have been so called from the false god Pan, who had a cavern in the mountain dedicated to him, and was also worshipped in the town itself. It was much beautified and enlarged by Herod the Tetrarch, who named it Cæsarea in compliment to the Emperor Tiberius. It appears to have been at some time raised to the rank of a Roman colony, and to have been afterwards styled *Neronias*, in honour of the Emperor Nero; but the old Phœnician name of Paneas seems to have survived them both, as its ruins, and the few miserable huts in the midst of them, are still

known as *Banias*. The Emperor Severus is said by many authors to have been born here. The population was for the most part heathen, though many Jews resided there. *Cæsarea Philippi* and its towns were visited by our Blessed Redeemer, who here, or in the neighbourhood, had that conversation with Peter in which He was confessed by the Apostle to be the Messiah, the Son of God, Matt. xvi. 13.; Mk. viii. 27. Here also, according to ecclesiastical tradition, is said to have lived the woman who was healed of her issue of blood, Matt. ix. 20. *Cæsarea Philippi* has by some been identified with Dan or Laish; but this latter place was somewhat further to the N., and they are distinguished by Eusebius as two separate places.

CHADIAS, a place mentioned 1 Esd. v. 20., the people of which returned home to Judæa after the captivity in Babylon.

CHALDÆA, a name which is used with various extent to designate the country, kingdom, and empire better known as Babylon, both in the Sacred Scriptures and profane authors. Properly speaking, it was applied, by way of distinction (at least in later geography) to the region W. of the R. Euphrates, and bordering upon Arabia; and though there seems to be no passage in Holy Writ which certainly fixes the name to this tract of country, yet a distinction evidently appears to be sometimes made betwixt Babylonia and Chaldæa, Jer. xxv. 12., li. 24. 35.; Ezek. xii. 13., xxiii. 15.; as well as between the Babylonians and Chaldeans; but it is not impossible, that even this distinction may relate only to the metropolis Babylon, and the country Chaldæa, or else to the old Chaldean population and the new colonists to Babylon. By Chaldæa, however, is commonly meant the whole province and kingdom of Babylon, Jer. i. 10.; Ezek. xi. 24., xvi. 29., xxiii. 16., bounded on the N. by Mesopotamia, on the E. by Assyria and Susiana, on the S. and W. by Arabia. In Judith v. 7., the name is applied to Abram's dwelling-place in the country of Ur beyond Mesopotamia. It is also called THE LAND OF THE CHALDEANS, Isa. xxiii. 13.; Jer. xxiv. 5., xxv. 12., l. 1. 8. 25. 45., li. 4. 54.; Ezek. i. 3., xii. 13., an appellation not confined to the province or kingdom only, but apparently sometimes extended to the whole empire. Daniel mentions the last as the realm of the Chaldeans, ix. 1.; and Isaiah calls even the metropolis of Babylon itself "the beauty of the Chaldees' excellency," Isa. xiii. 19., and "the daughter of the Chaldeans," xlvii. 1. 5. The Babylonian army that besieged Jerusalem is constantly

called the army of the Chaldees, 2 Kgs. xxiv. 2.; 2 Chron. xxxvi. 17.; Jer. xxi. 4. 9.; Nebuchadnezzar, king of Babylon, is called a Chaldean by Ezra, v. 12.; and Belshazzar is styled by Daniel, v. 30., king of the Chaldeans. See BABYLON.

#### CHALDEANS, or

CHALDEES (called *Casdim* in the Hebrew Scriptures) seem to have been the most ancient inhabitants of the country denominated by their name, as well as of all the Babylonian provinces; and were, probably, the most early constituted and settled of any people upon earth, Jer. v. 15. They are thought to have been the only nation that did not migrate at the general dispersion; though they may have once extended their dominion and name over a far wider extent of country (according to some authors from Egypt to India) than we certainly know of, Hab. i. 6—10.; Jer. li. 7. 25. It is, however, supposed that their name was derived from Chesed, the son of Nahor, Gen. xxii. 22., (in Judith v. 6., the Jews are said to be descended from the Chaldeans), and that it is applied to these lands in Holy Writ by way of anticipation; but this appears extremely doubtful. They are first mentioned in Gen. xi. 28. 31., where we read that Terah and Abram, with their families, went forth from Ur of the Chaldees, to go into the land of Canaan, Gen. xv. 7.; Neh. ix. 7.; Acts vii. 4. Cf. Josh. xxiv. 2. They are also mentioned in the book of Job i. 17., as a violent and predatory people, who fell upon the camels and servants of the good patriarch, and either destroyed or took them away. They are thought to have owed the foundation of their polity and institutions to Nimrod, Gen. x. 11.; for that at a very early period they were a learned and flourishing people there is no doubt. Jeremiah, v. 15., seems to call them an "ancient nation;" and Callisthenes, who was with Alexander the Great when he took Babylon, is said to have found there astronomical observations for 1903 years, i.e. to the fifteenth year after the building of the Tower of Babel. Whether, or in what way, they were connected with the kingdom of Shinar, which is mentioned as existing in the days of Abraham, Gen. xiv. 1., does not appear to be known.

But, whatever may have been the origin of the kingdom of the Chaldees, as well as their learning, and dominion, and government, they no doubt owed much of their greatness and stability in later times to the Assyrians, Isa. xxiii. 13., who, however, appear to have confined them

within much narrower bounds. On the death of Pul, king of Assyria, Nabonassar his son succeeded to the throne of Babylon, B.C. 747; and then it would appear, that all the Chaldeans fell under the Assyrian yoke, as well as the inhabitants of Babylon properly so called. But the old inhabitants were of such power, learning, and influence, that their name was continually employed to designate the whole Babylonian people and realm; so much so, indeed, that the two appellations, Chaldeans and Babylonians, seem indifferently used. Thus, in Holy Writ, the Chaldeans are described (equally with the Babylonians) as the implacable enemies of the Jews, Jer. i. 10, 11., li. 24. 35.; Dan. iii. 8.; as God's instrument to chastise the Jews, 2 Kgs. xxiv. 2.; 2 Chron. xxxvi. 17.; Jer. xxii. 25., xxiv. 5., xxxii. 4, 5. 24, 25. 28, 29. 43.; Ezek. xii. 13., xxiii. 23.; as besieging Jerusalem with their armies, 2 Kgs. xxv. 4, 5. 10.; Jer. xxi. 4. 9., xxxv. 11., xxxviii. 2., lii. 7, 8. 14. 17.; as holding the Jews in captivity, Isa. xlvi. 20.; Jer. i. 8.; Ezek. i. 3.; as threatened with destruction, Isa. xiii. 19., xlvii. 1. 5., xlviii. 14.; Jer. xxv. 12., l. 1. 25. 35. 45., li. 4. 54.; as many of them having been left in Judæa after the captivity, to keep the country, 2 Kgs. xxv. 24, 25, 26.; Jer. xli. 3.

The Chaldeans, like the Babylonians, from their advantageous situation with respect to the R. Euphrates, Tigris, and the Persian Gulf, were noted for their commerce and as a naval power, Isa. xliii. 14. Like them, also, they were fierce and warlike, Hab. i. 6—10.: idolatrous, Josh. xxiv. 2.; Ezek. xxxiii. 14.; and very learned, Isa. xlvii. 10.; Dan. i. 4. But what distinguished them more than any other branch of their skill and wisdom was, their great knowledge of astronomy. They appear to have been worshippers of the host of heaven, and to have believed that each star was the abode of a spirit, who governed the earth according to his rank or order, and was a mediator between man and his Maker; so that the affairs not only of individuals, but of cities and empires, were affected by the movements of the heavenly bodies. Hence they became soothsayers and astrologers, employing their skill and wisdom not only in aid of their false religion, but to impose on and deceive the credulous multitude. Thus the name CHALDEANS came to be employed not only as a national distinction, but to signify such as were learned in astronomy, astrology, and such natural science as was then known; so that even kings consulted them, and trusted to their predictions, Dan. ii. 2. 4, 5. 10., iv. 7., v. 7. 11.

CHANAAN, Acts vii. 11., xiii. 19.; 1 Macc. ix. 37.; Judith v. 3. 9, 10.; and

CHANAANITE, Judith v. 16. See CANAAN.

CHARACA, mentioned 2 Macc. xii. 17., as a town and fortress of the Jews called Tubieni, whence Judas Maccabæus drove Timotheus, and where his captains slew 10,000 men. Some suppose it to have been the same with Charac-Moab, now called *Kerek*, about 20 miles E. of the S. end of the *Dead Sea*; others identify it with Sela or Petra, now *Wady Mousa*, about 70 miles S. of the *Dead Sea*, in Idumæa; and others rather place it in the Desert on the borders of the Ammonites and Arabia: but nothing is known with any certainty concerning its locality.

CHARASHIM, VALLEY OF (i.e. of the *Craftsmen*), 1 Chron. iv. 14., which was inhabited by the descendants of Joab, the great-grandson of Othniel. Its situation does not appear to be known, but it is enumerated by Nehemiah, xi. 35., amongst the places which were inhabited by the children of Benjamin after the Babylonian captivity.

CHARCHEMISH, by Euphrates, 2 Chron. xxxv. 20. See CARCHEMISH.

CHARIOT-CITIES, certain cities built in Judæa by Solomon, where he kept his chariots (of which he possessed 1400), though some were likewise with the king at Jerusalem, 1 Kgs. x. 26.; 2 Chron. viii. 6., ix. 25. Their names are not preserved. They may have also served as depôts for his standing army, which consisted of 24,000 men from each tribe, i.e. 288,000 men in all. Cf. 1 Chron. xxvii. 1—15.

CHARRAN, Acts vii. 2. 4. See HARAN.

CHEBAR (or CHOBAR), RIVER OF, frequently mentioned by the prophet Ezekiel as the place where himself and many of the captive Jews had been located, and where he was favoured with some of his wonderful visions, Ezek. i. 1. 3., iii. 15. 23., x. 15. 20. 22., xliii. 3. It was in the land of the Chaldeans, and Tel-abib was by or upon it; but otherwise, its situation is not known with any certainty. By some it is identified with the Nahr-Malka, or Royal River, which, according to Pliny, was a large canal cut from the Euphrates to the Tigris by the prefect Gobar, to prevent the waters of the former river from inundating the metropolis of Babylon, where Ezekiel is said to have dwelt. Others make it to be the Euphrates itself. And others, again, suppose it to have been the same with the R. Chaboras of profane geography, now known as

*Khabor*, which enters the Euphrates at Carchemish; and is thought to be described in the Bible as the R. of Gozan, by which in Habor, the kings of Assyria placed some of the Jews whom they had carried away captive from beyond Jordan and from Israel, 2 Kgs. xvii. 6., xviii. 11., 1 Chron. v. 26.

CHELLIANS, LAND OF THE, mentioned Judith ii. 23, as a place toward the Wilderness, where dwelt the children of Ismael, whom Holofernes destroyed. Nothing is known of its situation though from the people and countries joined with it, it is conjectured to have been on the borders of Idumæa, and the Desert of Sinai.

CHELLUS, Judith i. 9., the inhabitants of which were summoned by Nabuchodonosor to assist him in his war against Arphaxad. Its locality is not known. Some suppose it to refer to Galilee. Others are led to place it near Alush, which is mentioned Gen. xxxiii. 13, 14., as a station of the Israelites in their journey through the Wilderness. In the Jerusalem Targum this desert is called Allush. See ALUSH.

CHELOD, THE SONS OF, composed of very many nations, Judith i. 6., who came to Nabuchodonosor's assistance when summoned against Arphaxad. Where they dwelt is not known, though conjecture places them near the W. and S. shores of the Caspian Sea.

CHEMOSH, THE PEOPLE OF, an epithet applied to the Moabites from their worshipping the false god of this name, both by Moses and Jeremiah when foretelling their coming desolation, Num. xxi. 29.; Jer. xlviii. 7. 13. 46. Chemosh is repeatedly called in Holy Writ the abomination of the Moabites, 1 Kgs. xi. 7. 33.; 2 Kgs. xxiii. 13.

CHEPHAR-HAAMMONAI, a city of the Benjamites, mentioned in the catalogue of their possessions, Josh. xviii. 24., but not otherwise known.

CHEPHIRAH, a city of the Gibeonites, that made the league with Joshua, ix. 17., which on the division of the land was assigned to the tribe of Benjamin, Josh. xviii. 26. After the captivity in Babylon, some of its inhabitants returned home, Ezra ii. 25.; Neh. vii. 29.

CHERETHIMS, Ezek. xxv. 16., and

CHERETHITES, 1 Sam. xxx. 14., Zeph. ii. 5., another name for the Philistines; possibly a patronymic, from their having been a branch of the larger family of the Casluhim, Gen. x. 14.; 1 Chron. i. 12. See CAPHTOR.

CHERETHITES was also the name given to certain troops of David and the kings of Judah, in common with that of the Pelethites, and possibly the Gittites, 2 Sam. viii. 18., xv. 18., xx. 7. 23.; 1 Kgs. i. 38. 44.; 1 Chron. xviii. 17. They are supposed to have been the same with the footmen, or runners, or guard of Saul, 1 Sam. xxii. 17., whom he commanded in vain to slay the priests of the Lord, and to have obtained the appellation from their Philistine origin; but if so, they must surely have become proselytes to the Jewish religion, as it is hardly conceivable that either Saul or David would have retained near their person a body of Canaanitish idolaters. Others imagine, that they were old adherents of David, when he sojourned among the Philistines, and that having followed the fortunes of the monarch, he made them a distinct corps of household troops in his army. The Pelethites are conjectured to have derived their name from their commander, one of David's companions at Ziklag; but this is more uncertain than that the Gittites were so called from Gath. The Cherethites, Pelethites and Gittites, are thought to have been the king's body guard, and to have been quartered at the entrance of the palace, to be ready on any emergency. Cf. 1 Kgs. xiv. 27. The number of the two former seems to have been about 500, judging from the number of gold targets and shields made by Solomon, as it would seem for the use of his state guard, 1 Kgs. x. 16, 17.; the Gittites were 600. They appear to have followed the fortunes of David, when he fled from Absalom, and when he appointed Solomon to be his successor; and at all other times to have been faithful to their trust. The Targum reads Archers and Slingers, where we have Cherethites and Pelethites; so that their arms are conjectured to have been bows and slings.

CHERITH, THE BROOK, a stream which runs down from the hilly parts of Mt. Ephraim into the R. Jordan on its right bank, and which, like all its neighbouring streams, is dried up in summer; it is now called W. Kelt. It was here that Elijah hid himself for a time from the fury of King Ahab, and was miraculously fed by ravens until commanded by God to go to Zarephath, 1 Kgs. xvii. 3. 5.

CHERUB, a place mentioned with others, Ezra ii. 59., Neh. vii. 61., as having been the residence of certain persons who returned to Jerusalem with Ezra after the captivity in Babylon. They were probably Israelites of some of the Ten Tribes, who having been carried away captive long before the captivity of Judah, had somehow

or other lost the genealogy of their families, and so could not claim a particular possession in the land. The situation of Cherub is not known, though it was probably either in Mesopotamia or Chaldea. Cf. Ezek. iii. 15.

**CHESALON**, another name for Mt. Jearim, Josh. xv. 10., which here formed part of the N.W. border of the tribe of Judah, separating it from that of Dan and Benjamin.

**CHESIL**, a town in the inheritance of the tribe of Judah, Josh. xv. 30. It seems to be the same with Bethel, Josh. xix. 4., which was afterwards assigned to the Simeonites.

**CHESULLOTH**, a town apparently of the tribe of Issachar, on its border towards Zebulun, Josh. xix. 18. It is supposed by some to be the same with Chisloth-tabor, Josh. xix. 12., and Tabor, Josh. xix. 18.; 1 Chron. vi. 77.; the last being a Levitical city.

**CHETTIH, LAND OF**, whence in 1 Macc. i. 1., Alexander the Macedonian is said to have come. See CHITTIH.

**CHEZIB**, the birth-place of Shelah, the son of Judah and Shuah, Gen. xxxviii. 5. It was probably somewhere in the inheritance of Judah, and may have been the same with Achzib, Josh. xv. 44., Mic. i. 14., within the limits of that tribe. It is also identified by some with Chozeba, 1 Chron. iv. 22.

**CHIDON, THRESHING-FLOOR OF**, where when David was bringing the ark from Kirjath-jearim, the oxen that drew the cart stumbled; and Uzza, putting forth his hand to hold it, was smitten dead; wherefore David called that spot Perez-Uzza, 1 Chron. xiii. 9. In 2 Sam. vi. 6., it is called Nachon's Threshing-floor; but whether these are the names of men or places, is doubtful. It appears to have been but a short distance from Kirjath-jearim, on the borders of Judah and Benjamin.

**CHILMAD**, one of the famous places mentioned by Ezekiel, xxvii. 23., to which Tyre traded for merchandize. Nothing is known about its situation, but according to the Septuagint and Chaldee, it is Carmania, now *Kerman*, a province of Persia at its S.W. coast, towards the entrance of the Persian Gulf.

**CHIMHAM, HABITATION OF**, Jer. xli. 17., a place near Bethlehem, whither Johanan and such of the Jews and Chaldeans as had escaped from Ishmael, went and dwelt before they passed into Egypt. It is supposed to have obtained its name from Chimham, the son of

Barzillai, having been settled here by King David, in return for the generous assistance his father had given to the exiled monarch during the war with Absalom, 2 Sam. xix. 37—40.

**CHINNERETH**, Deut. iii. 17.; Josh. xix. 35.; or

**CHINNEROTH**, Josh. xi. 2., a fenced city belonging to the tribe of Naphtali. It seems to have given name to the surrounding country; since we read, 1 Kgs. xv. 20., that Benhadad, king of Syria, at the solicitation of Asa, king of Judah, attacked and smote all CINNEROTH, with all the land of Naphtali; and the same region appears to have been called the land of Gennesaret in the New Testament times, Matt. xiv. 34.; Mk. vi. 53. This name, which was also applied to the neighbouring lake, Lu. v. 1., makes it not improbable that the city was likewise called Gennesaret, or Gennesar as the word is written 1 Macc. xi. 67., and by Josephus. It is thought to have stood a few miles from the entrance of the Jordan, and on the N.W. side of the lake: some, however, place it where Tiberias afterwards stood, but without sufficient grounds.

**CHINNERETH, SEA OF**, Num. xxxiv. 11.; Josh. xiii. 27.; or

**CHINNEROTH, SEA OF**, Josh. xii. 3., so designated from the fore-mentioned city. It once formed the limit, in this direction, of the kingdom of Sihon; and was afterwards touched on by the tribes of Gad and Manasseh beyond Jordan; as well as by Naphtali, Zebulun, and Issachar, on this side. In the New Testament, it is called the Lake of Gennesaret, Lu. v. 1.; the Sea of Galilee, Matt. iv. 18., xv. 29.; Mk. 1. 16., vii. 31.; Jo. vi. 1.; the Sea of Tiberias, Jo. vi. 1., xxi. 1.; sometimes simply The Lake or The Sea; and was the scene of some of our Blessed Redeemer's wonderful works, both before and after His resurrection. Its waters, which were sweet and very cold, were famous for their fish, which is said to have been very abundant, and to have resembled that caught in the R. Nile; hence there were many fishermen employed in its waters, from amongst whom the Saviour chose some of His disciples. It is subject to sudden and severe squalls, which rendered its navigation (now seldom attempted) dangerous, Matt. viii. 24.; Mk. iv. 37.; Lu. viii. 23. There was a ferry or passage over it, which united the roads from the Mediterranean coast to Damascus, Arabia, and the East, and which latterly was formed by the Romans. It was here that Matthew collected the toll. In 1 Macc. xi. 67., it is called the Water of Gennesar. It was

about 17 miles long, of an average breadth of 5 miles, and was traversed by the R. Jordan, which entered it near Bethsaida, and quitted it towards Gamala: it is now called *the Lake of Tabaria*.

CHIOS, a large, fruitful, and beautiful island in the Ægean Sea, off the coast of Ionia in Asia Minor, from which it is separated by a narrow channel. It lay between Lesbos (in which was the town of Mitylene) and Samos, and was passed by the Apostle Paul on his voyage from Macedonia to Palestine, Acts xx. 15. It was famous for its vines and its marbles; and was one of the many places which contended for the birth-place of Homer, whose school was long shown there. It is now called *Scio*.

CHISLOTH-TABOR, a town in the inheritance of the tribe of Zebulun, probably towards the borders of Issachar, Josh. xix. 12. It is supposed by some to be the same with Chesulloth and Tabor, Josh. xix. 18. 22. The last mentioned was a Levitical city, given to the children of Merari, 1 Chron. vi. 77.

CHITTIM, the name of a people, country, and islands in Holy Scripture, the situation of which is much disputed. They were so called from the Kittim, the sons of Javan and grandsons of Japheth, Gen. x. 4.; 1 Chron. i. 7.; who settled, as is thought, on the S. coast of Asia Minor, where Homer mentions a people called Ceti, and Ptolemy the country of Cetus; and also in the island of Cyprus, where we meet with the well-known towns Citium, now *Chiti*, on the Citius Sinus, and Cythera. Josephus, Epiphanius, Jerome, and others also are for fixing the Chittim in Cyprus; the Vulgate and Chaldee read Italy, and the Apocrypha in 1 Macc. i. 1. speaks of Macedonia as the land of Chettiim; and in 1 Macc. viii. 5., of Perseus, king of Macedon, as king of the Citims. But there seems to be little doubt from the manner in which the name Chittim is employed in the Bible, that it embraces many countries and coasts of the Mediterranean to which the colonists of this people went; and that it is employed in a general way to designate Greece, Italy, Cyprus, Crete, Corsica, &c. It first occurs in Balaam's prophecy, Num. xxiv. 24., where it is foretold that ships shall come from the coast of Chittim, and should afflict Asshur and Eber, i.e. the Assyrians and the Hebrews; which was fulfilled in the Greek and Roman invasions. Isaiah likewise speaks of the land of Chittim, xxiii. 1., and Chittim, xxiii. 12. as revealing to Tyre her miserable overthrow, and not furnishing her a resting-place; which

appears to have been fulfilled in the destruction of the New City by Alexander the Great. Daniel prophesied, xi. 30., that the ships of Chittim should come against the King of the North; which is supposed to have been fulfilled when the Romans interfered to stop the plans of Antiochus Epiphanes, by means of the Macedonian fleet which they had captured, and which then lay in the harbours of Macedon. Jeremiah, ii. 10., speaks of the Jews having no example even in the Isles of Chittim of such unreasonable conduct in regard to religion as their own; and Ezekiel, xxvii. 6., describes the benches made by the Asshurites for Tyre as being of ivory from the Isles of Chittim; in both which passages the coast and islands of the Mediterranean in general are probably meant.

CHITTIM, ISLE OF, Jer. ii. 10.; Ezek. xxvii. 6. See CHITTIM; and also ISLES OF THE GENTILES.

CHOB, Judith iv. 4., whither the Jews sent to stir up its inhabitants against Holofernes; supposed to be the same with

CHOB, Judith xv. 4, 5., the people of which assisted Ozias in his pursuit and slaughter of the Assyrians after the death of Holofernes. Both are identified by some with Abel-meholah, a town of Manasseh on this side Jordan, near Bethshan; others place them in Galilee; and others, again, suppose they refer to Hobah, Gen. xiv. 15., on the left hand of Damascus, whither Abram pursued the four kings and their adherents, who had ravaged Sodom and Gomorrah and captured Lot.

CHORASHAN, a place to his friends in which David sent some of the spoils he had taken from the Amalekites after their assault upon Ziklag, 1 Sam. xxx. 30. It is thought to have been the same with a Levitical city in the tribe of Simeon called ASHAN; which see.

CHORAZIN, a town of Galilee, against which woe was denounced by Christ for its impenitence even in the midst of the mighty works He did there, Matt. xi. 21.; Lu. x. 13. It is connected in the Gospel narrative with Bethsaida, and was therefore probably on the W. coast of the Sea of Tiberias, in Galilee. Jerome sets it only 2 miles from Capernaum; near which, at a spot now called *Ain Tabigha*, are ruins which are thought to be those of Chorazin; others are for placing it much further N., and identify it with Harosheth, Judg. iv. 2. Origen writes the name Chora-Zin.

CHOZEBA, THE MEN OF, mentioned 1 Chron. iv. 22., as descended from Shelah. They

seem to have been potters, and to have dwelt among plants and hedges, working for the king. Some identify it with Chezib, the birth-place of Shelah, Gen. xxxviii. 5.; which see.

CHUB, a country only spoken of by Ezekiel, xxx. 5., as one of the helpers of Egypt. Hence it was no doubt in the neighbourhood of that country, as well as of Ethiopia, Libya, and Lydia, with which it is conjoined. Nothing is really known concerning its situation; some place it near the L. Mareotis on the W. of Egypt, where Ptolemy has a people called Cobii; others in the neighbourhood of Cobe, a sea-port in Ethiopia, near *C. Guardafui*, the E. extremity of Africa; and others, again, think it the same with the country of *Nubia*, to the S. of Egypt.

CHUN, a city of Hadadezer, king of Zobah, 1 Chron. xviii. 8.; 2 Sam. viii. 8., marg., taken by David as he went to recover his border at the R. Euphrates. It seems to have been about 30 miles to the S. of Damascus, towards Hauran and the Desert of Arabia; and is probably the same with the Berothai of 2 Sam. viii. 8., and Berothah of Ezek. xlvii. 16.; which see.

CHUSI, a place upon the Brook Mochmur, over against Ekrebel, where the Edomites and Ammonites encamped when aiding Holofernes against the Jews at the siege of Bethulia, Judith vii. 18. It may have been some few miles to the W. of the Lake of Gennesaret, but where is not known.

CILICIA, the south-easternmost province of Asia Minor, bounded on the E. by Syria, on the S. by the Mediterranean, on the W. by Pamphylia, on the N. by Cappadocia and Phrygia. It corresponded, in a general way, with the modern *Turkish* province of *Itshili*. Its W. part was called Cilicia Trachea, from its *ruggedness*; and the E., which was more level and fertile, was styled Cilicia Campestris. The latter is probably the Upper Cilicia mentioned in Judith ii. 21., as near an encampment of Holofernes. Its inhabitants were styled one of the three bad Kappas, Crete and Cappadocia being the other two. They are said to have been cruel, dishonest, and barbarous in their manners; and in conjunction with the neighbouring Isauri were for the most part bold and successful pirates, amassing great wealth by their robberies. They thus drew upon themselves the vengeance of the Romans, by whom they were mostly subdued under Pompey, when the greater part of their country was declared a Roman province, of which Cicero subsequently was made the proconsul. Vespasian completed their subjection. It was a fertile country, and

famed for its saffron and hair-cloth. Its metropolis was Tarsus, now *Tersos*, so interesting as the birth-place of St. Paul, Acts xxi. 39., xxii. 3., xxiii. 34. According to the Apocrypha, the inhabitants of Cilicia were amongst those summoned by Nabuchodonosor to help him against Arphaxad, Judith i. 7. Their country is also spoken of in the account of the Maccabean wars, 1 Macc. xi. 14.; 2 Macc. iv. 36. But what makes Cilicia much more interesting, is the frequent mention of it in the Acts of the Apostles. We find that some of its inhabitants were amongst those who disputed with Stephen, Acts vi. 9., and it is not improbable that Paul was one of those who were overcome by the wisdom of that protomartyr. After his conversion, Paul seems to have himself introduced the gospel into his native country, Acts ix. 30., xv. 23.; Gal. i. 21.; as he frequently travelled there both alone and with Silas, Acts xv. 41., not only planting, but confirming the churches.

CILICIA AND PAMPHYLIA, SEA OF, the name given to that channel of the Mediterranean which flows between Cyprus and Asia Minor, from its lying off the two cognominal provinces in the latter country. It was known as the Aulon Cilicius or Mare Cilicium, in profane geography. Through it St. Paul sailed, when on his way as a prisoner to Rome, Acts xxvii. 5.

CINNEROTH, the country round the city and lake of that name in Galilee, which was ravaged by Benhadad, at the instigation of Asa, king of Judah, 1 Kgs. xv. 20. See CHINNE-RETH.

CIRAMA, 1 Esd. v. 20., many of the people of which returned home after the Babylonian captivity. It is thought to be a corrupt reading for Ramah, Neh. vii. 30.; and if so, it was probably the city of Benjamin of that name, which lay on the borders of Judah.

CIRCUMCISION, THE, Rom. iii. 30., iv. 9.; Gal. ii. 7, 8, 9.; Eph. ii. 11.; Col. iii. 11., iv. 11.; another appellation for the Jews. See ISRAEL.

CITIES OF THE PLAIN, a name applied Gen. xix. 29., to the five cities of Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar, which stood in the beautiful and fertile vale of Siddim, until (with the exception of the last-mentioned) they were destroyed by God for their wickedness, and the vale was turned into the Salt Sea. They seem to have been leagued together, and conjointly were very powerful; but they were rendered tributary by Chedorlaomer, king of Elam, for twelve years; until, as it is likely, as-



sisted by many of their neighbours, they cast off the yoke. He, however, called to his aid three other kings, and these four overcame the five and plundered their cities. It was in this encounter that Lot was taken prisoner. The valley or plain through which the Jordan runs, and which begins to expand just below the Lake of Genesareth, becomes much wider where these five cities stood (*cf.* Deut. iv. 49.), but narrows again as it enters the Wilderness of Edom, and is shut in by the rugged mountains of Seir.

The term **CITIES OF THE PLAIN**, is also employed to designate all the cities lying in the plain or valley of Jordan, on its E. side, from Aroer to Mt. Hermon, Deut. iii. 10., iv. 49.; Josh. xiii. 21. These were taken by Moses from Og and Sihon, and by him allotted to the Israelites who settled beyond Jordan.

**CITIMS**, the name given in 1 Macc. viii. 5. to the Macedonians, of whom Perseus was king. See **CHITIM**.

**CLAUDA**, a small island in the Mediterranean, lying off the harbour of Phenice on the S. coast of Crete. It was passed by Paul in his tempestuous voyage to Rome, Acts xxvii. 16. It seems to have been known by the name of Gaudos in profane geography, and is now called *Gozzo*.

**CNIDUS**, a famous Dorian city of the province of Caria in Asia Minor, on its S.W. promontory, Triopium, now *C. Krio*. It was celebrated for the worship of the heathen goddess Venus, whose temple, and statue by Praxiteles, were visited by travellers from all parts of the world. The latter was reckoned so valuable, that Nicomedes, king of Bithynia, offered to pay all the debts of the city, if the Cnidians would give it him. Cnidus was passed by St. Paul, Acts xxvii. 7., when on his way as a prisoner to Rome. It was one of the places to which the Romans wrote in behalf of the Jews, 1 Macc. xv. 23.

**COLA**, mentioned Judith xv. 4., as a place to which, in conjunction with others, Ozias sent messengers to stir up the Jews against the Assyrians after the death of Holofernes. Where it was situated is not known.

**COLLEGE, THE**, a building in Jerusalem (probably near the courts of the Temple), where it is supposed some of the subordinate priests dwelt, and to which schools were attached. It is mentioned in 2 Kgs. xxii. 14., 2 Chron. xxxiv. 22., as the abode of Huldah the prophetess, to whom King Josiah sent Hilkiab the high priest, after he had found the Book of the Law, to inquire concerning the matter. In the

margin it is called *The Second Part*, or *The School*.

**COLOSSE**, a city of Asia Minor, in the S.W. part of the province of Phrygia. It stood on the R. Lycus, about 20 miles above its junction with the Mæander; and near it, the former river is said to have disappeared underground for the distance of 5 stadia. It is described both by Herodotus and Xenophon as a flourishing city in their days. A Christian church, of which Epaphras was the minister, Col. i. 7., iv. 12, 13., was very early planted at Colosse, though whether or not by St. Paul is a matter of discussion (*cf.* Acts xvi. 6., xviii. 23.; Col. ii. 1.); but the Apostle sent them, about A.D. 64, his well-known Epistle to the **COLOSSIANS**, touching some important matters of doctrine which appear to have been misrepresented by false teachers, Col. i. 2. It was in a measure connected ecclesiastically with Laodicea and Hierapolis, from both of which it was about equidistant. According to Eusebius, all three cities were destroyed by an earthquake in the tenth year of the Emperor Nero, i.e. about one year after the date of St. Paul's Epistle. The ruins of Colosse are now called *Khonus*.

**COOS**, a small Dorian island at the entrance of the Ægæan Sea, off the S.W. point of the coast of Asia Minor, opposite Halicarnassus, between Ephesus and Rhodes. It was passed by St. Paul on his voyage from Macedonia to Jerusalem, Acts xxi. 1. It is now known as *Stanco*. The name is usually written *Cos* by profane authors; and also in the Apocrypha, 1 Macc. xv. 23., where it is mentioned as one of the places to which the Romans wrote in behalf of the Jews. The island was very fertile, and famous for its sanative wine, as well as for its manufactures of beautiful transparent silk and cotton.

**CORINTH**, a city of the Peloponnesus, close to the isthmus which separated it from the mainland of Greece, and between the Corinthian and Saronic Gulfs, whence it obtained the epithet *Bimaris*, i.e. *on Two Seas*. It was anciently called *Ephyre*, and is said to have existed long before the siege of Troy. It was once the metropolis of a small but independent and wealthy state, vying even with Athens in the splendour of its architecture, as well as the genius and luxury of its people. It was noted for its commerce, which existed from very early times, owing to the hazard of ships doubling the Peloponnesus; merchandize was therefore landed at its ports, which led to its becoming one of the



most important entrepôts in ancient times. The W. harbour was on the Gulf of Corinth, and was named Lechæum. It was used by all vessels coming from, or going to, the W. shores of Greece, Italy, Gaul, &c. The other harbour was on the Saronic Gulf, and was called Cenchrea, Acts xviii. 18; Rom. xvi. 1; which was the port of all ships to and from the E., as Asia Minor, the Euxine, Syria, Egypt, &c. Corinth stood at the foot of a lofty rock, whereon was built a citadel, reputed impregnable, named Acro-Corinthus, which, as it commanded the great passage into the Peloponnesus, is frequently styled one of the Gates of Greece. The isthmus itself was celebrated for its games, which were held here from a very early period, and continued in vogue when the other gymnastic contests of Greece had been given up. St. Paul is thought to allude to them in his Epistles, 1 Cor. ix. 24. 27.; Philip. iii. 12. 14.; 2 Tim. ii. 5., iv. 7, 8.; Heb. xii. 1, 2, 3. 12, 13.

The arts and sciences flourished to an extraordinary degree at Corinth, and learning was so cultivated, that Cicero styles the city, "the Light of all Greece;" but the people were extravagant and dissolute even to a proverb. Cf. also 1 Cor. vi. 9, 10. It was frequently involved in wars with its neighbours, but remained independent until mastered and annexed to Macedon by one of Alexander's successors. From this thralldom it was liberated by the Romans after the battle of Cynoscephalæ; it then soon became the chief organ of the Achæan League, until provoking the vengeance of the Romans, it was taken, plundered, and burnt by the consul Mummius, B.C. 146. Julius Cæsar restored and rebuilt it, sending many colonists there, and procuring it many great privileges. This led to its rapidly recovering much of its former greatness, and to its becoming the capital of the Roman province of Achaia.—St. Paul appears on his first visit to Corinth to have continued there eighteen months, lodging with Aquila and his wife Priscilla, who, as well as himself, were tent-makers, Acts xviii. 1. 8., xix. 1. He appears to have visited it twice afterwards, Acts xx. 2.; 2 Cor. i. 23., xii. 14., xiii. 1.; 2 Tim. iv. 20.; and thence to have written his Epistle to the Romans; and according to some, his two Epistles to the Thessalonians. His two Epistles to the Corinthians, 1 Cor. i. 2.; 2 Cor. i. 1., vi. 11., were written to correct some sad disorders among them, probably about A.D. 59 and 60; and were sent, as is said, from Philippi.

CORINTHIANS. See CORINTH.

CORNER, THE, a part of the new wall of Jerusalem, described by Nehemiah, iii. 24. 31, 32., as having been repaired under his direction. It seems to have been near or the same with the Turning of the Wall, mentioned iii. 24.; and to have been towards the S.E. angle of the city, between the House of Eliashib and Ophel. The "Going up of the Corner" appears to have been between the two gates Miphkad and the Sheep Gate.

CORNER GATE, a gate of Jerusalem, between which and the Gate of Ephraim, Jehoash, king of Israel, after he had conquered Amaziah, king of Judah, at Bethshemesh, broke down the wall of the city for 400 cubits, and then entering the city, rifled the Temple and the king's house, 2 Kgs. xiv. 13.; 2 Chron. xxv. 23. After Amaziah's death, it seems to have had a fortified tower built for its defence by Uzziah, in conjunction with other gates of the city, 2 Chron. xxvi. 9.; and it is one of the gates spoken of by Zechariah, xiv. 10., in his wonderful prophecy concerning Jerusalem in the latter days. It is identified by some with the Old Gate, Neh. iii. 6., xii. 39.; but this is doubtful.

CORRUPTION, MT. OF, a name applied 2 Kgs. xxiii. 13., to the Mt. of Olives, from Solomon having built altars on it to Ashtoreth, the abomination of the Zidonians, Chemosh of the Moabites, and Milcom or Molech of the Ammonites, 1 Kgs. xi. 7.; which Josiah defiled and destroyed.

COS, 1 Macc. xv. 23., an island at the entrance of the Ægæan Sea, on the Asiatic side, now called *Stanco*, to which the Romans sent a letter in favour of the Jews. See COOS.

CRAFTSMEN, VALLEY OF, 1 Chron. iv. 14., marg.; Neh. xi. 35. See CHARASHIM.

CRETE, a large and noble island of the Mediterranean, at the S. extremity of the Ægæan Sea, and as it were blocking up its entrance; its greatest length is 140 miles, its average breadth about 20: it is now called *Candia*. It is very fertile, abounding in wine, oil, and fruits, and its climate is of a most happy temperature; hence it was styled Macaronesus, the *Happy Island*. It was also surnamed Hecatompolis from its *hundred cities*; and was famed for having given birth to the heathen god Jupiter, and as the place where (upon Mt. Ida) he was brought up, and where his tomb was shown. It was celebrated for its excellent legislative code (from which Lycurgus borrowed many of his institutions) drawn up by its king Minos, said to

have been a son of Jupiter and Europa, who also established religious rites, many of which were copied by the Greeks. The inhabitants in the earlier part of their history, are reputed to have been a wise and just people, but they degenerated so far as to be charged with the grossest vices. They formed one of the three bad Kappas, Capadocia and Cilicia being the other two. St. Paul in his Epistle to Titus, i. 12., quotes Epimenides, one of their own poets, as a witness against their falsehood, gluttony, and general sensuality. Minos is said to have reduced the neighbouring pirates and set up a powerful navy. This may have led to the Cretans becoming such expert sailors, and their ships visiting almost every coast. They were also excellent light troops, especially skilled in archery, and readily offered their services for hire to any nation that needed them.

Crete is thought by some to have been first colonized by the Caphtorim, Gen. x. 14., but this is doubtful. It appears to have always formed an independent state, governed in various ways, until reduced by the Romans, B.C. 67, when it formed a province of the Roman empire. It is mentioned 1 Macc. x. 67., as the abode of the younger Demetrius. A Christian church was planted in the island in very early times, of which Titus was appointed the first bishop, Tit. i. 5. On the Day of Pentecost, certain CRETES were amongst those who heard and saw the wonders of that season, Acts ii. 10. St. Paul on his tempestuous voyage to Rome, sailed under Crete over against Salmone, which is its E. promontory, Acts xxvii. 7., to a harbour called the Fair Havens, near the city Lasea, which were both on the S. side of the island; but leaving it in order to run into the neighbouring port of Phenice, they were caught by the tempestuous wind which put them in such peril, Acts xxvii. 12, 13, 21.

CUSH, the countries peopled by the descendants of Cush, the son of Ham, Gen. x. 6, 7, 8; 1 Chron. i. 8.; and generally called Ethiopia in our translation of the Bible. Owing to the many families of the Cushites and their various migrations, it is not easy to define the regions mentioned by this name. Indeed, it is thought by many that the Hebrews used the word as extensively and indefinitely as the Greeks did that of Ethiopia, and we that of the *Indies*; and that they called every country of the Torrid Zone, and all their inhabitants who were *black* or tawny, Cush and Cushan. Hence, perhaps, the prophet Jeremiah, xiii. 23., asks, "Can the

Ethiopian [the Cushite] change his skin?" From this circumstance, also, the eunuch Ebed-melech the Ethiopian, who was so compassionate to Jeremiah when put into the dungeon, may have received his epithet, Jer. xxxviii. 7. 10. 12.

The difficulty of fixing the meaning and extent of Cush is increased, owing to the almost exclusive application of the term Ethiopia by the Greek and Roman writers to the regions in Africa S. of Egypt. At one time the whole country E. of the R. Tigris and the Nile, seems to have been called Cush; but in process of years, the name was used in a more confined and divided way, from the immigrations of other families separating the several bands of the Cushites one from the other. The only passages in which our version retains the original word Cush, are, Gen. ii. 13., marg.; Num. xii. 1.; Isa. xi. 11.; Jer. xlvi. 9., marg.; and Hab. iii. 7. But as one word alone is employed in the original, it may be convenient here to speak of the two names Cush and Ethiopia as one general term. It seems, then, agreed upon, that there are at least three great divisions, under which the name is used in the Bible, and under which, likewise, it will be attempted to class the following references; viz., the Eastern, the Arabian, and the African Cush.

I. THE EASTERN CUSH. In Gen. ii. 13., the R. Gihon, i.e. the Tigris, is said to compass the whole land of Cush, which can, as it would appear, refer only to Assyria. In Isa. xi. 11., and Zeph. iii. 10., the promised restoration of Israel from Cush is thought to refer to India; and so the word is rendered in the Syriac and Chaldee versions. In Zeph. ii. 12., where destruction is threatened against the Ethiopians, they are connected with Assyria and Nineveh. The same countries seem referred to in Ezek. xxxviii. 5., where Ethiopia is spoken of as swelling the armies of Gog against Israel; and in Amos ix. 7., where the house of Israel are compared to the children of the Ethiopians.

II. THE ARABIAN CUSH. In Num. xii. 1., the wife of Moses is called an Ethiopian, which, as she came from Midian, must refer to Arabia; and Hab. iii. 7., uses the appellation in the same way, expressly joining Cushan and Midian in one sorrow. Job, xxviii. 19., speaks of the topaz of Ethiopia, alluding, as it is thought, to the precious stones which came from the mines in the S. parts of Arabia. In Ezek. xxix. 10., God threatens to waste Egypt from the Tower of Syene, i.e. its S. border, to the border of Ethiopia, its E. limit, which would make it Arabia. In 2 Chron. xxi. 16., the Ethiopians are mentioned

as near the Arabians, which can hardly be said of Cush in Egypt, from which the latter were separated by the Red Sea; nor of the Eastern Cush, from which they were divided by an enormous desert. In 2 Kgs. xix. 9., and Isa. xxxvii. 9., Tirhakah, king of Ethiopia, is mentioned as coming out to battle against the Assyrians, then ravaging Judæa; and in 2 Chron. xiv. 9. 12, 13., xvi. 8., Zerah the Ethiopian, is described as coming with a host of a million of men against Asa, king of Judah, who conquered him and drove him back; in both which histories, Arabia seems more suitable than any other land. In Ps. lxxviii. 31., lxxxvii. 4., the progress of the gospel in Ethiopia seems to allude to Arabia, as do also the passages in Isa. xliii. 3., xlv. 14.; the first of which speaks of God's giving Ethiopia for the ransom of Israel, and the second, of the merchandize of the Ethiopians and Sabeans.

III. THE AFRICAN CUSH. It is conjectured that these crossed the Red Sea from Arabia at its narrow strait, now called *Babelmandeb*, and settled S. of Egypt, on the upper branches of the Nile, Judith i. 10., where afterwards was the famous kingdom of Meröe, in *Nubia* and *Sennaar*. The inhabitants of these regions still distinguish their country by the name of *Itiopia* and *Ghez* (Cush?), and call themselves *Agazi* and *Itiopian*. To this locality we may probably refer Esth. i. 1., viii. 9., which describe the empire of Ahasuerus as extending from India to Ethiopia; also Isa. xviii. 1., xx. 3, 4, 5.; Ezek. xxx. 4, 5, 9., which denounce woe against Ethiopia, and the land "shadowing with wings beyond the rivers of Ethiopia;" and 2 Chron. xii. 3., where the Ethiopians are described as following with the army of Shishak, king of Egypt, in his attack on Rehoboam, king of Judah. The following passages, likewise, connecting as they do Egypt and Libya with Ethiopia, appear to have more reference to the countries on the Nile than any other, Jer. xlvi. 9.; Nah. iii. 9.; Dan. xi. 43. The Ethiopian nobleman whom Philip baptized, Acts viii. 27., who was the treasurer of the queen of the Ethiopians, is also reputed to have come from these parts, and to have carried back the gospel into *Abyssinia*.

CUSHAN, Hab. iii. 7. See CUSH.

CUSHITE, Num. xii. 1. See CUSH.

CUTH, 2 Kgs. xvii. 30.; or

CUTHAH, 2 Kgs. xvii. 24., a province of the Assyrian empire, which probably derived its name from Cush, some of whose descendants are thought to have settled here. Its ancient name

is preserved in those of Susiana and Cissia, by which it is known in the classical authors; as also in that of the Cossæi, a hardy and brave race of men, who dwelled in its N. part, and extended into Assyria. It is now called *Khuzistan*, a province of Persia, at the entrance of the Euphrates into the Persian Gulf. From it, as well as from other adjacent countries, Esarhaddon, the Assyrian monarch, Ezra iv. 10., brought men to Palestine, B.C. 678, about forty years after Shalmaneser had carried the Ten Tribes captive to Cuthah and other provinces of his dominions. These Cuthæans were settled by him in Samaria, where they continued to worship the false gods of their own land; for which provocation, lions were sent among them by God to destroy them, 2 Kgs. xvii. 26. When Esarhaddon heard this, he appointed one of the priests of Israel to go and teach them the true religion; but the people mingled the worship of the God of Israel with that of their own heathen deities. This they did for a long period, until at length they appear to have mostly renounced their heathen rites and idolatry together, keeping to the law of Moses alone. After the return of the two tribes from the Babylonian captivity, the Cuthæans, or Samaritans as they were now called, wished to assist them in rebuilding the Temple at Jerusalem; but Zerubabel refused to allow these adversaries of Israel to join in the work, Ezra iv. 3.; Cyrus, king of Persia, having given permission to Jews only to build the Temple. This led to their using all means in their power to hinder the building, in which they succeeded until the second year of the reign of Darius; the feud between the Jews and Samaritans continuing to the latest period of their history, Jo. iv. 9. The Cuthæans do not appear to have built one common temple on Mt. Gerizim, until the second Temple at Jerusalem had been completed. Indeed, Josephus states that they did not do so until the time of Alexander the Great.

CYAMON, a place in the S. of Galilee, on the borders of Samaria, and near Esdraelon, in the Great Plain. It formed one extremity of the camp of Holofernes when besieging Bethulia; the other reaching to the city itself, Judith vii. 3.

CYPRUS, which still retains its old name, is the second island in size in the Mediterranean, Sicily being the first. It lay to the W. of Phœnice in Syria, and S. of Cilicia in Asia Minor, being separated from the latter by a narrow channel, called anciently Aulon

Cilicius in the classical authors, but the Sea of Cilicia and Pamphylia in the Acts of the Apostles, xxvii. 5. Its situation at the E. end of the Great Sea, bordering upon Asia Minor, Syria, and Egypt, rendered it a very important island; whilst its amazing fertility and its own internal resources were so great, that probably no country surpassed it in the number and excellence of its natural productions. It was stated to be the only place in the known world which could fit out a ship without foreign assistance. Its wine, oil, wool, and honey, were very much prized; but especially its copper (said to have derived its name, *cuprum*, from the island), which was purer and more flexible than that of any other country. Cyprus is thought by many to have been the original abode of the Chittim, Gen. x. 4.; 1 Chron. i. 7., since there seem to be many traces of their name in it, as Citium, Citius Sinus, and Cythera. But this is disputable. See CHITTIM.

The earliest known inhabitants of Cyprus, were the Phenicians, who are said to have been joined by some Greeks shortly after the siege of Troy. It was subsequently conquered successively by the Egyptians, the Persians, the Macedonians, and the Romans, the last mentioned making it a consular province. It is one of the countries mentioned in the Apocrypha as having been written to by the Romans in behalf of the Jews, 1 Macc. xv. 23. Cf. also 2 Macc. iv. 29., x. 13. The inhabitants were exceedingly ingenious and industrious, but much given to pleasure and dissipation. Their chief deity was Venus, whom the mythologists represent as having been born in the island, and to whom it was especially devoted. Her chief temple was at Paphos. Cyprus is frequently mentioned in the Acts of the Apostles. The Apostle Barnabas was a Levite of this island, Acts iv. 36., as appear also to have been some of the persecuted Christians. On the death of Stephen, these last having been driven from Judæa, resorted hither, Acts xi. 19, 20., xxi. 16., preaching the gospel to the Jews only, but afterwards travelled to Antioch, and there preached to the Greeks. When Paul and Barnabas, accompanied by Mark, were sent forth to go to the Gentiles, they came to Cyprus, Acts xiii. 4.; visiting Salamis and going through the isle, until they came to Paphos, the chief city of Cyprian idolatry. Here the deputy Sergius Paulus was converted on the preaching of Paul, and Elymas the Sorcerer

was struck blind. After the separation of Paul and Barnabas, it was again visited by the latter in company with Mark, Acts xv. 39., and according to tradition, Barnabas was here stoned to death by the Jews. Subsequently, Paul sailed past the island twice; on his voyage from Macedonia to Jerusalem, Acts xxi. 3., and from Cæsarea to Rome, Acts xxvii. 4.

CYRENE, a country of Libya, on the N. coast of Africa, between Egypt and Tripoli. It derived its name from its chief city Cyrene, which was founded by a Dorian called Battus, who was its first king, and was succeeded by seven others. On the death of the last, Cyrene, together with the neighbouring cities, Apollonia, Ptolemais, Teuchira, and Berenice, formed a league, hence surnamed the Pentapolis from the *five cities* composing it; or sometimes Cyrene and Cyrenaica. St. Luke preserves the old name, calling it the parts of Libya about Cyrene, Acts ii. 10. Cyrene was mastered by the Persians, but preserved its existence by the payment of a tribute. It had a sharp struggle with Carthage, of which it was a powerful rival, but preserved its independence until conquered by the kings of Egypt, one of whom Apion, dying without issue, bequeathed it to the Romans. The latter people left it to enjoy most of its independence, until through the restless turbulence of the Cyrenians they were driven to take possession of it, and together with Crete united it into one province, governed by the same procurator, and constituted the city Cyrene their metropolis of Libya.

The inhabitants of Cyrene were rich and luxurious, but ingenious and industrious, and cultivated the arts and sciences with great success. Their commerce also was very extensive, and their ships were found riding on every sea. The country immediately about it was very fertile, and was the reputed site of the famous Gardens of the Hesperides. Its horses were amongst the finest in the world, and often gained the prize in the games of Greece.

Cyrene was the dwelling place of many Jews after the return from Babylon, 1 Macc. xv. 23.; 2 Macc. ii. 23. It is often mentioned in the New Testament. It was from Cyrene that Simon came, who for awhile was compelled to bear the cross on which the Blessed Saviour was about to suffer, Matt. xxvii. 32.; Mk. xv. 21.; Lu. xxiii. 26. Some of its devout Jews were

present at Jerusalem on the memorable Day of Pentecost, Acts ii. 10.; others of them were numbered with those who disputed with Stephen, and stirred up the people to stone him, Acts vi. 9.; others, again, who had been converted to the Christian faith, travelled as far as Antioch after the protomartyr's death, preach-

ing the gospel of Jesus Christ, Acts xi. 20.; and one of its inhabitants Lucius, is expressly mentioned as having been a prophet and teacher in the church at Antioch, Acts xiii. 1.

CYRENIANS, Mk. xv. 21.; Lu. xxiii. 26.; Acts vi. 9.; 2 Macc. ii. 23. See CYRENE.

DABAREH, a town in the inheritance of the tribe of Issachar, which was eventually assigned to the Levites of the family of Gershon, Josh. xxi. 28. It seems to be the same with Daberath mentioned in Josh. xix. 12., as lying on the border of Zebulun, and in 1 Chron. vi. 72., as a city of the Gershonites.

DABBASHEH, a town of the tribe of Zebulun, on its border, apparently towards Asher, Josh. xix. 11.

DABERATH, Josh. xix. 12.; 1 Chron. vi. 72. See DABAREH.

DAGON, TEMPLE OF, 1 Macc. x. 84., xi. 4., or Beth-dagon, x. 83., an idol temple of the false god Dagon, who was called also Derceto, Athara, Atargatis, and as some suppose Ashtaroth or Astarte, in Ashdod, which remained until the time of the Maccabæan wars, when it was burnt by Jonathan. We read in 1 Sam. v. 2., of the temple of Dagon at Ashdod, into which the Philistines took the ark of the covenant, and in Judg. xvi. 23., of a temple of Dagon, apparently at Gaza, the roof of which was pulled down upon the Philistines by Samson at his death. See BETH-DAGON.

DALMANUTHA, a place in Galilee, whether a town or a district is uncertain. It was on the shores of the Sea of Tiberias, which the Divine Redeemer crossed to arrive at it, after having miraculously fed the four thousand, Mk. viii. 10. It is conjectured to have been the same with, or near to, Magdala, Matt. xv. 39.; as what is said of the "parts of Dalmanutha" in the former passage is repeated of the "coasts of Magdala" in the latter. Dalmanutha is placed by some at the modern *Khan el Minyah*.

DALMATIA, a province lying along the E. shores of the *Adriatic Sea*, touching Macedonia on the S., Mœsia on the E., and Liburnia on the N. It now forms a district in the S. part of the *Austrian* dominions, which is still called *Dalmatia*, as well as the *Turkish* provinces of *Herzegovina*, *Croatia*, and *Bosnia*. Dalmatia is stated to have derived its name from the city Delminium,

which was destroyed by C. M. Figulus. Dalmatia and Liburnia constituted the two great divisions of Illyricum, being separated from each other by the small river Titius, now *Kerka*. The inhabitants were brave and hardy, and are represented sometimes as savages and robbers; a pretext which was used by the Romans for attacking them, though it was many years before they brought them into subjection. Their country was noted for its fine marble. At Salona, which still keeps its name, one of its N. towns on the coast of the *Adriatic*, the Emperor Diocletian was born. After his abdication, he retired to the neighbouring city Spalatum, now *Spalatro*, where he built himself a magnificent palace.

St. Paul in his Epistle to the Romans, xv. 19., writes that from Jerusalem round about unto Illyricum, he had fully preached the gospel of Christ. Whether this refers to Dalmatia we do not know; but in 2 Tim. iv. 10., he speaks of Titus as having departed to Dalmatia.

DAMASCENES, 2 Cor. xi. 32., the inhabitants of the city of Damascus; which see.

DAMASCUS, a country and kingdom of Syria, and hence called Syria-Damascus, and its inhabitants the Syrians of Damascus, 2 Sam. viii. 5, 6.; 1 Chron. xviii. 5, 6.; and sometimes merely Syrians, 2 Sam. viii. 5, 6. It derived its name from Damascus, its chief city, which indeed was for a long time virtually the metropolis of Syria—at all events, after the ruin of its neighbour Zobah. Neither its extent nor direction is well understood; but it seems to have stretched chiefly to the N. of the capital, and to have been bounded on the W. by Phœnice and Rehob, on the N. by Hamath, on the E. by Hamath-Zebah, and on the S. by Zobah. Damascus is one of the most ancient cities in the world, being mentioned in the history of Abraham as near Hobah, whither he pursued the kings who had plundered Sodom and carried Lot captive, Gen. xiv. 15.; and also as the birth-place of his steward Eliezer, xv. 2., which may have led to the common but groundless tradition among the *Arabs*, that Abraham built it.

From lying in a delightful, luxurious, and most productive country, on the high road between the hither and further Asias, Africa, and Arabia, it soon grew into importance, both as a place of commerce and a political post. Hence the Emperor Julian called it the Eye of the East, and the Orientals style it the Paradise on Earth. It seems to have been governed in very early times by its own rulers, probably in subjection to Zobah, its more powerful neighbour, the king of which at one time had such influence over many of the surrounding countries that their kings are called his servants in 2 Sam. x. 19.

But we do not read of Damascus as an independent state until the time of David, when Eliadah, who had been a servant of Hadadezer, king of Zobah, fled from him to Damascus, and gained such power as to become its king, 1 Kgs. xi. 23, 24.; though it afterwards, probably from a common interest in the struggle, sent assistance to Hadadezer, when he opposed David as he went to recover his border at the R. Euphrates. Upon this occasion David slew 22,000 of the Syrians of Damascus, put garrisons in their country, and brought the people into tribute and subjection, 2 Sam. viii. 5, 6. 12.; 1 Kgs. xi. 24.; 1 Chron. xviii. 5, 6. But in the latter years of Solomon's reign, God was pleased to stir up Rezon, Eliadah's son, as an adversary against him, when Damascus threw off the Jewish yoke, greatly annoyed Israel, and became such a powerful kingdom as to rule over Syria, 1 Kgs. xi. 23—25., xv. 18. Some years afterwards Asa, king of Judah, with a large present hired Benhadad, now styled king of Syria, dwelling at Damascus, to come and help him against Baasha, king of Israel, under the plea that there was a league existing between them, as there had been between their fathers; when Benhadad attacked and plundered the cities in the N. tribes of Israel near his border, 1 Kgs. xv. 18—20.; 2 Chron. xvi. 2—7., proceeding even as far as Samaria, in which he is said to have built streets for himself, 1 Kgs. xx. 34. This conquest seems to have been for a time maintained; and from this time forward, we find the two kingdoms of Israel and Damascus repeatedly at war with each other; the sovereigns of the latter country now usually assuming one common surname, like the Pharaohs of Egypt and the Cæsars of Rome, viz. that of Benhadad. The second king of this name seems to have greatly increased his dominions, having thirty-two kings under him, 1 Kgs. xx. 1., by whose help he went and attacked Samaria in the reign of Ahab; but was conquered and driven back by

him twice, 1 Kgs. xx. 20, 21, 22, 23. 26, 27, 28, 29. 31., taken prisoner, and reduced to sue for his life on the terms that he would restore all the cities of Israel which his father had taken, and that Ahab should build streets in Damascus as the first Benhadad had done in Samaria, 1 Kgs. xx. 34.—a treaty which cost Ahab his life, 42. But after three years' peace between the two kingdoms, upon Benhadad's not fulfilling his treaty, but keeping Ramoth-Gilead, Jehoshaphat, king of Judah, joined Ahab in an attack upon the king of Syria, when Ahab was slain, and the Israelites were driven back, 1 Kgs. xxii. 1. 3. 11. 31. 35.; 2 Kgs. v. 1, 2.; 2 Chron. xviii. 10. 30. 34.

In the reign of Jehoram, king of Israel, the Syrians of Damascus again made two attacks upon Israel; in one of which through the miraculous knowledge of Elisha, 2 Kgs. vi. 8, 9. 11. 23., and in the other by an alarm which the Lord made them to hear, 2 Kgs. vi. 24., vii. 4, 5, 6. 10. 12. 14, 15, 16., they were repulsed. Some years afterwards, when Elisha went to Damascus, 2 Kgs. viii. 7. 9., Benhadad, who was sick, sent Hazael to him with a present to know if he should recover; but the prophet foretelling his perfidy and cruelty, 2 Kgs. viii. 13., (Elijah having been commissioned to anoint him to be king of Syria, 1 Kgs. xix. 15.), Hazael murdered his master, and reigned in his stead. Hereupon he began greatly to afflict Israel, again successfully contesting Ramoth-Gilead with Ahaziah, king of Judah, and Joram, king of Israel, 2 Kgs. viii. 28, 29.; 2 Chron. xxii. 5, 6.; and afterwards, in the days of Jehu, cutting Israel short on all their E. border, 2 Kgs. x. 32.; Amos i. 3.; advancing even to Judah, where he took Gath, and would have sacked Jerusalem but for the bribe which Jehoash, king of Judah, gave him to go away, though he still destroyed all the princes and sent the spoil of them to Damascus, 2 Kgs. xii. 17, 18.; 2 Chron. xxiv. 23, 24. He likewise greatly oppressed the kingdom of Israel under Jehoahaz, destroying nearly all their army, and making them like the dust by threshing; until at the prayer of Jehoahaz, the Lord was pleased to deliver Israel out of the Syrians' hands, 2 Kgs. xiii. 4, 5. 7.; Amos i. 3.

Indeed, during all the reigns of Hazael and his son Benhadad, Israel was more or less scourged by them, 2 Kgs. xiii. 3. 22. 24, 25.; though the latter was beaten three times, and the cities of Israel were taken from him by Jehoash, king of Israel, according to the prediction of Elisha, 2 Kgs. xiii. 14—19. Jeroboam,

the second king of Israel of this name, pressed him still harder, possessing himself even of Damascus and Hamath, 2 Kgs. xiv. 25. 28. But on his death the Syrians under Rezin again recovered their independence, and forming a league with Pekah, king of Israel, invaded the Jewish territory, even threatening Jerusalem, 2 Kgs. xv. 37., xvi. 5, 6.; Isa. vii. 1, 2, 4, 5, 8., ix. 12.; Ezek. xvi. 57., smiting Ahaz, and carrying away a great multitude captive to Damascus, 2 Chron. xxviii. 5. Cf. Amos iii. 12., v. 27. Upon this, Ahaz in his extremity sent a present to Tiglath-Pileser, king of Assyria, with an urgent demand for assistance against his enemies; whereupon the latter attacked and took Damascus, carried the inhabitants captive to Kir, the original seat of the Syrian race, and united the country with his own empire, B.C. 740, 2 Kgs. xvi. 7—9.; 2 Chron. xxviii. 16, 20, 21.; Isa. x. 9. From that time, as Isaiah predicted, xvii. 3., "the kingdom ceased from Damascus," it never having since been an independent state; and many of the woes denounced against it were then fulfilled, Isa. vii. 4, 5, 8., viii. 4, xvii. 1.; Amos i. 3—5., ix. 7.

After the conquest, Ahaz, persisting in that idolatrous wickedness which had brought such troubles upon him, went to Damascus to meet Tiglath-Pileser, and there not only sacrificed, in his superstition, to the gods of Damascus, but seeing in the city an idol altar, he caused the fashion of it to be copied, and set up in the Temple at Jerusalem, offering sacrifices on it, and removing the brazen altar from its place, 2 Kgs. xvi. 10, 11, 12.; 2 Chron. xxviii. 22, 23—25. Damascus appears, however, to have recovered from these misfortunes which befell it. In the Apocrypha, it is mentioned as having been summoned to his aid by Nabuchodonosor, Judith i. 7., which it probably refused, as its plain was ravaged by Holofernes, ii. 27.; Jeremiah, xlix. 23, 24, 27., denounces woe against it. Ezekiel speaks of it as a rich and flourishing city, xxvii. 18.; pointing it out also as part of the N.E. border of the Holy Land in the latter days, xlvii. 16, 17, 18., xlviii. 1. After the Jews' return from the captivity in Babylon, Zechariah, ix. 1., foretold some of the calamities which should befall it, and which no doubt came to pass during some of the many masters it now had.

On the downfall of the Assyrian monarchy, Damascus became a province successively of the Chaldean, Persian, and Macedonian empires. At the death of Alexander the Great, it fell

into the hands of the Seleucidæ, Antiochus making it his residence. It now became the residence of many Jews; and during the commotions in Syria under Demetrius II., the Maccabees seem to have got possession of Damascus, 1 Mac. xi. 62., xii. 32., but how long they held it is not known. On the decline of the power of the Seleucidæ, Damascus and a large portion of Syria fell into the grasp of Tigranes, king of Armenia, from whom it was taken by the generals of Pompey, B.C. 64. Augustus bestowed it on Herod, from whose son Antipas, it was taken by his father-in-law Aretas, king of Arabia, when Antipas connected himself with Herodias, to the neglect of the Arabian king's daughter. Cf. Matt. xiv. 3.; 2 Cor. xi. 32. It was eventually recovered by the Romans, who made it a colony, and granted it large privileges, especially the Emperor Julian. They constituted it the metropolis of that part of Cœle-Syria, which from it was called Damascene; though in later times, the limits and names of the Syrian provinces were often changed. Damascus continued in the possession of the Romans until taken by the Saracens, A.D. 634, when they made it the capital of their empire.

DAMASCUS, one of the oldest and most magnificent cities in the world, was the metropolis of the foregoing kingdom, and for a long period of all Syria, whose kings generally resided here. It is called in the Hebrew and in the margin of our Bible Dammesek, 2 Kgs. xvi. 9., or Darnesek, 2 Chron. xvi. 2., xxiv. 23., xxviii. 5, 23.; and is still known by the name of *Damascus*, or *Demesk* as the *Arabians* write it, though they likewise give it the appellation of *Sham*. It is situated in a plain of such extraordinary beauty and fertility, as to be styled one of the four Paradises of the Earth. It lay at the foot of the ridge of Mt. Hermon, overlooked as it were by Mt. Lebanon, on which there seems to have been a beautiful tower looking towards the city, which is mentioned in the So. of Sol. vii. 4. Damascus was watered by a river now called *Barada*, but by the Greeks Chrysorrhoas, or the *Golden River*, from its fertilising waters, and by the Syrians Pharpar, 2 Kgs. v. 12. A little below the city, this river is joined by the Abana, now *El Berde*; and the united waters, together with many other connecting streams, flow into a beautiful lake now called *Bahr el Merj*, i. e. *the Lake of the Meadows*. Owing to its important position between Palestine and the kingdoms beyond the Euphrates, the city of Damascus was constantly mixed up with the affairs of the Jews,



being in the hand of God a great instrument for afflicting them; and it was also repeatedly changing its masters, as may be gathered from its political history in the preceding article. Its inhabitants were celebrated for their commercial enterprise, their riches, their skill and bravery, as well as for their superstitious idolatry, 1 Kgs. x. 29.; 2 Kgs. v. 1., xvi. 10.; 2 Chron. i. 17., xxviii. 23.; Isa. viii. 4.; Jer. xlix. 24—26.; Ezek. xxvii. 16. 18.; Amos i. 3.

After their return from the Babylonian captivity, it gradually became the abode of many Jews, especially after the days of the Maccabees, and at the first promulgation of the gospel, when they had many synagogues there, Acts ix. 2. 20. But the chief interest attached to the mention of Damascus in the New Testament, is its connection with the history of the Apostle Paul, who was intercepted in his career of persecution, and miraculously converted near the city, Acts ix. 2. 3. 8. 10. 19., xxii. 5, 6. 10, 11., xxvi. 12. It was also the scene of his baptism, his first sermon and his earliest labours in the cause of Christianity, Acts ix. 18. 20. 22. 27., xxvi. 20.; Gal. i. 17, 18. The governor of the city, being stirred up, as is most likely, by the unbelieving Jews (and according to tradition, by their reporting that he was a spy of the Romans, from whose client Herod Antipas, Aretas, the king of Arabia, had lately taken Damascus), endeavoured to apprehend Paul; but he was let down in a basket over the wall, and so escaped from his enemies' hands, 2 Cor. xi. 32. Many places are still shown in the city in connection with the Apostle's wondrous history; but however doubtful their identity may be, "the street" which was called "Straight," Acts ix. 11., is said still to remain, being more than a mile in length, and as *straight* as a dart.

DAMASCUS, WILDERNESS OF, 1 Kgs. xix. 15., whither the prophet Elijah was commanded by God to return from Horeb, and when he came there, to anoint Hazeal to be king over Syria. It was probably the void open country to the S. of the metropolis, bordering upon the vast Arabian desert.

DAMMESEK, 2 Kgs. xvi. 9., marg., the Hebrew form of the name Damascus; which *see*.

DAMMIM, COAST OF, 1 Sam. xvii. 1., marg., the same with Ephes-dammim and Pas-dammim, 1 Chron. xi. 13.; which *see*.

DAN (i.e. *Judging*), one of the twelve tribes of Israel, the most numerous after that of Judah. It derived its name from Dan, the fifth son of Jacob, by Bilhah, Rachel's maid, Gen. xxx. 6.,

xxxv. 25.; 1 Chron. ii. 2.; who though he seems to have had but one son (Hushim, Gen. xli. 23., or Shuham, Num. xxvi. 42.), yet, when they came out of Egypt about 260 years after the birth of Dan, the tribe contained 62,700 fighting men, Num. i. 12. 38, 39., ii. 26. When they were numbered again in the Plains of Moab, about thirty-eight years afterwards, their number was 64,400, Num. xxvi. 42, 43. They marched under their own standard, being the tenth tribe as ranged in the order of their journeyings, followed by Asher and Naphtali; these three tribes forming the rereward of all the camps; and when encamped, they pitched their tents on the N. side of the Tabernacle, Num. ii. 25. 31., x. 25. The total number of the whole camp of Dan was 157,600 fighting men. The offerings of the tribe of Dan for the service of God on the occasion of the dedication of the Tabernacle in the Wilderness were made on the tenth day, vii. 66. One of the Danites was chosen by Moses, and sent from Kadesh, to spy out the Promised Land, Num. xiii. 12., together with eleven more men from the other tribes. The young man who was stoned for blasphemy during the wandering in the Wilderness, and whose father was an Egyptian, was the son of an Israelitish woman of the tribe of Dan, Lev. xxiv. 11. When the Israelites crossed the Jordan, the tribe of Dan was one of the six appointed to stand upon Mt. Ebal to curse, Deut. xxvii. 13.

They were a wise, and brave, and warlike people, 1 Chron. xii. 35., as may be also inferred not only from their history, but from the blessings pronounced upon them by Jacob, Gen. xlix. 16—18., and Moses, Deut. xxxiii. 22.; and from their being appointed to bring up the rear of the nation, as Judah lead the van. From Jacob's emblem, that Dan should "be a serpent by the way and an adder in the path," it would appear that this tribe was to excel in stratagems as well as in open war; though their character as given by Moses, was that they should be as "a lion's whelp," and should leap from Bashan. The truth of these comparisons is evident in the history of Samson, and of the detachment that seized upon Laish; but their propriety would no doubt appear far more striking, if the history of the whole tribe had been left on record. Samson, who was a Judge in Israel, and such a scourge to his enemies, was a Danite, Judg. xiii. 2. 24. (hence, perhaps, called Bedan, 1 Sam. xii. 11., i. e. Ben-Dan or the son of Dan), and in him was fulfilled the prediction of Jacob. They seem also to have been famed for their ingenuity and skill as workmen, since Aholiab, one of the two men



chosen to make and superintend the work of the Tabernacle, was of this tribe, *Ex. xxxi. 6., xxxv. 34.*; and Hiram, whom Solomon fetched out of Tyre to assist in the building of the Temple at Jerusalem, was the son of a widow woman of the daughters of Dan, *2 Chron. ii. 14.*, whose father was of Tyre; though in *1 Kgs. vii. 14.* she is said to have been of Naphtali—a difference arising possibly from a former husband having been of the latter tribe. They appear in later years to have possessed shipping (Joppa was a great port in their country), since Deborah charged them with remaining in it instead of helping their country against its enemies, *Judg. v. 17.*; and they were also much engaged in merchandize. Jerome and others suppose them to be the people mentioned by the prophet Ezekiel, *xxvii. 19.*, as contributing to the rich supply of Tyre, but this seems most unlikely.

Upon the division of Canaan by Eleazar and Joshua, the prince of the tribe of the children of Dan was associated with them, together with the princes of the nine other tribes whom it concerned, to distribute by lot their inheritance to each, *Num. xxxiv. 22.* The portion of Dan was then assigned it in the S.W. part of the country, bounded on the N. by Ephraim, on the E. by Benjamin and Judah, on the S. by Simeon, and on the W. by the Great Sea, *Josh. xix. 40—46.*; having been apparently cut off from the possession at first allotted to Judah. *Cf. Josh. xv. 33—46.* It was a very rich and fertile land abounding in corn, wine, oil, fruits, and all the necessaries of life; and some of its vineyards, as Timnath, Eshtaol, and Eshcol, were especially famed for their grapes. It included four Levitical cities, which were assigned to the Kohathites, viz. Eltekeh, Gibbethon, Aijalon, and Gath-rimmon, *Josh. xxi. 5. 23, 24.* The Danites, however, could not drive out the Amorites from their possessions, but were long forced by the latter people into the mountainous parts, until by the help of Ephraim, they were made tributary, *Judg. i. 34, 35.* In the time of David, one of their princes was appointed to be ruler over the whole tribe, probably for civil purposes, which was the case apparently with all the others, though Asher and Gad are not mentioned, *1 Chron. xxvii. 22.*

But the country which had been assigned to the tribe of Dan proving too small for them (and indeed the whole of their inheritance not having as yet fallen to them, *Judg. xviii. 1.*), after having first sent spies before them, a detachment of them went up to the N. of the Promised Land, on the borders of Phœnice and Syria-Damascus,

towards the source of the R. Jordan. Here they took the city of Laish or Leshem, which was in the valley by Beth-rehob, but too far from Zidon to get help in time; they smote the inhabitants, burnt the city, and built a new one, which they named Dan, colonizing the country all around it, *Josh. xix. 47, 48.*; *Judg. xviii. 2. 11.* This Laish was a very old city, being called Lasha, *Gen. x. 19.*, and said to be one of the borders of the old Canaanites. It is also mentioned in the history of Abram, though under its new name of Dan, as the place whither he chased, and where he overtook, the four kings that had plundered Sodom and taken Lot prisoner, pursuing them afterwards to Hobah, *Gen. xiv. 14.* This migrating party having left their own original inheritance in the S. about Zorah and Eshtaol, went and pitched for a time in Judah, near Kirjath-jearim, in a place which was thenceforth named the camp of Dan, or Mahanehdan, *Judg. xviii. 12.*; and which seems to have been the neighbourhood where, in later times, Samson was first moved to begin his career, *Judg. xiii. 25.* It was this detachment of the Danites that robbed Micah of his priest and consecrate things, which they bore off to their new settlement at Laish or Dan; there setting up idolatry, which continued all the time the house of God was in Shiloh, *Judg. xviii. 1. 7. 11. 14. 16. 22. 23. 25. 26. 27. 29. 30, 31.* The city of Dan, which stood on what is sometimes denominated the Little Jordan, and near its springs, grew gradually into importance, not only from its belonging to one of the strongest and most numerous tribes in Israel, but from its being on the confines of Phœnice and Syria. Hence, forming as had been promised in *Gen. x. 19.*, one of the N. bounds of the land of Judæa, as Beersheba did its S. frontier, the expression “from Dan to Beersheba,” is often used to denote the whole length of the country, *Deut. xxxiv. 1.*; *Judg. xx. 1.*; *1 Sam. iii. 20.*; *2 Sam. iii. 10.*, *xvii. 11.*, *xxiv. 2. 15.*; *1 Kgs. iv. 25.*; *1 Chron. xxi. 2.*; *2 Chron. xxx. 5.*; and the prophet Isaiah, *x. 30.*, speaks of Laish as in the utmost borders of the land. It is thought to have been the same with Dan-jaan, *2 Sam. xxiv. 6.*, and to have derived this name from being close to the woods of Lebanon.

After the revolt of the Ten Tribes from Rehoboam, Jeroboam set up in this city of Dan one of the two golden calves he made, as representations of the gods which (as he said) had brought Israel out of Egypt, and in order to keep them from going to worship at Jerusalem; a transgression which brought down both upon him and his people the vengeance of the Almighty,

1 Kgs. xii. 29, 30.; 2 Kgs. x. 29.; Jer. iv. 15., viii. 16.; Amos viii. 14. The other golden calf was set up in Bethel, a city then in the tribe of Ephraim; and for this reason, perhaps, the names of the two tribes of Dan and Ephraim are omitted in the sealing vision of the Apostle John, Rev. vii.; because they were the two great centres, and so far the promoters, of idolatry in Israel: and for the same reason (as is supposed) its genealogy is omitted among that of the other tribes in 1 Chron. ii.—vii., though Ephraim's is mentioned there. The city of Dan, however, thus became a much-frequented and wealthy place; though from lying close to the "entrance of Hamath," on the very borders of hostile countries, it was repeatedly subject to invasion, and had to bear the first brunt of many an encounter. It was attacked and smitten by Benhadad at the instigation of Asa, king of Judah, 1 Kgs. xv. 20.; 2 Chron. xvi. 4. Its situation is often confounded by many with that of Paneas, or Cæsarea Philippi as it was afterwards called; but the latter city stood a few miles further to the S., and Eusebius mentions them as distinct places. The whole tribe was carried captive to Assyria, B.C. 721, by Shalmaneser, together with the rest of the kingdom of Israel. In the prophetic division of the Holy Land by Ezekiel, the tribe of Dan is placed the first in order on the N., immediately above the portion of Asher, xlviii. 1, 2.; and one of the gates of the New City on the E. side, is to be called the Gate of Dan, 32.

DAN, CITY OF. *See* DAN.

DAN, CAMP OF, Judg. xiii. 25, or MAHANEH-DAN, xviii. 12., where the Spirit of the Lord first began to move Samson, probably in the performance of some of his wondrous feats. *See* DAN.

DAN, GATE OF, Ezek. xlviii. 32., one of the three gates on the E. side of the New City of Jerusalem.

DAN, a country and people described by the prophet Ezekiel, xxvii. 19., as furnishing Tyre with some of her valuable merchandize. It is not at all likely that the *tribe* of Dan is meant: for Judah and the land of Israel, together with the commodities they supplied, are mentioned separately at verse 17.; whilst this Dan is connected with Javan, i.e. the S.W. part of Asia Minor, and Greece, and is described as bringing to the Tyrian fairs, bright iron, cassia, and calamus. Nothing whatever is known of its situation; though some conjecture it refers to the Danai; others look for it in the neighbourhood of Mt.

Taurus, in Asia Minor, where in the province of Cappadocia, was the ancient city Tyana or Dana; whilst others place it in Arabia.

DANITES, Judg. xiii. 2., xviii. 1. 11.; 1 Chron. xii. 35.; the people of the tribe of Dan. *See* DAN.

DAN-JAAN, a place visited by Joab and the captains of the host, when numbering the people of Israel at the command of David, 2 Sam. xxiv. 6. It was evidently in the N. part of the Holy Land, between Gilead and Zidon, and is supposed to have been the same with the city of Dan mentioned above, or the whole district around it belonging to the tribe, and to have been styled Dan-jaan from its neighbourhood to the woods of Mt. Lebanon.

DANNAH, a town in the mountainous part of the inheritance of the tribe of Judah, catalogued in connection with Debir, Josh. xv. 49.

DAPHNE, a sanctuary mentioned 2 Macc. iv. 33., as lying by Antiochia, whither Onias withdrew after reproving Menelaus for stealing some of the golden vessels out of the Temple at Jerusalem; but being persuaded to leave it, he was treacherously murdered by Andronicus. Daphne, now called *Doneir*, was opposite Antioch in Syria, on the S. side of the R. Orontes. It was celebrated for its grove of bay-trees intermixed with cypress, which in the mythology of the Greeks was said to have been the scene of Daphne's metamorphosis when pursued by Apollo. It was a delightful place, surrounded by beautiful buildings, in the midst of which rose the famous temple of Apollo and Diana. Pompey, who visited the grove, was so struck with its beauty, that he gave a piece of land for its enlargement, and many of the Roman emperors are said to have here forgotten for a time the cares of government: but it became at last devoted to such infamous dissipation as to give rise to the proverb "Daphnici mores."

DARKON, THE CHILDREN OF, Ezra ii. 56.; Neh. vii. 58.; some of whom returned home after the seventy years' captivity. They are mentioned as being part of "Solomon's servants," an expression which is thought to refer to the descendants of those artificers who were employed in the building of the Temple, and who, becoming proselytes, were with their children and posterity, appointed by Solomon for its perpetual conservation and reparation.

DARMESEK, marg. of 2 Chron. xvi. 2., xxiv. 23., xxvii. 5. 23., the Hebrew form of the name Damascus; which *see*.

DATHEMA, a fortress in Galaad or Gilead,

whither the Israelites fled from the heathen when attacked by them, 1 Macc. v. 9., upon the occasion of Judas Maccabæus smiting some of the neighbouring nations.

DAVID, CITY OF, a name given to Bethlehem, from King David's having been born and brought up there, Lu. ii. 4. 11. See BETHLEHEM.

DAVID, CITY OF, the name given by David to the S.W. part of the city of Jerusalem, which he so much strengthened and beautified. The old city of Jebus, which stood on lower ground towards the N., having been destroyed and burnt by the tribe of Judah, Judg. i. 8., a new city appears to have been rebuilt by the Benjamites on the same spot, Josh. xv. 63.; Judg. i. 21. But Judah and Benjamin were not able still to drive out the old inhabitants entirely; for the Jebusites retreated to the loftier position of Mt. Zion, which, in addition to its natural strength, was fortified by them with great care, and which they now defended with a "castle," 1 Chron. xi. 5. 7. Here they maintained their ground, dwelling together with Judah and Benjamin, until the time of David, who, after he had subdued all the surrounding regions, still found himself shut out of the "Stronghold of Zion." So impregnable was it deemed by the Jebusites, that when he summoned it to surrender, they replied, except he took away the blind and the lame, he should not come in there; i.e. even if their army was destroyed, the blind and the lame would be able to defend so strong a post against him, 2 Sam. v. 6.; 1 Chron. xi. 4, 5. But on David promising that whoever took it, should be chief and captain, Joab went up and took it, 2 Sam. v. 8.; 1 Chron. xi. 6. David then took possession of it, and dwelt there, surrounding it with a lofty wall well fortified, and calling it henceforth "The City of David," 2 Sam. v. 7. 9.; 1 Chron. xi. 7. It was thus united with the rest of the metropolis of Israel, containing within its circuit many splendid edifices, Ps. xlviii. 12, 13., as well as the royal palace or "House of David," 2 Sam. v. 11.; 1 Chron. xiv. 1.; 2 Chron. viii. 11.; Neh. xii. 37.; where Solomon seems to have brought the daughter of Pharaoh, until he could build a separate house for her outside the walls of the city of David, 1 Kgs. iii. 1., ix. 24.; 2 Chron. viii. 11.

It was hither that David brought the ark of the covenant from the house of Obed-edom, having pitched a tent for it, 2 Sam. vi. 10. 12. 16.; 1 Kgs. viii. 1.; 1 Chron. xiii. 13., xv. 1. 29.; 2 Chron. v. 2.; and here it remained until Solomon removed it into the Temple.

Here also, in the city of David, were the sepulchres of the sons of David, 2 Chron. xxxii. 33.; Neh. iii. 16.; where, either in the chief burial-place, or in those tombs which had been prepared for them, the ashes of so many of the kings of Judah were laid. Here David himself was buried, 1 Kgs. ii. 10.; and Solomon, 1 Kgs. xi. 43.; 2 Chron. ix. 31.; and Rehoboam, 1 Kgs. xiv. 31.; 2 Chron. xii. 16.; Abijam, 1 Kgs. xv. 8.; 2 Chron. xiv. 1.; and Asa, 1 Kgs. xv. 24.; 2 Chron. xvi. 14.; and Jehoshaphat, 1 Kgs. xxii. 50.; 2 Chron. xxi. 1.; and Joram, 2 Kgs. viii. 24.; 2 Chron. xxi. 20.; and Ahaziah 2 Kgs. ix. 28.; and Joash, xii. 21.; 2 Chron. xxiv. 25.; and Amaziah, 2 Kgs. xiv. 20.; 2 Chron. xxv. 28.; and Azariah, 2 Kgs. xv. 7.; 2 Chron. xxvi. 23.; and Jotham, 2 Kgs. xv. 38.; 2 Chron. xxvii. 9.; and Ahaz, 2 Kgs. xvi. 20.; and probably some others concerning whom it is not so recorded, as Hezekiah, Josiah, &c., who are merely stated to have slept with their fathers, or to have been buried in their sepulchres. Here, also, they buried Jehoiada the priest in the days of Joash, because he had done good in Israel both toward God and toward his house, 2 Chron. xxiv. 16. Hence, perhaps, Nehemiah, ii. 5., calls Jerusalem "the city of his fathers' sepulchres." The walls by which the city of David were surrounded, seem to have been kept in good order, and the breaches which were made in them by time, or from their elevated position, were carefully repaired by Solomon, 1 Kgs. xi. 27.; by Hezekiah, 2 Chron. xxxii. 5.; Isa. xxii. 9.; and by Manasseh, 2 Chron. xxxiii. 14. There appears to have been a descent on the S. side by stairs from the city of David into the valley below, which are called "the stairs of the city of David," Neh. iii. 15., xii. 37.; and on the W. side the whole of Zion seems to have been latterly supplied with water, from the upper water course of Gihon, 2 Chron. xxxii. 30.; Isa. xxii. 9. 11. The city of David is also called the city of Judah, 2 Chron. xxv. 28.; or Zion, 1 Kgs. viii. 1.; 2 Chron. v. 2.; or the castle of Zion, 1 Chron. xi. 5. 7.; or the stronghold of Zion, 2 Sam. v. 7.; 2 Chron. xxxii. 10., marg.; Mic. iv. 8.; or the Fort, 2 Sam. v. 9. The name seems to have been preserved to the times of the Maccabees, 1 Macc. xiv. 36.

The city of David was separated towards the N.E. from the rest of the capital, by a ravine which Josephus calls Tyropæon, or the Valley of the Cheesemongers, and over which one of the causeways or bridges appears to have led into the lower city. The height of the city of David

above the level of the sea, has been calculated by modern travellers to be about 2540 feet, or about 170 feet lower than the highest point of the Mt. of Olives.

DAVID, HOUSE OF. See CITY OF DAVID.

DAVID, SEPULCHRES OF. See CITY OF DAVID.

DAVID, TOWER OF, So. of Sol. iv. 4. See ARMOURY.

DEAD BODIES, VALLEY OF THE, or VALLEY OF THE ASHES, mentioned by the prophet Jeremiah, xxxi. 40., as a place that should be holy unto the Lord at the coming restoration of Jerusalem. It was adjacent to the Brook of Kidron, and is thought to have been the same with Tophet, a long and narrow valley on the S. side of Jerusalem, which latterly was made a common burying-place, and the receptacle of the ashes and filth of the city. It was considered to form the border between the two tribes of Benjamin and Judah, and was naturally a most pleasant place, rich in gardens and groves. It was dedicated by the children of Hinnom to their idol Molech, and here they made their offspring pass through the fire. The apostate Israelites celebrated these horrid sacrifices during the days of their kings, until Josiah defiled the place, 2 Kgs. xxiii. 10., i.e. polluted it, or unconsecrated it, by burning and burying dead bodies there, 16. And afterwards, when great numbers were here slain in the siege of Jerusalem by the Chaldeans, or died in the famine that followed, it became a common burying-place of the Jews, Jer. xix. 6, 7., whereby was fulfilled the prophecy of Ezekiel, vi. 4, 5, 13., that GóD would lay the dead carcasses of the children of Israel before their idols. Cf. Lev. xxvi. 30. See HINNOM.

DEBIR, an old Canaanitish royal city in the S. and mountain-part of Judah, not far from Hebron, inhabited by giants of the race of Anak, Josh. xi. 21. It was taken, and its king slain, and the inhabitants were utterly destroyed, by Joshua, x. 38, 39., xii. 13. It would appear, however, to have again been possessed by some of the Canaanite tribes; for upon its falling, x. 38, 39., xii. 13., by lot to Caleb (whence the neighbouring district was called Caleb, 1 Sam. xxx. 14.; 1 Chron. ii. 24.), he promised to give his daughter Achsah to whomsoever should take it, and smite it; whereon his nephew Othniel captured it, Josh. xv. 15.; Judg. i. 11, 12. It was likewise called Kirjath-Sepher, Josh. xv. 15, 16.; Judg. i. 11, 12.; and Kirjath-Sannah, Josh. xv. 49. It was subsequently made a Levitical city,

and assigned to the children of Aaron, the priests, Josh. xxi. 15.; 1 Chron. vi. 58.

DEBIR, a place in the inheritance of the tribe of Gad, beyond Jordan, which extended from its border to Mahanaim, Josh. xiii. 26. Whether it was a city or not is not known, though some fancy it is the same place with Lo-debar, 2 Sam. ix. 4, 5., xvii. 27., where Mephibosheth, the son of Jonathan, was residing when David sent for him.

DEBIR, a town belonging to the tribe of Benjamin, on the borders of Judah, Josh. xv. 7., between the valley of Achor and Gilgal.

DEBORAH, THE PALM-TREE OF, a place in Mt. Ephraim, between Ramah and Bethel, where Deborah the prophetess dwelt when the children of Israel came up to her for judgment, Judg. iv. 5.

DECAPOLIS, an extensive district in the Holy Land, so called from its containing *Ten Cities*, which had united themselves into a confederation to resist the oppressions of the Maccabees. It lay on both sides of the R. Jordan, though chiefly on the further side, in Peræa, and bordered upon Galilee and Syria. Great multitudes came from it to hear and follow our Blessed Redeemer, when he first began His ministry, Matt. iv. 25. It was afterwards visited and traversed by Him, and here He did some of His mighty works, as the healing of the demoniac of Gadara, Mk. v. 20., vii. 31. It is not at all agreed upon which were the *Ten Cities* that constituted this league, though they were all chiefly inhabited by Syrians and other heathens, as well as by Roman soldiers and mercenaries; a circumstance which may account for the foreign name of the district, and also for the numerous herds of swine kept there; a practice forbidden by the law of Moses, though, as it is thought, encouraged by the Romans and the neighbouring nations. The cities usually mentioned as forming this confederacy, were

- |                  |                   |
|------------------|-------------------|
| 1. { Damascus or | 5. Gadara.        |
| Capitolias.      | 6. Pella.         |
| 2. Canatha.      | 7. Dium.          |
| 3. { Raphana or  | 8. Scythopolis.   |
| Abila.           | 9. Gerasa.        |
| 4. Hippos.       | 10. Philadelphia. |

But it does not seem at all likely that Damascus was one, being so far away, and because Scythopolis is called by Josephus the largest city of the Decapolis. Scythopolis (the ancient Bethshan) was also usually reckoned the metropolis of the whole, and was the only one of the *Ten Cities* on this side Jordan. The Romans included them all in their

province of Coele-Syria; and though they gave Herod the Great some of them, yet upon his death, even these were withheld from his heirs.

DECISION, VALLEY OF, Joel iii. 14. See VALLEY OF JEHOSEPHAT.

DEDAN, the name of a people, or country, or city frequently mentioned in the Old Testament, the situation of which is much disputed. There seem to have been two distinct families of this name; one descended from Cush, the other from Shem; though many writers identify the two.—I. Dedan, the son of Raamah, the son of Cush, Gen. x. 7., 1 Chron. i. 9., is thought to have settled in Arabia Deserta, on the W. shores of the Persian Gulf; in a harbour of which is an island now called *Bahrein*, but anciently and in the middle ages, known by the name of Daden. To this locality, perhaps, may be referred Ezek. xxvii. 15. 20., which speaks of the merchants of Dedan supplying Tyre with ivory, ebony, and precious clothes for chariots; and also xxxviii. 13., in which Dedan is numbered with other rich traders, as reproaching Gog for his malice and envy, and yet coming to his camp as to a market.

II. Dedan, the son of Jokshan, the son of Abraham by Keturah, Gen. xxv. 3., 1 Chron. i. 32., appears to have fixed his abode in Arabia Petraea, in the neighbourhood of Edom; and is supposed to be alluded to by Isaiah, xxi. 13., when he speaks of the travelling companies of Dedanim as lodging in the forest of Arabia; as also by Jeremiah, xxv. 23., xlix. 8., and Ezekiel, xxv. 13., when denouncing the judgments of God upon Dedan, and admonishing them to flee.

DEDANIM, Isa. xxi. 13. See DEDAN.

DEHAVITES, Ezra iv. 9., one of the nations whom Asnapper brought over and set in the cities of Samaria after Israel had been taken captive to Assyria. Cf. 2 Kgs. xvii. 24. They joined with the eight other nations there mentioned, in writing the letter to Artaxerxes, king of Persia, representing the Jews as a rebellious and mischievous people; thus endeavouring to hinder the rebuilding of the Temple at Jerusalem, when Judah returned from Babylon, because they were not allowed by Zerubbabel to join in the work. Their conspiracy succeeded, and the building was stopped until the second year of Darius, king of Persia, when after a second effort of their adversaries against them, the Jews were permitted to complete their Temple. Whence the Dehavites came is not at all

known. Some suppose them to have been the inhabitants of Ava or Ivah, 2 Kgs. xvii. 24., xviii. 34.; others that they dwelt originally in the district Adiabene, in Assyria, about the banks of the R. Diabas or Zabus, now the *Great Zab*, which flows into the Tigris; others again (with much less probability), place their former abode amongst the Dai or Daba, a nomadic people of Margiana, near the Caspian Sea, in the modern Persian province of *Khorasan*.

DEKAR, THE PURVEYORSHIP OF THE SON OF, 1 Kgs. iv. 9., one of the twelve districts into which Solomon divided all Israel, for the purpose of supplying the king and his household with victuals, each one a month in the year. See BEN-DEKAR.

DELAIAH, CHILDREN OF, who returned with Zerubbabel to Judaea after the Babylonian captivity. They had probably been taken away from Israel long before the captivity of Judah; but by length of time, or some misfortune, losing the genealogy of their families, they could not claim a settlement and particular possession in the land, as the other Israelites did, though they were desirous of living amongst them, and seeing the worship of God restored, Ezra ii. 60.; Neh. vii. 62.

DELUS, one of the places to which, according to 1 Macc. xv. 23., the Romans wrote in favour of the Jews. It was one of the group called Cyclades, from their surrounding Delos as with a circle. It was much famed in pagan mythology, as it contained the venerated shrines of the Apollo and Diana, to whom Latona was said to have here given birth. So great was the respect in which this temple was held, that it was the great scene of religious worship for all the neighbouring people: and when it fell into the hands of the Persians, though they had profaned all the temples of Greece in their power, yet they never offered any violence to the shrine of Apollo here. As early as the days of Homer, Delos was the great rendezvous of the Ionians, who here celebrated their national festival; and after the Persian war the Athenians here established the treasury of the Greeks, and held all the meetings of their confederacy. It lies between Tenos and Naxos, in the centre of the Ægean Sea, and is still known by the name of DELOS.

DERBE, a city of Lycaonia, in Asia Minor, on the N. side of Mt. Taurus, and said to have once been a strong and important place, though it has long been in ruins, and even its site is as yet un-

discovered. It was near Lystra, and to the S. of Iconium, and was the place where Paul and Barnabas took refuge when they fled from their persecutors in the last-mentioned cities, Acts xiv. 6. 20. It was again visited by St. Paul about six years afterwards, when on his missionary tour through Asia Minor; upon which occasion he appears to have first met with Timothy, Acts xvi. 1., whom tradition reports to have been born here. It was also the residence of Gaius of Derbe, Acts xx. 4., who appears to have accompanied St. Paul on a part of his journey from Ephesus to Jerusalem.

DESERT, THE, a name especially and particularly applied to that wide tract of desert country between Egypt and the Holy Land, where God appeared to Moses in the burning bush, and commissioned him to go and deliver his brethren out of their bondage in Egypt, Ex. iii. 1. It was traversed in various directions by the Israelites for nearly forty years, being the scene of their continual rebellions, and of some of the Lord's greatest miracles in their behalf, Ex. v. 3.; Deut. xxxii. 10.; Ps. lxxvii. 40., cvi. 14.; Isa. xlviii. 21.; Jer. ii. 6.; Jo. vi. 31. It is described in Holy Writ as a waste howling wilderness, and very terrible; a land of pits and drought, and of the shadow of death; a land that no man passed through, and where no man dwelt, and wherein were fiery serpents and scorpions, Deut. viii. 15., xxxii. 10. It was occasionally inhabited in parts by roving tribes of Arabs, and of the mingled people who dwelt in its more fertile and settled portions, Jer. xxv. 24. It formed the boundary of the Promised Land towards the S., Ex. xxiii. 31.; which may have led Uzziah, king of Judah, who seems to have endeavoured to recover his dominions in this direction, to build towers and dig wells here for his cattle and their keepers, 2 Chron. xxvi. 10. It is likewise frequently called the Wilderness; and also, the Wilderness of Shur, the Wilderness of Beersheba, the Desert or Wilderness of Sinai, the Wilderness or Desert of Sin, the Wilderness of Paran, the Wilderness of the land of Egypt, the Wilderness of Zin, the Wilderness of Edom; though no doubt, some of these latter appellations were occasionally restricted to the neighbourhood of the particular places whence they derived them. It was from this great desert country to the S. of it, that the most violent storms came, to which Judæa was subject, Isa. xxi. 1.; Job xxxvii. 9.; Zech. ix. 14. See WILDERNESS.

DESERT OF THE SEA, an appellation

applied by the prophet Isaiah, xxi. 1., to Babylon and the adjacent country, when predicting its final overthrow. It may have been used by him, either because Babylon was shortly to become desert, Isa. xiii. 21., Jer. l. 12. 39., and a marsh full of pools of water, as if converted into a lake or inland sea (as is its condition at this day); or because it stood in a large plain, which was frequently overflowed by the Euphrates and Tigris, and which though it had been drained at great expense, was still in many parts a great flat morass.

DESSAU, a town of Judæa, whose situation is altogether unknown. Here Judas Maccabæus and his troops came up with the forces of Nicanor, with whom Simon had joined battle, which ended in a temporary peace between the Jews and their enemies, 2 Macc. xiv. 16.

DESTRUCTION, CITY OF, a name thought to be applied by the prophet Isaiah, xix. 18., to the city of Aven or Heliopolis, in Lower Egypt, when foretelling, as it appears, the progress of the true religion in that country. In the margin it is called the City of Heres or *the City of the Sun*; and many suppose that the title of "the City of Destruction," is substituted for it (the two names in the Hebrew language bearing great affinity to each other) by way of reproach, implying, moreover, that the idol there worshipped should be utterly destroyed. In the same way Beth-el, i.e. *the House of God*, is called, when it came to be the seat of idolatry, Beth-aven, i.e. *the House of Vanity*. The name may likewise be used as a warning against its coming destruction by the king of Babylon. See AVEN.

DIBLATH, a town of Moab, in the borders of a wilderness so desolate, that God compares with it the desert state to which, for their sins, he will reduce the land of Israel, Ezek. vi. 14. It is stated by Jerome to have still existed in his day. It is supposed to have been the same with Beth-diblathaim, Jer. xlviii. 22.; and in the neighbourhood of Almon-diblathaim, Num. xxxiii. 46, 47.; which see.

DIBON, a city of Moab, apparently on its S. frontier, and on the edge of the Plain of Medeba, Num. xxi. 30.; Josh. xiii. 9. It was in a fertile and pasturing country, which, having been taken by Moses from the Amorites, was sought after, amongst other places, by the two tribes and a half, because of their cattle, Num. xxxii. 3. It is supposed to be the same place with Dibon-gad, a station of the Israelites between Iim and Almon-diblathaim, Num. xxxiii. 45, 46.; and

appears to have been at first given to the children of Gad, who are said to have built it, or repaired and enlarged it, after its destruction in the war with Sihon, xxxii. 34.; but it was eventually allotted to the tribe of Reuben, Josh. xiii. 17. It fell afterwards into the hands of the Moabites, when it again became one of their high places, and was in great renown, but was threatened with destruction for its wickedness, Isa. xv. 2.; Jer. xlviii. 18. 22. Some suppose it to have been the same place called Dimon by Isaiah, xv. 9.; and they identify the "Waters of Dimon" with the R. Arnon. Dibon is described by Eusebius as a large town on the R. Arnon, and its ruins appear still to remain under the little-altered name of *Dhiban*.

DIBON, a town of the tribe of Judah, mentioned in connection with Kirjath-arba. Here some of the children of Judah took up their dwelling after the return from the seventy years' captivity, Neh. xi. 25. It is thought to be the same with Dimonah, mentioned by Joshua, xv. 22., as one of the cities of the tribe of Judah. Others, however, identify it with Debir or Kirjath-Sepher, observing that the Septuagint calls that place Dibon, which is Debir in the Hebrew, Josh. xiii. 26.

DIBON-GAD, a station of the Israelites after they had got within the border of Moab, between Iim and Almon-diblathaim, Num. xxxiii. 45, 46. It is thought to be the same with Dibon, near the R. Arnon, and to have derived the name of Gad from this tribe, to which it was at first given.

DILEAN, a town in the inheritance of Judah, Josh. xv. 38., not otherwise known.

DIMNAH, a city of Zebulun, which was eventually given to the Levites of the family of Merari, Josh. xxi. 35.

DIMON (*Blood*), Isa. xv. 9., a place in Moab, upon which God threatens to bring special destruction. It is supposed to be the same with Dibon, xv. 2. The additional calamities here threatened, may have been perhaps fulfilled by lions being sent among the Moabites, as in Samaria afterwards, 2 Kgs. xvii. 25., or they may relate to that fearful desolation which Nebuchadnezzar was to bring upon them, according to the predictions of Jeremiah.

DIMON, THE WATERS OF, Isa. xv. 9., are identified by many with the R. Arnon, on the frontiers of Moab; but others suppose the name to refer to a small river running

through the midst of Moab, past some of its chief cities into the E. shores of the Salt Sea. On the desolation of the country, the prophet declares they were to be filled with blood.

DIMONAH, a city of the tribe of Judah, Josh. xv. 22. It is thought to be the same with Dibon mentioned by Nehemiah, xi. 25., as a place to which some of the Jews returned after the Babylonian captivity. See DIBON.

DINAITES, one of the nine foreign nations transplanted to Samaria by Asnapper, 2 Kgs. xvii. 24., after the kingdom of Israel had been carried captive by Shalmaneser, king of Assyria. When Zerubbabel refused their proffered assistance to help him in the rebuilding of the Temple, they conspired with the eight other nations against the work and against the Jews, and wrote a letter to Artaxerxes, accusing the Jews of rebellion and sedition, whereupon the building ceased until the second year of Darius, king of Persia. But many years afterwards, on their making a second unsuccessful attempt of the same kind, Ezra v. 3, 6., they were compelled by Darius to render all needful help from the country's and the king's resources which the Jews might demand, upon pain of death to all opposers and hinderers of the rebuilding of the house of God, vi. 8—12. Nothing is known about the Dinaites but what is recorded in Holy Scripture.

DINHABAH, a royal and very ancient city of Edom, where Bela the son of Beor, and also some of his successors, reigned before there reigned any king over the children of Israel, Gen. xxxvi. 32.; 1 Chron. i. 43. It is placed to the E. of Mt. Seir, in *Arabia Petraea*, around the ruins in the modern *Tâfilah*, about 20 miles S. of the Dead Sea.

DISPERSED, THE, Jo. vii. 35., a name applied to all those Israelites who had been scattered amongst the Gentiles after the three great captivities of Tiglath-Pileser, Shalmaneser, and Nebuchadnezzar. God had threatened them that he would thus deal with them if they rejected him, Lev. xxvi. 33.; Deut. iv. 27., xxviii. 63—68.; the two tribes of the kingdom of Judah being sentenced to a captivity of seventy years, 2 Chron. xxxvi. 21.; Jer. xxv. 12., xxix. 10.; Dan. ix. 2.; the remaining ten tribes of the kingdom of Israel, for a period the duration of which does not appear to be expressed. And so it happened; they were all twelve scattered among the

nations, Esth. iii. 8.; Isa. xi. 12.; Jer. xxiii. 1, 2., xxx. 11., 1. 17.; Ezek. xi. 16., xvii. 21.; xxxiv. 5, 6., xxxvi. 19.; Zech. i. 19. 21., vii. 14. And though, on the edict of Cyrus at the completion of the seventy years, a large number of Judah and Benjamin returned home, with Zerubbabel and Ezra, 2 Chron. xxxvi. 22, 23.; Ezra i. 1., vii. 6, 7., viii. 1.; yet the greater part of these two tribes appears to have remained behind, as did also twenty out of the twenty-four courses of priests; and (with a very small exception) the entire mass of the Ten Tribes. It is to the latter, probably, whose present situation is not known, that the Jews alluded in our Lord's days, Jo. vii. 35., though it is to the whole nation scattered abroad wherever they might be, that St. James addressed his Epistle, i. 1., and St. Peter also his first Epistle, i. 1. But the day would seem to be at hand, when both the "dispersed of Judah" and the "outcasts of Israel," shall be gathered together in their own land, Isa. xi. 11—16.; Jer. xxxi. 18—21. 31—40.; Ezek. xxxvii., xlviii.; Zech. x. 5—12. See ISRAEL.

DIZAHAB, a station of the Israelites in the Wilderness, in the plain over against the Red Sea, mentioned in connection with Paran and other encampments as a place where Moses, in the end of the fortieth year of their wanderings, rehearsed the history of God's dealings with them. It is thought to have been in the neighbourhood of Ezion-geber, near the E. head of the *Red Sea*; but others place it further S., near Mt. Horeb, where is still a place called *Rahab* or *Dsahab*.

DOCUS, a small port a little distance to the N. of Jericho, where Simon Maccabæus and his two sons were treacherously murdered, 1 Macc. xvi. 15.

DODANIM, the name of one of the sons or families of Javan, the son of Japheth, Gen. x. 4.; 1 Chron. i. 7. There is much discussion as to where they were seated, and as to what places are called after them. In some of the manuscripts and versions of Scripture, and in the margin of our own translation, the word is written Rodanim; which has occasioned certain critics to fix this people about the R. Rhodanus or *Rhone*, in the S. of *France*; but this seems evidently an improbable locality for their settlement. Some identify them with Dedan and the Dedanim in Arabia; but these were descended from Cush, Gen. x. 7., and from Abraham, xxv. 3. Others, again, trace their name in that of the island of Rhodes, off the coast of

Asia Minor; and others in that of Dodona, in the N. of Epirus, where was the celebrated temple of Jupiter, and his oracle the most ancient in all Greece. But the most likely conjecture seems to be that of the Dodanim having settled in the S.W. corner of Asia Minor and its neighbouring isles, and there having given name to the Dorians, some of whom migrated to many parts of Greece, but especially to one of its provinces N. of the Isthmus of Corinth, called Doris; and also to the Peloponnesus. All the inhabitants of the latter country are frequently styled Dorians by profane authors; as, indeed, is the whole Greek nation.

DOPHKAH, an encampment of the Israelites between the Wilderness of Sin and Alush, Num. xxxiii. 12, 13., probably in the neighbourhood of Mt. Sinai.

DOR, a city in the W. of Canaan, Josh. xi. 2., on the shore of the Mediterranean (to a part of which it gave the name of "the coast of Dor," xii. 23.), about midway between *C. Carmel* and *Cæsarea*. It stood on a small peninsula, which jutted out into the sea, and rendered it a very strong and defensible place. It was the capital of one of the Canaanite kingdoms, when the Israelites took possession of the country, and it joined Jabin, king of Hazor, in endeavouring to resist them; but it was eventually conquered and taken by Joshua, xii. 23., who allotted it to the half tribe of Manasseh, though properly within the limits of Asher, xvii. 11.; 1 Chron. vii. 29. Manasseh, however, did not drive out the old inhabitants from it, but when that tribe was strong enough, it put them to tribute, Judg. i. 27. In the time of Solomon, Dor gave name to the "region of Dor," which was governed by one of his twelve great officers, who provided victuals for the king and his household. He was called Ben-Abinadab, and married Solomon's daughter, Taphath, 1 Kgs. iv. 11. Dor was destroyed when the Ten Tribes were taken captive; but afterwards it recovered much of its greatness and strength, having many masters in succession, as the Egyptians and Seleucidæ, until it was taken by Antiochus Epiphanes. Tryphon, who usurped the kingdom of Syria, and put Jonathan the Maccabæan to death, here took refuge; but, being besieged by land and sea, he was at last vanquished and slain by Antiochus Sidetes, 1 Macc. xv. 11. 13. 25. It was in the possession of the Jews when Pompey entered Syria; and received many privileges from the Romans when they took possession of the country, being enlarged, made nominally independent, and fur-



nished with a harbour. It is now a ruined place, still retaining traces of the old name in that of *Tortura*.

DOR, COAST OF, Josh. xii. 23.; and

DOR, REGION OF, 1 Kgs. iv. 11. See DOR.

DORA, 1 Macc. xv. 11. 13. 25., the same with Dor; which see.

DOTEA, Judith iii. 9., marg., otherwise Dothaia, called in the text Judæa, a place over against the hill country styled the "Great Strait of Judæa," and in the neighbourhood of Esdrælon and Scythopolis. It was near this town that Holofernes pitched his camp when about to attack Bethulia, the other extremity of his lines being at Belmair. It seems to be the same with

DOTHAIM, Judith iv. 6., vii. 3. 18., situated towards the open country, near to Betomestham. Eusebius and Jerome describe it as being 12 miles N. of Samaria. It is identified with

DOTHAN, where Joseph's brethren were feeding their father's flock when they seized him, and sold him to the Ishmaelites, Gen. xxxvii. 17., and where, 800 years afterwards, the prophet Elisha smote with blindness the army of the king of Syria which had been sent to apprehend him, because of his revealing their purposed movements to the king of Israel, 2 Kgs. vi. 13.

DRAGON WELL, mentioned by Nehemiah, ii. 13., as having been visited by him at night when he went out to survey the ruins of Jerusalem, after Artaxerxes had given him leave to return thither from Shushan and rebuild it. It seems to have been situated no great way from the gate of the valley, probably on the W. side of Jerusalem, and perhaps obtained its name from its shape.

DUMAH, a city in the mountainous part of the inheritance of the tribe of Judah, Josh. xv. 52. According to Eusebius and Jerome, it was 17 miles from Eleutheropolis in Daromas.

DUMAH, the name by which the prophet Isaiah, xxi. 11., distinguishes a country against which he utters a warning. That it is the same with Idumæa or Edom, seems plain from the mention in the same verse of Seir, which is the name whereby this country is commonly distinguished in Holy Writ. It is thought to have been so called after Dumah, a son of Ishmael, Gen. xxv. 14.; 1 Chron. i. 30.; who may have settled on the borders of Edom and Arabia. Ptolemy has a place called Dumætha in this neighbourhood; and there is a district here-

abouts, which the Arabs still call *The Rocky Dumath*, or *Syrian Dumath*; it being on the borders of Syria and Arabia Petrea.

DUNGEON, THE, a part of the Prison, or Court of the Prison, or Prison-house, in Jerusalem. It is conjectured to have been the lowest part of the building, to which access was only gained by a circular hole in the roof, through which the culprit was let down; having probably at its sides several cabins or cells, Jer. xxxvii. 16., marg. The bottom had indeed no water, but was full of deep mud and filth, and withal a most horrible, dark, and deadly place. Hence it is often alluded to as a pit, a place in which there seems no hope. Hence we read that Jeremiah, who was cast into this lowest and worst part of the prison by King Zedekiah, for reproving him, and predicting the overthrow of Jerusalem by the Chaldeans, petitioned earnestly that he might not be detained there lest he should die, xxxvii. 20. He was let down into the dungeon with cords, and then sunk into the mire; where he would have died of cold and hunger (as probably his persecutors meant he should, xxxviii. 4—6. 16.), but for the compassion of Ebed-melech the Ethiopian, at whose suit the prophet was drawn up out of the dungeon, and confined for a time, until Jerusalem was taken, in the Court of the Prison, Jer. xxxii. 2. 8. 12., xxxiii. 1., xxxviii. 6. 7. 9. 10. 11. 13., xxxix. 14.; Lam. iii. 53. 55. (cf. Isa. xxiv. 22., xlii. 7., li. 14., lxi. 1.); Zech. ix. 11.; Neh. iii. 25. There seem to be many other such dungeons spoken of in Scripture, such as that into which Joseph was cast, Gen. xxxix. 20., xl. 15., xli. 14., as well as the chief baker and butler; those which were in use among the Egyptians for the confinement of their captives, Ex. xii. 29., called in marg. the *house of the pit*; and that "inner prison" at Philippi into which Paul and Silas were thrust by the gaoler, who was afterwards converted, Acts xvi. 24.

DUNG-GATE or DUNG-PORR, one of the gates of the city of Jerusalem, on its E. side (though many place it on the W.), which is supposed to have derived its name from the filth and off-scouring of the victims that were offered in sacrifice, being carried through it from the Temple to the Valley of Hinnom or Jehoshaphat. It was visited by Nehemiah when he returned from Shushan, and by night took a survey of the ruins of Jerusalem, ii. 13. It was afterwards repaired under his direction by Malchiah, the son of Rechab, iii. 13. 14.; and was one of the points where, at the solemnity of the dedication

of the walls, he stationed some of the princes of Judah, xii. 31.

DURA, PLAIN OF, where Nebuchadnezzar set up his celebrated golden image, commanding all to fall down and worship it, Dan. iii. 1. There is much discussion as to where this plain was situated; some placing it in the open country, on the W. bank of the R. Euphrates, and beyond the city; others, upon the testimony of the historian Polybius, in Mesopotamia, at the mouth of the R. Chaboras; and others, again, in Susiana, where Ptolemy marks a place of this name. But the most likely conjecture is, that it was in the midst of the city of Babylon itself; and was that large circular plain around

the great idol-temple, of which there are considerable traces yet remaining. It does not seem likely that the dedication of so large and costly an image, probably of Bel, at least 90 feet high and 9 feet broad, would take place in some distant spot, and that then the bulky idol should be conveyed to its appointed abode; rather, one would suppose, it would receive the homage of its worshippers on the very ground where it had been constructed, and was in future to stand, or at least near it. Hence, in one of the versions, we read that the image was set up in the "Plain of the Precincts." Diodorus Siculus says, that Xerxes took away from Babylon an image of gold 40 feet high, when he demolished the temple of Belus in that city.

EAST, THE, is the term often employed in Holy Writ to designate all the countries lying to the E. of Palestine, more especially those adjacent to it; just as in these days, we commonly use the same term in a general way, meaning many and different lands, when we speak of the East. In the same manner, the inhabitants of all those regions are called THE CHILDREN OF THE EAST, or THE MEN OF THE EAST; and their country THE EAST COUNTRY, or THE LAND OF THE CHILDREN OF THE EAST. Regard, therefore, must be had to the history and subject in hand, before this general term can be applied to any one particular locality.

Mesopotamia seems to be meant in Gen. xxix. 1., when it is said, Jacob came into the land of the People of the East, i.e. to Haran, where Laban dwelt; and in Num. xxiii. 7., where Balaam says he had been brought from the MOUNTAINS OF THE EAST, in Aram; or, according to Deut. xxiii. 4., in Mesopotamia.

Chaldea and Babylon are thought to be signified in 1 Kgs. iv. 30., where Solomon's wisdom is declared to have excelled that of all the Children of the East Country; in Isa. ii. 6., where the Jews are charged with being replenished from the East, i.e., filled with heathenism, idolatry, and divination: in Isa. xli. 2., where God speaks of His having raised up the righteous man, i.e. Abraham, from the East; or, if Cyrus be intended, as some argue, then the passage would refer to Persia: in Ezek. xxv. 4. 10., where the Ammonites and Moabites are threatened with being delivered into the hands of the Men of the East, for their rejoicing against Jerusalem: in Dan. xi. 44.,

where the great persecuting power of the latter days is represented as being troubled by tidings out of the East: and in Matt. ii. 1. 2. 9., where the Wise Men of the East come to worship the Blessed Saviour at His Nativity.

Arabia is probably signified in Gen. xxv. 6., by the East Country, whither Abraham sent the sons of his concubines: in Judg. vi. 3. 33., vii. 12., viii. 10., where the Children of the East are mentioned as uniting with the Midianites and Amalekites to oppress Israel, until they were conquered by Gideon, and 120,000 of them slain: in Job i. 3., where this patriarch is called the greatest of all the Men of the East: in Isa. xi. 14., where, at the victorious restoration of Israel, the prophet foretells their spoiling them of the East: and in Jer. xlix. 28., where Nebuchadnezzar is appointed to smite and spoil the Men of the East.

Persia and India appear to be designated in Gen. x. 30., where the dwellings of Joktan are described as extending to Sephar, a mount of the East: in Isa. xlv. 11., where the calling and conquests of the ravenous bird from the East, i.e. Cyrus, are predicted: in Isa. lxxiii. 5., and Zech. viii. 7., where God declares He will save His people, the Jews, from the East Country: and in Rev. xvi. 12., where the R. Euphrates is to be dried up, that the way of the Kings of the East may be prepared.

Syria and the neighbouring countries are supposed to be alluded to in Dan. viii. 9., where the Little Horn is represented as waxing great in power towards the East.—The Mt. of Olives and adjacent country seem pointed out in Ezek. xliii. 2., where the glory of the Lord is fore-

shown as returning to Jerusalem in the latter days from the way of the East (*cf.* xi. 23.): and in xlvii. 8., where the holy waters issuing from the Temple are represented as first flowing toward the E. Country.

**EASTGATE, THE**, Jer. xix. 2., one of the gates of the city of Jerusalem, called the Sun Gate in the Hebrew; through which Jeremiah was commanded to go with the ancients of the people and of the priests, when by breaking the potter's vessel, he thus foreshadowed the desolation of the Jews. It lay towards the Valley of the Son of Hinnom, and is mentioned by Nehemiah, iii. 29., in his account of the rebuilding of the wall of Jerusalem.

**EAST SEA, THE**, mentioned by the prophet Joel, ii. 20., as a place in the direction of which God would drive that great and terrible Northern army of locusts, and other devastators He was about to bring upon the land of Judæa. It is also described by Ezekiel, xlvii. 18., as a part of the border of the Promised Land, when the Jews return to their inheritance. In the prophecies of Zechariah, xiv. 8., it is called the EASTERN SEA in the margin, though in the text we read the Former Sea; and toward it in the latter days, one half of the living waters which shall issue from Jerusalem, are to go. It is, no doubt, the same with the Salt Sea, or as we now call it the *Dead Sea*.

**EAST STREET, THE**, one of the streets of Jerusalem, where King Hezekiah, in the first year of his reign, assembled the priests and Levites, exhorting them to sanctify themselves, and to cleanse the house of God; confessing the sins of his fathers, and declaring his own purpose of making a covenant with the Lord, 2 Chron. xxix. 4. It was apparently close to the Temple, between it and the Sun Gate; and was perhaps the same with what are called the Eastern Cloisters.

**EBAL, MT.**, a mountain in the inheritance of the tribe of Ephraim, towards the frontiers of Manasseh, constituting a part of the long broken chain which runs more or less through the whole centre of Canaan from N. to S. It is about midway between Mts. Ephraim and Gilboa. Immediately to the S. of it stretches Mt. Gerizim, from which it is separated by a long narrow valley only 200 paces wide, and between them lay the old Canaanite city of Shechem or Sychar, whose ruins are not far from the modern *Nablouse* or *Nablous*. Ebal is rocky and barren,

Gerizim fertile and beautiful; the neighbouring plain was called the Plain of Moreh. It was upon these two mountains that Moses, not long before his death, commanded the children of Israel, when they were come into Canaan, to put the blessing and the curse (the blessing upon Mt. Gerizim, the curse upon Mt. Ebal), Deut. xi. 29., six tribes (or men chosen from them) standing on each. On Gerizim were to stand, to bless the people, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin; on Mt. Ebal to curse, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, Deut. xxvii. 12, 13. The people were also commanded by him to set up great stones in Mt. Ebal, plastering them with plaster, and writing upon them all the words of the law which he gave them; and likewise to build there an altar of unhewn stones to the Lord, whereon they were to offer burnt offerings and peace offerings, and there to rejoice before the Lord, Deut. xxvii. 4.

These ordinances were all carried out by Joshua, apparently in the same year, soon after the taking of Jericho and Ai. The whole nation of Israel, as well as the strangers among them (in all, some millions), were gathered together in this valley, ranged no doubt in their order, and with their banners, as appointed, Joshua being at their head; whilst the ark of the covenant, with the priests and Levites, was in the centre. The hills are at such a small distance from each other, that the voice might be heard from them distinctly on a calm day by all Israel. *Cf.* Judg. ix. 7. It would appear, that Joshua then read out to this vast host the words of the law, the priests and Levites reciting with a loud voice the words of the curse; to which the people answered Amen, Josh. viii. 33. The Samaritans pretended, as indeed was written in their Pentateuch (no doubt, by interpolation), that Moses commanded, and Joshua erected the altar on Mt. Gerizim; because here, about 1100 years afterwards, they built their altar and sanctuary, when Zerubbabel had declined their offers of assistance in rebuilding the Temple at Jerusalem. *Cf.* Jo. iv. 20.

**EBEN-EZER** (*the Stone of Help*), the name given by Samuel to a place between Mizpeh and Shen, in the tribe of Judah, close on the borders of Benjamin and Dan, to commemorate the miraculous help and the victory, which God had given the Israelites over the Philistines, when he thundered with a great thunder, and discomfited them, 1 Sam. vii. 12. It was in the same spot,

that, twenty years before, they had been conquered by the Philistines, when the ark of God was taken, and Hophni and Phinehas, the two sons of Eli, were slain, 1 Sam. iv. 1., v. 1.; but now, upon the repentance of the whole nation, and at the earnest intercession of Samuel, accompanied by the sacrifice of a lamb for a burnt offering, God was pleased to give them this signal deliverance from their enemies; wherefore Samuel set up this stone in the place, saying "Hitherto the Lord hath helped us." According to Eusebius and Jerome, Eben-ezer was not far from Bethshemesh.

EBER, a people whom Balaam, the soothsayer, when under Divine inspiration, foretold should be afflicted by Chittim, Num. xxiv. 24. They are probably the same with

EBER, THE CHILDREN OF, of whom it is written, Gen. x. 21., that Shem was the father of them all. Both names are thought to signify the Hebrews or Jews, and to have been derived from a word signifying *beyond*; the Hebrews having come into the Promised Land from beyond the Euphrates. Cf. Josh. xxiv. 2, 3. 14, 15. Others imagine they derived their name from Eber, the great grandson of Shem, Gen. x. 24, 25., xi. 14—17.; 1 Chron. i. 18, 19. 25.; Lu. iii. 35.; but there seems no reason why Abraham, who was the sixth in descent from Eber, should take his own name, or give name to the Jews, from this patriarch, more than from any other of his ancestors, especially Shem, who is particularly called "the father of all the children of Eber"—not the father of one family of them alone.

EBRONAH, an encampment or station of the Israelites, in the Wilderness, between Jotbathah and Ezion-geber; and so not far from the head of the E. horn of the Red Sea, Num. xxxiii. 34, 35.

ECBATANA, Ezra vi. 2., marg., called in the text Achmetha, the place where, when the Samaritans had for a time succeeded in hindering the rebuilding of the second Temple at Jerusalem, search was made in the second year of the reign of Darius, king of Persia, for the decree of Cyrus touching the rebuilding of the Temple; which, when it was found, induced Darius to make a new decree in favour of the Jews, whereupon the work was finished, 1 Esd. vi. 23. Ecbatana is mentioned in the Apocrypha, as the scene of some of the principal events in the life of Tobit; it was the resi-

dence of his father-in-law Raguel, Tobit iii. 7., vi. 5., vii. 1., and the place where he himself died some time after the taking of Nineveh, xiv. 12. 14. It is described in the book of Judith i. 1, 2. 14., as the royal city of King Arphaxad, who reigned over the Medes, and greatly beautified and strengthened this city; but was eventually conquered by Nabuchodonosor, who reigned at Nineveh. The author of the second book of Maccabees, ix. 3., speaks of it as the spot whither Antiochus Epiphanes retired before he set out on his last expedition against Jerusalem. Ecbatana was a well-known and famous city of Media, in the W. part of that province, concerning which many profane authors have left an interesting account. It is now called *Hamadan*. See *ACHMETHA*.

ED (*Witness*), the name by which the two tribes and a half called the altar they had built over against Canaan, on the banks of the R. Jordan, at the passage of the children of Israel, Josh. xxii. 34. It was erected by them after the termination of the Canaanitish wars, when they had been sent away from Shiloh; and was, perhaps, a copy of the altar in this latter place, 28., though of very much larger dimensions, 10. But it gave such offence to the rest of the tribes, and put them in such fear of drawing down God's vengeance upon them, that they gathered themselves together at Shiloh, to go up to war against the two tribes and a half for building the altar, and turning away from the commandments of God; but sending Phinehas and ten princes before them, to reason upon the matter, the ambassadors were told, the altar was not for sacrifices, but only as a *witness* that they might do the service of the Lord before Him, and had as great a share in the public worship as the rest of Israel, though divided by the Jordan from them, Josh. xxii. 10, 11. 16. 23. 26, 27.

EDAR, TOWER OF, or THE TOWER OF THE FLOCK, beyond which, after leaving Beth-el, and after the death of Rachel, Jacob pitched his tent, Gen. xxxv. 21. It was probably a watch-tower near Bethlehem, and so not far from the spot where the angels announced the Nativity to the shepherds. In the margin of Mic. iv. 8., we again meet with the Tower of Edar, or, as it is called in the text, the Tower of the Flock; but there it would seem to be an epithet applied metaphorically to Zion, or the Temple or Jerusalem itself.

EDEN (*Delight*), the name of a country, Gen. ii. 8, 10., iv. 16.; Isa. li. 3.; Ezek. xxviii. 13., xxxi. 9., in which God was pleased to place our first parents, Adam and Eve, at their creation. In it he planted the Garden, or *Paradise* (which is the English form of the Greek or Eastern word signifying *garden*), Gen. ii. 8, 9, 10, 16., iii. 2, 3. 8, 10.; which was also called the Garden of Eden, Gen. ii. 15., iii. 23, 24.; Ezek. xxxvi. 35.; Joel ii. 3.; sometimes the Garden of the Lord, Gen. xiii. 10.; Isa. li. 3.; and the Garden of God, Ezek. xxviii. 13., xxxi. 8, 9. Here man first fell from his allegiance to his Maker, and here that ever Blessed and Eternal Saviour was first promised, who, in the fulness of time, came to deliver man from the guilt and dominion of his transgression to the favour and love of God. Hence, the abode of the departed faithful is in the New Testament, termed *Paradise*, Lu. xxiii. 43.; 2 Cor. xii. 4.; or the *Paradise of God*, Rev. ii. 7.

That it was a wonderful and delightful place, worthy of the Almighty Wisdom that deigned to plant it and to visit it, we may be very sure from the declarations of the preceding texts of Scripture, as well as from the comparison and descriptions there given, and alluded to in other parts of Holy Writ. But where it was situated is a matter of wide discussion, and still wider tradition; for independently of the fancies which would locate it in the middle regions of the air, or in the moon, or in the third heavens, there is hardly any part of the old world in which it has not been placed: in Palestine, in Syria, in Mesopotamia, in Babylon, in Arabia, in Persia, in Ethiopia, in Tartary, in Cashmere, on the banks of the Ganges, in Ceylon, under the Equator, in Armenia, Chaldaa, &c. The Jewish historian Josephus has contributed his share towards adding to the number of conjectural localities, by absurdly identifying the two other rivers of Paradise, the Pison and Gihon, with the *Ganges* and the *Nile*. Out of these and others it is unnecessary to name, nine principal hypotheses are gravely supported by one or another; of which it may be sufficient here to mention only two, since they principally relate to two of the rivers described by Moses, viz. the Euphrates and Tigris. And though it is very true that the Deluge may have very much altered the face of these regions, yet Moses describes all the rivers as existing in his day, mentioning the directions in which they run, and the countries they pass in the case of the three less known, but giving no further account of the fourth than that it was

Euphrates. It is evident, therefore, that he not only knew something of the spot where the site of the Garden was to be sought for, but endeavoured to bring it before the minds of his own hearers and readers.

It is written in Gen. ii. 10., that the river which went out of Eden to water the Garden, was thence parted and became into four *heads*—i.e. as it would appear, the holy inclosure was watered by one river, which, when it quitted the Garden, became four principal *streams*: hence, such as thus translate the original, seek for Eden on the lower part of the course of the Euphrates and Tigris. But others take the word to mean *fountains* or *sources*, a signification of the Hebrew word by no means necessary: hence they look for the site of Paradise towards the sources of these two great rivers. About the Euphrates, or Perath, as it is called in the original, there can be no doubt, as that is expressly mentioned by its present well-known name *Euphrates* or *Frat*. And there is as little doubt about the propriety of identifying the Hiddekel with the Tigris, not only from its going before Assyria (or Eastward to Assyria in respect of the place where Moses was then writing),—but from its appearing to be mentioned by Daniel, x. 4., as the great river, by the side of which he was favoured with one of his wonderful visions; as also from other names by which it has been, and is now, known, such as Diklat or Diglath, under which it is mentioned by Josephus and the Chaldee paraphrasts; Diglito, by which its upper course is designated by Pliny; Degil and Degola, as the Orientalists call it; and *Diglath*, by which it is sometimes distinguished in the East at the present day. The Euphrates and Hiddekel being thus identified, it remains, then, only to fix on the situation of the two rivers Pison and Gihon, in order to have some more sure ground for conjecturing the locality in which lay the Garden of Eden.

I. Those who look for it about the *springs* or sources of these rivers make the R. Pison to be the Phasis, now called *Phaz*, which runs down from the Moschic Hills through the regions of Colchis, into the *Black Sea*; and by the land of Havilah, where there is gold, they would understand Colchis itself, so famed amongst profane authors for its abounding in this precious metal, as well as for the tradition of the Golden Fleece. Others, however, prefer making the R. Pison the same with the Cyrus, now called *Kur*, which runs into the Araxes, though it is

said to have formerly flowed into the Caspian Sea by a separate course. The R. Gihon they would identify with the Araxes, which is said to be still called *Jihon* by the *Persians*, and has the same meaning in the Greek with the Hebrew Gihon, both denoting *swiftness* or *impetuosity*. By the land of Cush or Ethiopia, which Moses states it to encompass, is signified (as they think) the countries on the W. of the Caspian Sea, where are several small tribes and regions mentioned by the ancients, whose names are similar to that of Cush. This arrangement of the four rivers would place the land of Eden in the elevated country in the N. part of Armenia; but as the sources of these rivers are now about a hundred miles apart, apparently separated by very high ground, and there is never known to have existed any union of them, or perhaps possibility of union in the present physical face of those regions; it has been further supposed, that some mighty change took place at the Deluge in the mountain-formations of these countries, and consequently in the course of the rivers, which would effectually destroy all traces of the original locality. Some indeed go so far as to hint, that the L. Arsissa, or *Van* as it is now called, covers the site of Eden; and that God may have been pleased to obliterate this fair portion of His works from the face of the earth, as in the case of the guilty Cities of the Plain, that both the site and memorial of man's transgression might be in this respect blotted out.

II. Those who look for Eden on the lower course of the Euphrates and Tigris, place it near the modern town of *Corny*, some miles above the city of *Bassora*, at the present junction of these two rivers; their united streams being now called *Shatt-el-Arab*. Before the time of Alexander the Great, these two rivers are said to have entered the Persian Gulf by separate channels, though united near *Corny* by a small arm, which is conjectured to have been the river that ran through the Garden. The Pison, then, is supposed to have been the same with the W. course of the Euphrates S. of the Garden, and the land of Havilah, which it compassed, is thought to refer to that adjacent part of Arabia on the borders of Chaldæa, which is distinguished by the same name in other places of Scripture, as Gen. xxv. 18.; 1 Sam. xv. 7.; a region which may have once abounded in gold, like other parts of Arabia, whereof it is remarked in general by the ancients, that its native gold was so bright and so fixed as to require neither fire nor refining to purify it.

The Gihon is conjectured to have been the same with that lower part of the Tigris which anciently was denominated *Pasitigris*, and the land of Cush (or Ethiopia), which it compassed, to have been the Susiana of profane authors and *Khuzistan* of the present day. The Hiddekel would be thus the upper course of the Tigris, and the Euphrates that of the present river so called. In addition to this it may be mentioned that, when Sennacherib, king of Assyria, sent his threatening message to Hezekiah, king of Judah, 2 Kgs. xix. 12., Isa. xxxvii. 12., he boasted that he had destroyed the children of Eden, which were in Telassar or Thelasar, a place generally believed to be the same with the Talatha of profane geography, close to the union of the Euphrates and Tigris. And moreover the name of the island anciently formed by the lower courses of these two rivers, which was Mesene, is fancied to have been moulded after that of Eden. This latter situation, lying as it does due E. from the Plains of Moab, where probably Moses wrote the history, is more in accordance with his account of the Garden having been planted "eastward in Eden," Gen. ii. 8., than the former conjecture, which fixes on a site nearly N.

It may not be amiss to observe here, that it is highly probable the ancient poets and philosophers derived from the history of the terrestrial Paradise, all their traditions concerning the Fortunate Islands, the Elysian Fields, and the Meadows of Pluto, as well as those of the Gardens of the Hesperides, of Jupiter, of Alcinoüs, and of Adonis. The last, indeed, preserves such a similarity in its chief letters to that of Eden, as to leave little doubt of its derivation; and the custom which the Assyrians, Egyptians, and Greeks had, of planting little gardens in earthen vessels, or in gold and silver baskets (and of making the whole of precious metals) to carry in religious processions, as well as to adorn their houses, seems to have obtained its origin as well as its name from another source than that of the heroes or demons to whom they were consecrated, and after whom they were said to be called. A like origin may also be attributed to those singularly beautiful gardens made by Eastern princes, such as that golden one valued at 500 talents, which Aristobulus, king of the Jews, presented to Pompey, and which, when the Roman general had displayed in his triumphal procession, he consecrated to Jupiter in the Capitol. The Orientals still reckon four Paradises in Asia: one round *Damascus*, one about *Obollah* in Chaldæa; one in *Sheb-Baovan*,

on the *R. Nilab*, a place in the desert of *Naoubendigian* in *Persia*; and one near *Adam's Peak*, in the *I. of Ceylon*.

EDEN, a celebrated port and emporium for the traffic of the East, situated on the S. coast of Sheba in Arabia Felix, about 100 miles beyond the *Strait of Bab-el-mandeb*. The prophet Ezekiel, xxvii. 23., mentions it as one of the great marts whither Tyre traded, and whence she drew some of her rich supplies. It was in the country of the Homerites, and was much resorted to by the Egyptians and Indians, but was at last destroyed by Augustus: it was also called Arabia Felix and Adana, which latter name it still retains in that of *Aden*, the well-known port on the *Indian Ocean*.

EDEN, HOUSE OF, Amos i. 5. See BETH-EDEN.

EDEN, CHILDREN OF, who dwelled in Thelasar or Telassar, and whom Sennacherib boasted to Hezekiah that he had destroyed, 2 Kgs. xix. 12.; Isa. xxxvii. 12. They are supposed to have derived their name from occupying the country near the ancient Paradise, and so to have dwelt in the regions on the lower courses of the R. Euphrates and Tigris, where was a city named Talatha, mentioned by the old geographers. Nothing further seems to be known concerning them. Some critics, however, identify Telassar with the Ellasar mentioned in Gen. xiv. 1.

EDER, a town in the S. part of the inheritance of the tribe of Judah, towards the border of Edom, Josh. xv. 21.

EDOM (*Red*), the name given to that S.W. part of Arabia Petraea which touches on Palestine and Egypt, called otherwise Dumah, Isa. xxi. 11.; or, after the idiom of the Greeks, Idumaea, Isa. xxxiv. 5, 6.; Ezek. xxxv. 15., xxxvi. 5.; Mk. iii. 8., and in many passages in the Apocrypha. It was derived from Esau or Edom, the son of Isaac, Gen. xxv. 25. 30., xxxvi. 9. 43. (hence called the father of the Edomites), to whom it was assigned as a possession, Gen. xxxvi. 8.; Deut. ii. 5.; Josh. xxiv. 4.; Mal. i. 2, 3.; on which account it is sometimes distinguished by the appellation Esau, or the Mt. of Esau, Jer. xlix. 8. 10.; Obad. 6. 8. 9. 18. 19. 21., and the whole nation styled the children of Esau, Deut. ii. 4. 8. 12. 22. 29. It appears to have been confined at first to the regions about Mt. Seir, Gen. xxxii. 3., xxxvi. 8.; Judg. v. 4.; Ezek. xxxv. 15.; whence the adjacent country was also called the land of Seir. The

Horims dwelt here in ancient times, until the children of Esau succeeded them, after they had destroyed them, as the Israelites did the nations of Canaan, Gen. xiv. 6., xxxvi. 20, 21. 30.; Deut. ii. 12. 22. 29.; and to the S. of them, until they were rooted out, dwelt Esau's descendants, the Amalekites, who were the first to attack Israel in the Wilderness, and treacherously smote the hindmost and feeble among them, Ex. xvii. 8. 14.; Num. xxiv. 20.; Deut. xxv. 17—19.; 1 Sam. xv. 2. 7. In the days of its prosperity, the territory of Edom extended on the N. from the S. frontiers of Canaan, Num. xxxiv. 3.; Josh. xv. 1. 21.; and of Moab, Deut. ii. 8.; Judg. xi. 18.; 2 Kgs. iii. 8.; Isa. xi. 14.; Amos ii. 1., to the *Ælanitic Gulf* of the Red Sea, where was Ezion-geber, its chief port, 1 Kgs. ix. 26.; 2 Chron. viii. 17.; and from the Great Desert of Arabia on the E., to the borders of Egypt and the shores of the Mediterranean Sea on the W. These bounds of Edom were much extended towards the N., when, during the Babylonian captivity, the Edomites took possession of the S. part of Judah, making Hebron their capital: but this was only a temporary encroachment, which they were eventually compelled to abandon.

The land of Edom was of a very varied character, including rocky and mountainous regions, wherein its inhabitants built their strong and in those days almost impregnable cities, Ps. lx. 9., cxliii. 10.; Jer. xlix. 16.; Obad. 3, 4. It was nearly surrounded by deserts, but yet according to the blessing pronounced on it, rejoicing in the fatness of the earth and in the dew of heaven from above, Gen. xxvii. 39.; Num. xx. 17.; Heb. xi. 20. It was especially rich in pasture for cattle; its flocks of sheep are especially mentioned, and Saul's chief herdsman was an Edomite, Num. xx. 17.; 1 Sam. xxi. 7.; Mic. ii. 12. The people seem to have risen rapidly into opulence and power, having been able to smite Midian, Gen. xxxvi. 35., 1 Chron. i. 46., and apparently other tribes, early in their history. They appear to have applied themselves vigorously to agriculture and commerce, and to have gained such experience in shipping and knowledge of the seas as to have extended their dominion over all the adjacent parts of the ocean. Hence probably the *Arabian Gulf* obtained its name of the Red Sea, i.e. the Sea of Edom, as did also the neighbouring part of the *Indian Ocean*, and the *Persian Gulf*, all of which were called by the ancients the Erythraean Sea; a name which their mythologists deduced from a king of Arabia called Erythros, who was drowned in it, and whose tomb was shown in the island

Ogyris, near the entrance of the *Persian Gulf*. They were also brave and warlike, living by their sword, Gen. xxvii. 40.; and in some respects they were a cultivated people; for the prophet Jeremiah, xlix. 7., speaks of the "wisdom" that was in Teman, one of their chief cities; and Obadiah, 8., of the "wise men" in Edom, and the "understanding" in the Mt. of Esau. Cf. Bar. iii. 23. Whatever may have been the religion of the nation in the early period of its history, that they were eventually idolaters, there is no doubt; for when Amaziah, king of Judah, conquered them, he brought away their false gods to Jerusalem, where he himself worshipped them, and thus brought down upon him the anger of the Lord, 2 Chron. xxv. 14. 20. The Edomites are thought to have been at first (and also in subsequent periods of their history) governed by their own heads of families or chiefs, called dukes in our translation, Gen. xxxvi. 15, 16. 19. 21.; Ex. xv. 15.; 1 Chron. i. 51. 54.; though afterwards by kings, who reigned in their royal cities long before there was any king in Israel, Gen. xxxvi. 31, 32.; Num. xx. 14.; 1 Chron. i. 43.

During the whole period that the Israelites were in Egypt, the Edomites were gaining strength as a nation, and ripening in that energetic and ambitious spirit which fitted them to be so often and so long the implacable enemies of the Jews, though their brethren, Deut. ii. 4. 8., xxiii. 7. Indeed, from the days of Esau to those of Herod the Great (himself an Edomite), they appear to have set themselves resolutely against the purposes and people of God; and thus they drew down that terrible vengeance predicted by His prophets, which has now entirely rooted them out as a nation, and turned their fruitful land into one wide scene of barren and hopeless desolation. When the Israelites, after leaving Egypt and wandering for thirty-eight years in the Wilderness, approached the borders of Edom, they sent messengers to beg a passage through the country to the Land of their Inheritance, urging the claims of kindred, promising to go peacefully along the highway, and offering to pay for the water they drank; but this was scornfully refused, though it would appear to have been eventually granted through fear; when the king of Edom attacked them with a large army, and compelled them to turn back and take the road by Mt. Hor, Num. xx. 14. 18. 20, 21. 23., xxi. 4., xxxiii. 37.; Deut. ii. 4—8. 29.; Judg. v. 4., xi. 17, 18. After this, no further mention seems to be made of the Edomites in the Bible, until the time of Saul; when they were again numbered with the ene-

mies of Israel, and, together with the Amalekites, seem to have harassed the Jews until conquered by that king, 1 Sam. xiv. 47. Some of them were then mingled with the Jews; amongst these was Doeg the Edomite, Saul's chief herdsman, who was present at Nob when David obtained the hallowed bread from Ahimelech, whom he afterwards accused, and (at Saul's instigation) killed, together with eighty-four other priests, smiting Nob itself with the edge of the sword, 1 Sam. xxi. 7., xxii. 9. 18.; Ps. lii. title. But David attacked them with still greater energy and success, when upon some provocation not recorded (possibly their uniting their forces against him with the Syrians and other enemies, 2 Sam. viii. 13.; Ps. lx. title; Ps. lxxxiii. 6.), his general Abishai slew 18,000 of them in the Valley of Salt, and a great spoil of gold and silver was taken, which David dedicated to the Lord, 1 Chron. xviii. 11, 12. Not even their mountain fastnesses could defend them from the victorious arms of the Jewish king, who has recorded his conquests in two of his Psalms, lx. title, l. 9., cviii. 9, 10.; having put garrisons in all the cities of Edom, and left Joab there for six months until he had cut off every male that had not become his servant, 2 Sam. viii. 14.; 1 Kgs. xi. 16.; 1 Chron. xviii. 13. Thus were fulfilled those predicted blessings of Isaac, that Esau should serve his brother, Gen. xxv. 23., xxvii. 29. 37. 40.; and of Balaam, that Edom and Seir should be a possession for Israel, Num. xxiv. 18.

The Edomites remained in this state of subjection, being governed by deputies or viceroys from Judah, 1 Kgs. xxii. 47., during the remainder of David's reign and the greater part of that of Solomon, the latter of whom built a fleet in the great Edomite port of Ezion-geber, 1 Kgs. ix. 26., 2 Chron. viii. 17., to go to Ophir for gold. But at the close of Solomon's reign, they were permitted to rebel against him, because of his sins, and because of his marrying strange wives from amongst them. They were led on by Hadad the Edomite, who (with others of his nation) having escaped from his country when it was being ravaged by Joab, fled into Egypt, where he was protected and received into alliance by Pharaoh, but returned home on the death of David, 1 Kgs. xi. 1. 14, 15, 16, 17—22. But this revolt does not seem to have been universal, or completely successful; for Edom appears to have been still ruled by the kings of Judah after the separation of the Ten Tribes. Jehoshaphat sent them a deputy as viceroy, and built a fleet at their port of Ezion-geber, 1 Kgs. xxii. 47, 48.; and at the solicitation of the king of Israel, against whom



Moab had rebelled, he went with him and the king of Edom to attack the Moabites. It was upon this occasion that the prophet Elisha obtained for the distressed armies of the three kings a miraculous supply of water and a promise of victory; whereupon they attacked and routed the Moabites, chasing them to Kir-haraseth, when the king of Moab, by burning the king of Edom's son on the wall, raised the siege, 2 Kgs. iii. 8, 9. 12. 20. 26.; Amos ii. 1. The Edomites completed their independence in the reign of Jehoram, the son of Jehoshaphat, from whom, on account of his wickedness, the favour of God was withdrawn; then they revolted for ever, and made themselves a king, 2 Kgs. viii. 20, 21, 22.; 2 Chron. xxi. 8, 9, 10. Thus was fulfilled the prediction of Isaac to Esau, Gen. xxvii. 40., that when he had got the dominion he should break his brother's yoke from off his neck.

They were, however, partially re-conquered by Amaziah, who took their strong city Selah by assault, changing its name to Joktheel; he also slew 10,000 of them in the Valley of Salt, and took captive 10,000 more, whom he destroyed by casting down from the top of the rock, 2 Kgs. xiv. 7, 10.; 2 Chron. xxv. 11, 12, 14, 19. This victory seems to have been followed up; for Uzziah built Elath on the Red Sea, near Ezion-geber, and restored it to Judah, 2 Kgs. xiv. 22.; 2 Chron. xxvi. 2. But the valuable port was again taken from them in the reign of Ahaz, king of Judah, by Rezin, king of Syria, who drove the Jews out, and peopled it with Syrians, 2 Kgs. xvi. 6.; whilst the Edomites went up and attacked Judah, and carried some of the people captives, 2 Chron. xxviii. 17.

After this, during the increasing troubles which came upon the Jews from the Philistines and Phœnicians, the Assyrians and Chaldeans, Edom not only maintained its own independence, but assisted in harassing the Jews, and bought them for slaves when taken captive by their enemies, Amos i. 6. 9. (*cf.* Julith vii. 8.); and at the destruction of Jerusalem, they refused them assistance, rejoicing in its downfall, sharing in the plunder, and lying in wait in the crossways to cut off such as escaped, or to deliver them up to the Chaldeans, Ps. cxxxvii. 7.; Ezek. xxv. 12., xxxv. 15.; Amos i. 11.; Obad. 10—16. During the Babylonish captivity a large colony of them advanced into Judæa itself, in company perhaps with the Jews who had found a temporary refuge in Edom, Jer. xl. 11., having been partly driven onwards by the Nabathæan Arabs, the descendants of Ishmael, who now began to encroach upon the possessions of the Edomites, and gradually to

minge with them until the Nabathæan name became the prevailing one in classical history for all the inhabitants of this part of Arabia Petrea. This colony of the Edomites settled in the S. part of the inheritance of Judah and Simeon, then stripped of its inhabitants, taking possession of the desolate country as far as Hebron, where they established their head-quarters. Here they maintained their ground, even giving the name of Idumæa to that part of the country upon which they had seized, until they received a check from those Jews who returned from Babylon, Mal. i. 3, 4. But it was only by a series of reverses during the Maccabæan wars, that they were finally driven out, or else compelled to embrace the Jewish religion, 1 Macc. iv. 15. 20. 61., v. 3. 65., vi. 31.; 2 Macc. x. 15, 16., xii. 32.; though their old settlement in Judæa still retained its name of Idumæa even to the times of the New Testament, Mk. iii. 8. They chose for the most part the latter alternative, becoming thenceforward incorporated with the Jews; and one of their nation, at least by descent, was that Herod the Great, whom the Romans raised to the throne of Judæa.

The Edomites did not lose the opportunity which the final destruction of Jerusalem afforded them, of letting loose their old hostility against Israel; for according to Josephus, they then pillaged the city, and committed all kinds of violence, until they repented of their atrocities, foreseeing, perhaps, that their own day was coming. For soon afterwards, all the prophecies which had been uttered against them, and which had begun to take hold of their nation when the Chaldeans and others came upon them, were completely fulfilled to the very letter. Before the first century of the Christian era was ended, their name as a nation was blotted out, the people having been either entirely destroyed, or else mingled with the Arab tribes; and the whole land had become one wide scene of desolation, upon which the Lord had fulfilled His word, meting out upon it the line of confusion and the stones of emptiness, Isa. xxxiv. 5, 6., lxiii. 1.; Jer. ix. 26., xxv. 21., xxvii. 3., xlix. 7, 8. 10. 17. 20. 22.; Lament. iv. 21, 22.; Ezek. xxv. 12, 13, 14., xxxii. 29., xxxv. 15., xxxvi. 5.; Joel iii. 19.; Amos i. 6. 9. 11.; Obad. i. 8.; Mal. i. 4.; until that time comes when Israel shall again be planted in their own land, and possess, as it would appear, the inheritance of their ancient enemies, Isa. xi. 14.; Dan. xi. 41.; Amos ix. 12.

EDOM, THE WILDERNESS OF, through which Jehoshaphat, king of Judah, and Jehoram,

king of Israel, marched with their armies, to attack the king of Moab, who had rebelled against the latter, 2 Kgs. iii. 8. It lay to the S. of the inheritance of the tribe of Judah and of the Salt Sea, on the edge of Mt. Seir, and connected the great deserts of Egypt and Arabia on the W. and E. It was here that Elisha miraculously procured water for the distressed armies; and that the Moabites were so signally conquered, 2 Kgs. iii. 20. 24.

EDOMITES, the inhabitants of Edom, which see.

EDREI, the capital city of the kingdom of Bashan, one of the royal residences of Og, who was of the remnant of the giants, situated in a province of the same name, where was Ashtaroth, his other dwelling-place. It was fenced and strongly fortified, but was taken by the Israelites under Moses, after the great battle fought near it between them and Og; when the latter, with his sons and all his people, was slain, Num. xxi. 33.; Deut. i. 4., iii. 1. 10.; Josh. xii. 4., xiii. 12. In the division of the land, on the other side Jordan, before the death of Moses, it was assigned by him to the half-tribe of Manasseh, Josh. xiii. 31. Eusebius and Jerome identify it with Adraa, a place on the E. of Jordan mentioned by the profane and Oriental geographers, 25 miles from Bostra, 9 from Abila, and 24 from Damascus; the ruins of which place are said to be still called *Draa*. Its most probable site is a place now called *Edhrâa*, about 35 miles E. of the Sea of Galilee.

EDREI, a fenced city in the N. of Canaan, which on the partition of the land by Joshua, was allotted to the tribe of Naphtali, Josh. xix. 37.

EGLAIM, a city on the borders of Moab, mentioned by Isaiah, xv. 8., in his predictions against that country. The Seventy write the name Agaleim or Agalleim. Eusebius places it 20 miles to the S. of Moab; but nothing further is known about its situation, though it was probably not far from the S. end of the *Dead Sea*, on the E. side, near the frontiers of Edom. Some identify it with En-eglaim, Ezek. xlvii. 10., and with Gallim, 1 Sam. xxv. 44.; Isa. x. 30.; but it would appear to have been different from them both.

EGLON, an ancient royal city of the Canaanites, the king of which at the solicitation of Adoni-zedec, king of Jerusalem, joined the confederacy of the five kings against Gibeon after it had made the league with Joshua. They were all conquered by the Israelites under Joshua near Gibeon; upon which occasion great hail-

stones were cast down upon them from heaven, and the sun and moon stood still at the word of Joshua. The five kings were taken out of the cave wherein they had hid themselves, and after having been put under the feet of the generals were hanged on five trees. Eglon was soon afterwards besieged and taken, and all its inhabitants were put to the sword; Josh. x. 3. 5. 23. 34. 36, 37., xii. 12. On the division of the land, it was allotted to the tribe of Judah, Josh. xv. 39., where it is reckoned amongst their cities which lay in the valley. It was situated between Lachish and Hebron according to Eusebius, in whose time it was still in existence, about 10 miles E. of Eleutheropolis. Its site is probably identical with some ruins called *Ajlan*, about half-way between Hebron and Ascalon.

EGYPT, one of the oldest as well as most powerful and most wonderful kingdoms in the world. It was situated at the N. E. extremity of the continent of Africa, being separated from that of Asia by the R. Sihor, Josh. xiii. 3. (called otherwise the River of Egypt, Gen. xv. 18.; Josh. xv. 4. 47.), and by the Desert of Shur, Gen. xxv. 18.; 1 Sam. xv. 7., xxvii. 8. (these two parting it from the dominions of Israel, 1 Kgs. iv. 21.; 2 Chron. ix. 26., xxvi. 8.; 1 Macc. iii. 32., xi. 59.), and the *Isthmus of Suez*, which together with the Egyptian or *Red Sea*, formed its E. boundary. To the S. it touched upon Ethiopia; to the W. on Libya and the Libyan Desert; on the N. it was washed by the Mediterranean Sea. It is generally called Mizraim in the Old Testament Scriptures, a name which it derived from Mizraim, the son of Ham, Gen. x. 6. 13.; 1 Chron. i. 8. 11.; who, with his seven sons, Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Caslubim (out of whom came Philistim), and Caphtorim, is thought to have settled here. It is also less frequently called

Mazor, as in 2 Kgs. xix. 24.; Isa. xix. 6., xxxvii. 25.; Mic. vii. 12.; though in our version this name has been translated *besieged place*, *fortress*, *defence*. And hence its modern name of *Misr*, by which it is known to the natives, to the *Turks*, and indeed to all the Oriental nations. It is likewise styled the Land of Ham, Ps. lxxviii. 51., cv. 23. 27., cvi. 22., and the people are designated "they of Ham," 1 Chron. iv. 40., whence probably the name of Chemi or Chamia, by which it was distinguished in the ancient priestly records of the country, though others derive it from the *black* appearance of the soil. It is also denominated Rahab, Ps. lxxxvii. 4., lxxxix. 10.; Isa. li. 9. (and according to some xxx. 7., in the original); a word which signifies

*pride or strength*, from the insolence and fancied security of its rulers and people. The name of *Ægyptus* or *Egypt*, by which we Europeans have always distinguished it, is commonly said to be formed from the two words *aia* and *Coptos*, i. e. the Land of Copt, or Caphtor, Gen. x. 14.; Deut. ii. 23.; 1 Chron. i. 12.; Jer. xlvii. 4.; though the heathen mythologists deduced it from its first king *Ægyptus*, the son of Belus, who was the brother of Danaus, king of Argos.

The land of Egypt may in a general way be described as the long and narrow Valley of the R. Nile, which flows through it from Syene, now *Essouan*, on the border of Ethiopia, to Migdol or the Tower, called otherwise Magdolum, near the shores of the Mediterranean Sea, Ezek. xxix. 10., xxx. 6. Hence in the heathen authors it is sometimes styled "the Land of the Nile," for it owes all its amazing richness and fertility to this magnificent river; the whole country which is not watered by it, being amongst the most arid and desert portions of the globe. Indeed, the river is itself called *Ægyptus* by Homer and other classical authors; it being, as it were, the very parent of the whole habitable soil. Owing to the melting of the snow on the mountains about its springs and upper course, and still more to the heavy tropical rains, the R. Nile begins to swell in June, and continues to increase till September, when all the neighbouring fields and gardens are completely submerged in water, Amos viii. 8., ix. 5.; the waters remaining stationary for a few days, and by the end of November, leaving the land covered with a rich alluvial deposit of mud. Hence the numerous canals by which the neighbourhood of the river is intersected, the waters of Sihor (as the Nile is sometimes called in Scripture), whence the country drew her harvest and revenue, Isa. xix. 6, 7., xxiii. 3.; Jer. ii. 18.; and hence the many contrivances to irrigate the land, Ex. vii. 19., viii. 5.; Isa. vii. 18.; some of which were worked by the foot, and are alluded to by Moses in his comparison of Egypt with the Promised Land, Deut. xi. 10. Cf. Isa. xxxii. 20. Owing to these valuable inundations, which are known to have been the same as to season and duration for more than 3000 years, the soil of Egypt far exceeds, in the quantity and variety of its vegetable productions, the most celebrated parts of Europe, Gen. xiii. 10., having been to many countries their granary of wheat, barley, maize, rice, &c., and abounding in many other valuable

things, as those melons, cucumbers, leeks, garlic, &c., so much regretted by the Israelites in the Wilderness, Ex. xvi. 3.; Num. xi. 5. 18. 20., xx. 5., xxi. 5.; Deut. i. 27. Its fish and its paper reeds are also spoken of, Isa. xix. 6, 7, 8. 10.

Whatever may have been once the religion of the Egyptians, it at last degenerated into universal idolatry and superstition, as well as vice, Ex. xii. 12.; Lev. xviii. 3.; Num. xxxiii. 4.; Deut. xxix. 16, 17.; Ezra ix. i.; Isa. xix. 1. 3.; Jer. xlii. 12, 13.; Ezek. xvi. 26., xx. 7. 8., xxiii. 3. 8. 19. 21. 27., xxx. 13. They worshipped not only the heavenly bodies and the powers of nature, but beasts, birds, fishes, reptiles, vegetables, and indeed, as it would appear, every thing in which there was or seemed to be a *living principle*. That this varied, and in some respects gorgeous idolatry, was a great snare to the Israelites, not only when in bondage in Egypt, but long afterwards, is evident from many circumstances in their history; and it was, apparently, for their sinful conformity in copying such abominations, that they were permitted to be so oppressed by Pharaoh and his nation. At all events, it is plainly declared in Holy Writ, that they did at one time generally worship some of these Egyptian idols, and thus draw down God's anger upon them, Lev. xvii. 7.; Josh. xxiv. 14.; Ezek. xx. 7, 8., xxiii. 3. 8. Long before the dawn of the arts and sciences in other countries, they appear to have flourished greatly in Egypt; and the marvellous relics of their skill and invention, which have withstood the fury of five successive conquests, and the destroying hand of time for thirty centuries, manifest this country to have been the nursing-mother of genius and letters for the world. The priestly order especially cultivated astronomy, astrology, and many other arts and sciences, and to them may be referred the wise men, sorcerers, and magicians whom Pharaoh summoned to withstand Moses, Ex. vii. 11. 22., viii. 18, 19.; 2 Tim. iii. 8. They excelled particularly, not only in all kinds of wisdom, 1 Kgs. iv. 30., Acts vii. 22., but in their wonderful and vast architectural edifices, for some of which the children of Israel made the bricks, and contributed burdensome labour, Ex. i. 14., v. 5. 7, 8. 18.: in agriculture: in the production of horses, and manufacture of chariots, Deut. xvii. 16.; 1 Kgs. x. 28, 29.; 2 Chron. i. 16, 17., ix. 28.: in fine linen, net-works, embroidery, and carved works, Prov. vii. 16.; Isa. xix. 9.; Ezek. xxvii. 7. They were also celebrated for their great numbers, Jer. xlv. 25.; Ezek. xxix. 19., xxx. 10. 15., xxxii. 12. 16. 18. 31, 32.; Nah. iii. 8.: for their

great wealth, Ex. iii. 22., xxxv. 5., xxxvi. 5.; Dan. xi. 43.; Heb. xi. 26.; their martial and ambitious spirit, Isa. xix. 3.; Jer. xlvi. 15.; Nah. iii. 9.; their pomp and vain glory, Ezek. xxx. 18., xxxii. 12. The diseases of Egypt seem to have been of a dreadful nature, the remains probably of one of God's plagues on the country, Ex. ix. 9., xv. 26.; Deut. vii. 15., xxviii. 27. 35. 60.

The early history of Egypt is involved in great obscurity and discussion, but its close connection with that of the Hebrew nation for 2000 years, renders it very interesting. The country is thought to have been governed by the lineal descendants of Mizraim, until it was invaded and fell under the dominion of a foreign pastoral race of people, whose sovereigns are called, "the Shepherd Kings," and who are sometimes described as the "Shepherds Philitis." This happened, probably, not very long before Abraham and Lot, with their families, driven from Canaan by the famine, went down into Egypt, B.C. 1921, where (themselves shepherds) they were well received by the Pharaoh, though Abraham was tempted through fear to deny his wife, Gen. xii. 10, 11, 12. 14., xiii. 1. Sarah's servant, Hagar, was an Egyptian, Gen. xvi. 1, 3., xxi. 9., xxv. 12.; as was also the first wife of Ishmael, xxi. 21. Isaac was forbidden to go to Egypt even when pressed by famine, xxvi. 2.; and it was not until the days of Joseph, that the land seems to have been again visited by the people of God, by which time the Shepherd race and their kings were probably driven out; as then, though the Egyptians had flocks and herds of their own, Gen. xlvii. 6. 16, 17., every "shepherd" was an abomination to the Egyptians, Gen. xliii. 32., xlv. 34.; Ex. viii. 26.; and the country seems to have been governed by native dynasties until the time of Sennacherib, or even Nebuchadnezzar, when it fell under the dominion of Babylon.

Joseph through envy was sold to some Ishmaelites, who took him to Egypt, Gen. xxxvii. 25. 28., where he was again sold to Potiphar the Egyptian, 36., xxxix. 1, 2. 5.; Acts vii. 9. He was brought into Pharaoh's notice through the interpretation of his dream, xl. 1., xli. 8. 19. 29, 30. 33, 34. 36. 41. 43, 44., being made viceroy of all the kingdom, and having an Egyptian woman given him for his wife, 45, 46. 48. 53. 54, 55, 56, 57.; Acts vii. 10. The famine in Canaan led to his brethren being sent to Egypt by their father for corn, Gen. xlii. 1, 2, 3., xliii. 2. 15., where Joseph was made known to his brethren, xlv. 2. 4. 8, 9. 13. 18, 19, 20. 23. 25, 26.; and whither Jacob with his family (in

all seventy-five souls) eventually came down, being settled with their flocks in the fertile land of Goshen, which had possibly only lately been quitted by the Shepherds Philitis, Gen. xlv. 3, 4. 6, 7, 8. 20. 26, 27., xlvii. 6. 11. 13, 14, 15. 20, 21. 26, 27, 28, 29, 30., xlviii. 5., i. 3. 7. 11. 14. 22. 26.; Ex. i. 1. 5.; Deut. x. 22., xxvi. 5.; Josh. xxiv. 4.; Ps. cv. 23.; Isa. lii. 4.; Acts vii. 11, 12. 15. Egypt now became, as it were, the cradle of the Hebrew nation; since here they multiplied and grew, during the space of more than two centuries after Jacob's migration thither, occasionally intermarrying with the Egyptians, Lev. xxiv. 10.; Ex. xii. 38.; and remaining in Goshen, until another king arose that knew not Joseph. Then they were in many ways most grievously afflicted, and used as slaves (a fact which they were bidden ever to bear in mind), Ex. i. 8. 13. 15. 17, 18, 19., ii. 11, 12. 14. 19. 23.; Deut. iv. 20., v. 6. 15., vi. 12. 21., x. 19., xv. 15., xvi. 12., xxiv. 18. 22., xxvi. 6.; Josh. v. 9.; Judg. vi. 9.; 1 Sam. ii. 27.; 1 Kgs. viii. 51.; Neh. ix. 9.; Jer. xi. 4.; Acts vii. 17. 24. 28.; Heb. xi. 27. This led to Moses (who, as well as his mother, was born in Egypt, Ex. ii. 1.; Num. xxvi. 59.) being sent to deliver them from their cruel bondage, Ex. iii. 7, 8, 9, 10, 11, 12. 16, 17, 18, 19, 20, 21, 22., iv. 18, 19, 20, 21., v. 4. 12., vi. 5, 6, 7. 11. 13. 26, 27, 28, 29., vii. 3, 4, 5.; Deut. ix. 12.; 1 Sam. xii. 6. 8.; Hos. xii. 13.; Acts vii. 34. 39, 40.; Heb. iii. 16.; 2 Esd. xiv. 3. 4., when God brought his tremendous plagues upon Egypt, Ex. vii. 11. 18, 19. 21, 22. 24., viii. 5, 6, 7. 16, 17. 21. 24. 26., ix. 4. 6. 9. 11. 18. 22, 23, 24, 25., x. 2. 6, 7. 12, 13, 14, 15. 19. 21, 22., xi. 1. 3, 4, 5, 6, 7, 9., xii. 1. 12, 13. 17. 23. 27. 29, 30.; Num. iii. 13., viii. 17., xiv. 22.; Deut. i. 30., iv. 34. 37., vi. 22., vii. 8. 18., xi. 3., xiii. 5., xxix. 2.; Josh. ix. 9.; Judg. vi. 13.; 1 Sam. iv. 8., vi. 6.; 2 Sam. vii. 23.; Ps. lxxviii. 12. 43. 51., cv. 38., cvi. 7. 21., cxxxv. 8, 9., cxxxvi. 10.; Isa. x. 24.; Jer. xxxii. 20, 21.; Amos iv. 10.; Mic. vii. 15.; Acts vii. 36., xiii. 17.; 2 Esd. xv. 10, 11, 12.; Judith v. 12. The Israelites at last left it, at night, through the outstretched arm of God, in number about 600,000 fighting men, 430 years after Canaan was first promised to Abram; taking with them the bones of Joseph, Ex. xii. 33. 35, 36. 39, 40, 41, 42. 51.; xiii. 3. 8, 9. 14, 15, 16, 17, 18, 19.; Deut. xvi. 3. 6., xx. 1., xxiii. 4., xxvi. 8., xxix. 25.; Josh. xxiv. 17. 32.; Judg. ii. 1. 12., vi. 8., x. 11.; 1 Sam. viii. 8. x. 18.; 2 Kgs. xvii. 36.; Isa. xi. 16. The Egyptians pursuing after them were drowned in the Red Sea, Ex. xiv. 4, 5, 7, 8, 9, 10, 11, 12,

13. 17, 18. 20. 23, 24, 25. 27. 30, 31.; Deut. xi. 4.; Josh. ii. 10., xxiv. 6, 7.; Isa. x. 26.; Amos viii. 8. ix. 5.; Heb. xi. 29.; whilst the Hebrews escaped into the Wilderness of Shur, where they received the law of God, and His statutes, and testimonies, and judgments, and where all the men that had come out of Egypt, save Caleb and Joshua, wandered for forty years because of their sin, and at length died, Ex. xvi. 1. 32., xvii. 3., xviii. 1. 8, 9, 10., xix. 1. 4., xx. 2., xxiii. 9. 15., xxix. 46., xxxii. 1. 4. 7, 8. 11, 12. 23., xxxiii. 1., xxxiv. 18.; Lev. xix. 34. 36., xxv. 38., xxvi. 13. 45.; Num. i. 1., ix. 1., xiv. 2, 3, 4. 13. 19., xv. 41., xx. 15, 16., xxii. 5. 11., xxiii. 22., xxiv. 8., xxvi. 4., xxxii. 11., xxxiii. 1. 3, 4. 38.; Deut. iv. 45, 46., viii. 14., ix. 7., 26., xxiv. 9.; Josh. v. 4, 5, 6.; Judg. xi. 13. 16.; 1 Sam. xv. 2. 6.; 2 Sam. vii. 6.; 1 Kgs. vi. 1., viii. 9. 16. 21. 53., ix. 9., xii. 28.; 2 Kgs. xvii. 7., xxi. 15.; 1 Chron. xvii. 21.; 2 Chron. v. 10., vi. 5., vii. 22.; Neh. ix. 18.; Ps. lxxx. 8., lxxxii. 5., xciv. 1.; Isa. xliii. 3.; Jer. ii. 6., vii. 22. 25., xvi. 14., xliii. 7., xxxi. 32., xxxiv. 13.; Ezek. xx. 5, 6. 9, 10. 36.; Dan. ix. 15.; Hos. ii. 15., xi. 1., xii. 9., xiii. 4.; Amos ii. 10., iii. 1.; Mic. vi. 4.; Hag. ii. 5.; Heb. viii. 9.; Jude 5.; 2 Esd. i. 7., iii. 17, 18., ix. 29., xiv. 29.; Judith vi. 5.; Esth. xiii. 16. The Israelites were forbidden ever to return to Egypt of themselves, Deut. xvii. 16.; Hos. xi. 5.; though God threatened to bring them there again, if rebellious against Him, Deut. xxviii. 68.; Hos. viii. 13., ix. 3. 6. But notwithstanding all their wrongs and sufferings, they were still forbidden to abhor an Egyptian, Deut. xxiii. 7.; and, strange as it may seem, yet from first to last it is seen in their history, they yearned after Egypt in all their troubles, and continually hankered after alliance with, and help from, that early nursery of their nation, whenever they were ground down by an oppressor.

After the settlement of the Israelites in Canaan, there is but little mention of Egypt until the time of David, when there seems to have been war between the two nations, as one of David's mighty men slew an Egyptian giant, 1 Chron. xi. 23. In his days also Hadad the Edomite, fled from his conquering arms to that country, remaining there until the death of David, when he returned to Edom, and became eventually one of Solomon's adversaries, 1 Kgs. xi. 17, 18. 21. Solomon married a daughter of the then Pharaoh, who gave her the city of Gezer, which upon some provocation he had gone up and taken from the Canaanites, whom he destroyed, burning their houses with fire,

1 Kgs. iii. 1., vii. 8., ix. 16. 24.; 2 Chron. viii. 11. Solomon seems to have also had, in the beginning of his reign, much friendly intercourse with Egypt, 1 Kgs. x. 28, 29.; 2 Chron. i. 16., ix. 28. Towards the close of his days, when he sought to kill Jeroboam, after Ahijah the prophet had promised him, in God's name, the kingdom of the Ten Tribes, Jeroboam took refuge with Shishak, king of Egypt, where he remained until the accession of Rehoboam, 1 Kgs. xi. 40., xii. 2.; 2 Chron. x. 2. In the fifth year of the reign of the last-mentioned king, Shishak came up against Judah, with the Lubins, Sukkiims, and Ethiopians; taking its fenced cities, plundering the Temple and the king's palace, and reducing the Jews to tribute, 1 Kgs. xiv. 25.; 2 Chron. xii. 2, 3. 9. The Egyptians seem likewise to have joined their neighbours the Edomites, in their assaults upon Israel, as the prophet Joel, iii. 19., denounces God's wrath against them for their violence. Indeed, as early as the days of David some of them were mingled with the Amalekites in their incursions upon Judah, 1 Sam. xxx. 13. They were also at one time confederate with Nineveh, Nah. iii. 9.; and probably not unwilling to join in attacking the Israelites on any convenient occasion, 2 Kgs. vii. 6., when invited so to do. Hoshea, the last king of Israel, endeavoured to protect himself against Assyria by a league with So, king of Egypt, 2 Kgs. xvii. 4.; Hos. vii. 11.; but in vain; for after a short interval, Samaria was taken by Shalmaneser, B.C. 721; and Egypt itself seems to have been soon afterwards conquered by Sennacherib.

After this period, there is much uncertainty as to the history of Egypt, though it probably endeavoured to regain its independence; at all events, a sense of danger from the common enemy appears to have drawn the Jews and Egyptians closer together, if not into a secret alliance. Hence the reproaches of Sennacherib, when invading Judah in the days of Hezekiah, for his leaning on the bruised and broken reed of Egypt, 2 Kgs. xviii. 21. 24.; Isa. xlviii. 2., xxx. 4., xxxvi. 6. 9.; and the denunciations of the prophets against all those who trusted in Egypt, or went down thither for safety, as many of them did, Isa. xxx. 2, 3. 7., xxxi. 1. 3.; Jer. ii. 18. 36.; Hos. xii. 1. This friendship between the two nations seems to have lasted until the time of Josiah, king of Judah, who, persisting in opposing the progress of Pharaoh-Nechoh when proceeding against Babylon, was slain by him at Megiddo.

Nechoh then set forward against Jerusalem, and after having put the whole land to a tribute, deposed Jehoahaz, the son of Josiah, who died in Egypt, and advanced Eliakim, another son of Josiah, to the throne, whose name he changed to Jehoiakim; and who, when Urijah prophesied against Jerusalem, and fled into Egypt for safety, fetched him thence, and put him to death, Jer. xxvi. 21, 22, 23. Nechoh continued his campaign against Babylon, and thus brought on the conquest of his own country by Nebuchadnezzar, 2 Kgs. xxiii. 29. 34., xxiv. 7.; 2 Chron. xxxv. 20., xxxvi. 3, 4.; Isa. vii. 18.; Jer. xlv. 2. 8. 13, 14. 17. 19, 20. 24, 25, 26.; Ezek. xix. 4.; Hos. viii. 13., ix. 3. 6.; 1 Esd. i. 26, 38.

Egypt recovered some of its power and glory under the second successor of Nechoh, Pharaoh-Hophra; who conquered the Phœnicians, taking their great city Zidon by storm, and enriching himself with its vast treasures. Zedekiah, the last king of Judah, formed an alliance with him against Nebuchadnezzar, which brought ruin upon them both; for when Pharaoh-Hophra, on marching to relieve Jerusalem from its siege by the king of Babylon, beheld the powerful resources of his enemy, he withdrew hastily, leaving his Jewish allies exposed to the fury of Nebuchadnezzar; who, after the conquest of Judæa, speedily reduced both him and his kingdom to subjection. These events, as well as those that should befall such Jews as had gone down into Egypt, together with the future doom of Egypt itself, were all foretold by the prophets Isaiah, xix. 1, 2, 3, 4. 12, 13, 14, 15, 16, 17., xx. 3, 4, 5., xxiii. 5.; Jeremiah, ix. 26., xxiv. 8., xxv. 19., xxxvii. 5. 7. 11., xliii. 10, 11, 12, 13., xlv. 1. 8. 12, 13, 14, 15. 24, 26, 27, 28. 30.; and Ezekiel, xvii. 15., xxix. 2, 3. 6. 9, 10. 12, 13, 14. 19. 29., xxx. 4. 6. 8, 9, 10, 11. 13. 15, 16. 18, 19. 21, 22, 23. 25, 26., xxxi. 2., xxxii. 2. 12. 15, 16. 18. The miserable remnant of the Jews that was left in their own land, when the rest of their nation was taken captive to Babylon, fled into Egypt, after the murder of Gedaliah by Ishmael, under the leadership of Johanan, notwithstanding the threatenings of God by Jeremiah, 2 Kgs. xxv. 26., Jer. xli. 17., xlii. 14, 15, 16, 17, 18, 19., xliii. 6. 7.; Lam. v. 6. Johanan compelled Jeremiah to go with him, and this prophet is believed to have been there put to death; though whether by his own countrymen, or by the Egyptians, is unknown. Here they joined great numbers of Jews, who had either been taken captive during the various wars, or had at different times fled hither from fear of their many powerful oppressors.

Egypt never recovered its independence again for any long period; but has remained amidst the many masters it has had the basest of kingdoms, Ezek. xxix. 15., to our own days. From the Babylonians it passed successively into the power of the Persians under Cambyzes; and of the Macedonians under Alexander the Great, who built the famous city of Alexandria, near the W. mouth of the R. Nile, meaning, as is said, to make it the metropolis of his dominions. Under his successors the Ptolemies, who contested Palestine with the Seleucids, Egypt regained much of its ancient greatness, Dan. xi. 8., and became again a great centre of the arts and commerce. Several of these princes are mentioned in the apocryphal books, where also we find many allusions to matters connected with Egypt, as well as to the part it took during the Maccabæan wars, Tobit, viii. 3.; Jud. i. 9.; 1 Macc. i. 16, 17, 18, 19, 20., xi. 1. 13.; 2 Macc. i. 1. 10., iv. 21., v. 1. 8. 11., ix. 29. The Ptolemies granted many privileges to the Jews who were in Egypt; allowing them to open extensive schools of learning, and also to build a temple for themselves at Leontopolis, after the model of that of Jerusalem. It was near the ancient city of On, or Heliopolis, on the right bank of the Nile, and continued open until long after the destruction of Jerusalem by the Romans; its ruins are still called *Tel Joudieh*. Egypt, at last, fell under the power of the Romans during the reign of Augustus Cæsar; in whose days, the Redeemer of the world was taken down thither by His parents for safety, from the murderous designs of Herod the Great, returning thence again when His persecutor was dead, Matt. ii. 13, 14, 15. 19. The gospel spread into Egypt at an early period, some Jews from it being present on the great Day of Pentecost, Acts ii. 10; and large promises of increase are made to the church from its inhabitants, Ps. lxxviii. 31.; Isa. xix. 18, 19, 20, 21, 22, 23, 24, 25., xlv. 14.; Zech. xiv. 18, 19; as well as to the Jews who are now dispersed there, of their being gathered thence to their own land, Isa. xi. 11., xxvii. 12, 13.; Hos. xi. 11.; Zech. x. 10. 11. Some of the seditious impostors who disturbed the peace of Judæa before the destruction of Jerusalem, came out of Egypt; for one of whom, St. Paul was taken, Acts xxi. 38. It was subsequently ravaged by the Saracens, Turks, Mamelukes, &c.; and, perhaps, will be still further devastated by other conquerors, Ezek. xxix. 11.; Dan. xi. 42, 43. The great city of Antichrist, in the street of which the bodies of the two witnesses are to lie unburied for three days and a half, is spiritually

called Egypt, Rev. xi. 8.; because of its idolatrous persecution of the people of God after the manner of Egypt.

EGYPT, FLOOD OF, a name employed by the prophet Amos, viii. 8., ix. 5., to designate the R. Nile, as some suppose, from its great periodical inundations; others, however, think the expression refers to the destruction of Pharaoh and his host in the Red Sea.

EGYPT, RIVER OF, or STREAM OF, supposed by many to refer to the Nile, but it is extremely doubtful whether the Israelites ever had any power over the country touching immediately on the Nile; and as the Desert of Shur is the natural frontier of Egypt and Judæa, there seems no reason why the latter should overstep it. The Septuagint of Isa. xxvii. 12., translates "to Rhinocorura," a small town far from the Nile, now called *El Arish*, about midway between Gaza and Pelusium, at the mouth of a little river which runs down from the Desert of Shur into the Mediterranean Sea. It is probably this little river which is so often designated the River of Egypt. It is often mentioned in Holy Scripture as the S.W. boundary of the Promised Land towards Egypt; as the entering in of Hamath, or the R. Euphrates, is given as the N.E. limit towards Syria or Babylon, Gen. xv. 18.; Num. xxxiv. 5.; 1 Kgs. viii. 65.; 2 Kgs. xxiv. 7.; 2 Chron. vii. 8.; Isa. xxvii. 12.; and hence, on the first division of Canaan among the Israelites, it formed the S.W. frontier of the tribe of Judah towards Egypt, Josh. xv. 4. 47., though subsequently that of Simeon. The prophet Amos, vi. 14., calls it the R. of the Wilderness, probably from its course running through the Wilderness of Shur. It seems also to be the same with the R. Sihor, Josh. xiii. 3., or Shihor, 1 Chron. xiii. 5.; though this name in other passages, Isa. xxiii. 3., Jer. ii. 18., is thought to apply to the Nile. The R. of Egypt is likewise mentioned Judith i. 9., as one of the places to the inhabitants round which Nabuchodonosor sent his summons for assistance against Arphaxad. It seems also to be referred to by the prophet Ezekiel, xlvii. 19., xlviii. 28., as the boundary of the Promised Land, and specially of the tribe of Gad, at the future glorious restoration of the Jews.

EGYPTIANS, the inhabitants of Egypt; which see.

EGYPTIAN SEA, the sea which bounds Egypt on the E., separating it from Arabia. It is generally called the Red Sea in our translation of the Bible, Saphah or Zuph in the

Hebrew, or the Weedy Sea, and now commonly the *Arabian Gulf*. By the TONGUE OF THE EGYPTIAN SEA, which it is promised the Lord shall utterly destroy at the victorious restoration of Israel, Isa. xi. 15. (cf. Zech. x. 11.), is probably meant the N.W. horn or gulf of the Red Sea, now known as the *Sea of Suez*, which the Israelites miraculously crossed, dryshod, under the conduct of Moses, when they fled out of the Egyptian furnace.

EKREBEL, a place in the immediate neighbourhood of Bethulia; towards which the Edomites and Ammonites encamped, when assisting the Assyrians in their attack on the city, Judith vii. 18.

EKRON, one of the five chief cities of the Philistines, giving name to the lordship around it, Josh. xiii. 3. It was the most N. of the five, and lay near the Mediterranean Sea, between Ashdod and Iamnia; probably in the neighbourhood of the Brook Sorek. On the division of the country by Joshua, it was allotted to the tribe of Judah, Josh. xv. 11. 45, 46., though it eventually fell within the limits of Dan, Josh. xix. 43. The Philistines, however, do not seem to have been driven out until after Joshua's death, when Ekron was taken by Judah, Judg. i. 18.; though apparently they recovered it again before the time of Samuel. After that fatal battle with them, in which the two sons of Eli were slain, the ark of God was taken to Ashdod, thence to Gath, and thence to Ekron; when the Ekronites, through fear of the plagues that had fallen on all the three cities, sent it home to Bethshemesh, with offerings from each of the five cities, conducted by the five lords, after it had been seven months in the country of the Philistines, 1 Sam. v. 10., vi. 16, 17. In the famous battle of Ebenezer, the Philistines were so worsted by Samuel, that they retreated from the whole country between Ekron and Gath, 1 Sam. vii. 14.; but seem to have subsequently got possession of it again in the time of Saul, as they were chased to its valley and gates after the battle in which David slew Goliath, 1 Sam. xvii. 52. When David had been raised to the throne, he smote them in several battles, 2 Sam. v. 20, 25., viii. 1., xxi. 15—22., whereupon, probably, Ekron fell into his possession, and continued in that of Solomon, 1 Kgs. iv. 24.; though at length under his successors, it would appear to have recovered its independence. Baal-zebub was worshipped at Ekron; and Ahaziah, king of Israel, on sending to this false god to inquire if he should recover of his disease, had his judg-

ment declared to him from God by Elijah, 2 Kgs. i. 2, 3, 6, 16. For its wickedness it is threatened with destruction by Jeremiah, xxv. 20.; by Amos, i. 8.; by Zephaniah, ii. 4.; and by Zechariah, ix. 5, 7.; predictions which have been so fulfilled, that though it existed in the days of Eusebius, and its general position is even now pretty well guessed at, its site has not hitherto been found, because Ekron has been "rooted up." It is written Accaron in the Septuagint, and also in the Apocrypha, 1 Macc. x. 89., where we read that after Jonathan had burnt Ashdod and the temple of Dagon, which was there, King Alexander gave him Accaron and its suburbs for a possession.

EKRONITES, Josh. xiii. 3., 1 Sam. v. 10., the inhabitants of the city and province of Ekron; which *see*.

ELAH, VALLEY OF, where the Israelites and Philistines had a battle, and where David slew the giant Goliath, 1 Sam. xvii. 2, 19., xxi. 9. It is a small narrow valley, with lofty hills on each side, where the two armies lay encamped, about 3 miles from Bethlehem, on the road to Joppa, with a little brook running through it, out of which David chose the five smooth stones for his sling.

ELAM, the name of an ancient kingdom on the E. of the Euphrates, and extending along the N. shores of the Persian Gulf; so called after Elam, the eldest son of Shem, Gen. x. 22.; 1 Chron. i. 17.; who is thought to have settled there and laid the foundation of a dynasty, which lasted until overthrown by the Assyrians. It is mentioned in Holy Writ as early as the days of Abraham, and must even then have arrived at considerable power; for Chedorlaomer, one of its sovereigns, had reduced the Five Cities of the Plain to tribute and subjection, though they were at so great a distance from him. He maintained his dominion over them for twelve years, when they rebelled against him, B.C. 1913; whereupon, with the assistance of the king of Shinar, the king of Ellasar, and the king of Nations, he again reduced them to subjection, plundering Sodom and Gomorrah, and slaying their kings, routing the whole confederacy that had come to their help, and taking Lot prisoner, Gen. xiv. 1, 9. There is no further mention of Elam until the time of Isaiah, who in his prophecy stirs up its inhabitants against the kingdom of Babylon, xxi. 2., and against the kingdom of Judah, xxii. 6. He also predicts that in the latter days, the Jews who were taken captive to Elam by Nebuchadnezzar, as well as by the king of Assyria, shall be gathered again to

their own land, xi. 11. Some of the inhabitants of Elam were amongst those whom Esar-haddon, king of Assyria, removed to Samaria after the kingdom of Israel had been destroyed. They joined in the letter to Artaxerxes, to hinder the rebuilding of the Temple at Jerusalem, because Zerubbabel would not allow them to take part in the work; which led to the stoppage of the building, until the reign of Darius, king of Persia, 2 Kgs. xvii. 24.; Ezra iv. 9. For this, and for its persecuting spirit towards Israel, as well as for its other sins, the wrath of God is denounced against it by Jeremiah, xxv. 25., xlix. 34, 35, 36, 37, 38., who yet promises its restoration in the latter days, 39.; a prophecy which appears to have been accomplished when it fell under the power of the Medes, and afterwards rose to greater power than before under the dominion of Cyrus and his successors. The Elamites, like their neighbours the Parthians, were very expert archers, Isa. xxii. 6.; Jer. xlix. 35. After Elam was conquered by Babylon, the name is used only as that of one of the provinces of that vast empire, Dan. viii. 2.; the monarchs of which, and of Persia likewise, resided in winter at their palace in Shushan, which was within its limits, as Ecbatana was one of their summer abodes. This province gave name to that of Elymais, as well as to the people Elymæi, mentioned by the classical authors; and corresponded in a general way with the modern divisions of *Khuzistan* and *Fars*. The gospel appears to have spread into it at an early period; some devout Jews from it were present in Jerusalem on the great Day of Pentecost, Acts ii. 9. *See* ELYMAIS.

ELAM, Ezra ii. 7., viii. 7., x. 26.; Neh. vii. 12.; and

ELAM, THE OTHER, Ezra ii. 31.; Neh. vii. 34.; the children or sons of which returned home after the captivity. Whether the name of the head of a Jewish family, 1 Chron. viii. 24., or of a place in one of the tribes of Judah or Benjamin, is uncertain. *See* NEHELAMITE.

ELATH or ELOTH, a sea-port and haven of Edom, at the N. extremity of the Ælanitic Gulf, i.e. the E. arm or head of the Red Sea. It lay beside Ezion-geber, being about 5 miles to the S. of it. It was probably a place of considerable importance in very early times, as a naval or mercantile station for the traffic between the countries on the Mediterranean and Indian Seas. It seems to have been visited by the Israelites in their journeying through the Wilderness, Deut. ii. 8. It fell into the hands of David, together with the rest of Edom, 2 Sam.



viii. 14. Solomon seems to have himself visited both it and Ezion-geber, and to have here fitted out a fleet, which, with the assistance of the Tyrians, went to Ophir for gold, 1 Kgs. ix. 26.; 2 Chron. viii. 17. It remained in the hands of the Jews until the time of Joram, Solomon's fifth successor, when it was recovered by the Edomites, together with all their country, 2 Kgs. viii. 20. 22.; 2 Chron. xxi. 8—10.; but it was taken from them again about eighty years afterwards by Uzziah or Azariah, king of Judah, who rebuilt and enlarged it, 2 Kgs. xiv. 22.; 2 Chron. xxvi. 2.; and after another interval of eighty years, it was finally taken from Ahaz, king of Judah, by Rezin, king of Syria, 2 Kgs. xvi. 6., who chased the Jews out of it. After the death of Alexander the Great, it fell into the power of the Ptolemies, and then of the Romans, who here maintained a whole legion as a garrison, and reckoned it to their province of Palestina Tertia. It is called *Ælana* or *Elana*, otherwise *Aila* and *Ailath*, by many authors, and gave name to the *Ælanitic Gulf*, or *G. of Akabah*, at the head of which it stood. It is now replaced by the modern small town and castle of *Akabah*; its ruins, which are hard by, preserving some traces of the old name in that of *Gelena*.

EL-BETH-EL (*the God of Bethel*), Gen. xxxv. 7., the name given by Jacob to the altar which he built near Luz after his return from Laban, probably on the very spot where he had his dream of the ladder, Gen. xxviii. 22. See BETHEL.

ELEALEH, an old town of the Amorites in the land of Jazer, within the kingdom of Sihon, beyond Jordan, which was taken from them by the Israelites under Moses, and given by him to the children of Reuben, who rebuilt and fortified it, Num. xxxii. 3. 37. It appears to have subsequently fallen into the hands of the Moabites, as it is one of the places mentioned in connection with them, against which Isaiah prophesied, xv. 4., xvi. 9., and Jeremiah likewise, xlviii. 34. It is said by Eusebius to have been one mile from Heshbon; and its ruins, now called *El Aal*, are not far from this city.

ELEASA, 1 Macc. ix. 5., a place in the neighbourhood of Jerusalem. Here Judas Maccabæus pitched his tents previous to the fatal battle with Bacchides and Alcimus; in which, after having been deserted by a large part of his army, he bravely met the vastly superior forces of his enemies, but was himself slain. Some manuscripts read *Alasa*, which has led to the conjecture that it should have been written *Adasa*; and

that possibly this Eleasa is the same with *Adasa*, mentioned 1 Macc. vii. 40.

EL-ELOHE-ISRAEL (*God the God of Israel*), the name given by Jacob to the altar he erected in Shalem, in the parcel of ground which he had bought of the children of Hamor, Shechem's father, Gen. xxxiii. 20. Here he pitched his tent for a time, until after the revenge taken by his sons upon the Shechemites, when he was sent by God to Bethel; and here, eventually, were buried the bones of Joseph and many of the patriarchs, and it became the inheritance of the children of Joseph, Josh. xxiv. 32.; Acts vii. 16.

ELEPH, a town of the tribe of Benjamin, Josh. xviii. 28.

ELEUTHERUS, THE R., which rises in Mt. Lebanon, and flows W. into the Mediterranean Sea, opposite the island of Cyprus. It formed, at one period, the common boundary between Syria and Phœnice, and is mentioned apparently in this view in 1 Macc. xi. 7., xii. 30. It is now called *El Kebir*, and flows through a large plain, called anciently *Macras*, the reputed haunt of the enormous dragon which tradition reports was killed by St. George.

ELIM, the seventh station of the Israelites in their journeyings from Egypt, i.e. the second after they had crossed the Red Sea, Ex. xv. 27., xvi. 1.; Num. xxxiii. 9, 10. Here they found twelve fountains of water and seventy palm-trees, numbers which answered to the twelve patriarchs and seventy elders. It was in the N. W. part of the Wilderness of Sinai, not far from the Red Sea, on the shores of which they formed their next encampment. It was in the valley now called *Gharandel*, where are still many wells and some thousands of palm-trees.

ELISHAH, Gen. x. 4.; 1 Chron. i. 7. See

ELISHAH, ISLES OF, mentioned by the prophet Ezekiel, xxvii. 7., as the region whence Tyre drew its rich supplies of purple and scarlet. They probably derived their name from Elishah, the eldest son of Javan and grandson of Japheth, Gen. x. 4.; 1 Chron. i. 7; who with his descendants is supposed to have settled in the isles of the *Ægean Sea*, and in Greece, which from him obtained its name of *Hellas*. The sea called the *Hellespont*, the city *Eleusis*, the R. *Ilissus*, the province of *Elis* in the *Peloponnesus*, many places called *Alesium* and *Helos*, the province of *Æolis* in *Asia Minor*, and the appellation of *Elisa*, traditionally connected with *Carthage* and *Tyre*, all exhibit traces of his name: and many parts of the coast of Greece, especially *Laconia* and

Cythera, were, according to Pliny and Pausanias, famed for the purple fish with which they abounded. See ISLES OF THE GENTILES.

ELKOSHITE, the surname by which the prophet Nahum, i. 1., describes himself. It is thought to have been derived from a town called Elkosch, which is said by Jerome to have existed in his day in Galilee, and to have been then called Elkesi. Epiphanius, however, places it beyond the Jordan. Others, but with less probability, suppose the name to have been obtained from a place still called *Alkusch* in Assyria, where Nahum is stated to have died, and whither, to this day, great numbers of Jews go on pilgrimage to his grave.

ELLASAR, the name of a country or city, the king of which, in the days of Abraham, was Arioch, who with the kings of Shinar and of the Nations, joined Chedorlaomer, king of Elam, in the confederacy against the Five Cities of the Plain and the adjacent regions, Gen. xiv. 1. 9. Nothing is known about its situation. Some suppose it to have been in the S.W. part of Arabia, where Ptolemy marks a people called Elisari; others identify it with Telassar, towards the mouth of the R. Euphrates; and others place it round a city called Ellas, which Stephanas describes in Coele-Syria on the borders of Arabia.

ELON, a town in the inheritance of the Danites, not otherwise known, Josh. xix. 43.

ELON-BETH-CHANAN, a district or city in the purveyors of Ben-Dekar, one of the twelve officers appointed by Solomon to provide his household with victuals, 1 Kgs. iv. 9.: it was probably on the borders of Judah and Simeon.

ELONITES, THE, a family of the Zebulunites, so called after Elon the second son of Zebulun, Num. xxvi. 26.: they were included in the census of all Israel taken by Moses in the Plains of Moab.

ELOTH, 1 Kgs. ix. 26.; 2 Chron. viii. 17., xxvi. 2. See ELATH.

EL-PARAN (or *the Plain of Paran*), the border of the Horites by the Wilderness of Shur, and the place whither the four confederate kings chased them, and smote them there, Gen. xiv. 6. See PARAN.

ELTEKEH, a city in the inheritance of Dan, Josh. xix. 44., which with its suburbs, was latterly assigned for a possession to the Levites of the family of Kohath, xxi. 23.: in the latter passage the Septuagint has Elkotheim.

ELTEKON, a town of the tribe of Judah, Josh. xv. 59.

ELTOLAD, a town which on the first division of Canaan by Joshua was allotted to the children of Judah, and lay in its S. quarters towards the coast of Edom, Josh. xv. 30.; but it was eventually assigned to the tribe of Simeon, xix. 4. It is called Tolad in 1 Chron. iv. 29.

ELYMAIS, a district of Media, in the neighbourhood of Ecbatana, which derived its name from the old kingdom of Elam. It was thither that Tobit came after his blindness, Tobit ii. 10. Cf. Judith i. 6. The city of

ELYMAIS, mentioned 1 Macc. vi. 1., on account of its wealthy temple having been purposed to be plundered by Antiochus Epiphanes, is there said to have been in Persia; but in the account given, 2 Macc. ix. 2., it is called Persepolis. There is apparently no mention made by any other author of a city of Elymais. Persepolis, the supposed ruins of which are now called *Istakha* and *Kinara*, stood in the centre of the province of Persis, and was at one time the metropolis of the whole Persian empire. It was near the junction of the two little rivers Araxes and Medus, and is said to have been originally built out of the spoils of the Egyptian Thebes. It contained a splendid palace, surrounded by a triple wall, with gates of brass, which was burnt to the ground by Alexander the Great after his victory over Darius, when he allowed the whole city to be pillaged by his soldiery. He is said to have been provoked to do this by the sight of about 800 Greeks, whom the Persians had shamefully mutilated; but others say, that he set the palace on fire at the instigation of Thais, one of his courtezans, in a fit of revelry. Whether the old temple was burnt is not known; but if so, another seems to have been built and to have become very wealthy, from the story in the books of Maccabees, as well as from Josephus and many of the profane authors. By the account in 1 Macc. vi. 1, 2., it would appear that both the temple and many of its rich treasures had been left by Alexander, and would have been plundered by Antiochus Epiphanes, had not the inhabitants of the city risen against him and compelled him to retreat. Cf. Dan. xi. It is not known to whom this temple was dedicated; 2 Macc. i. 13. 15., says to Nanea; Josephus and others, to Diana, or Zanetis, the Persian Diana; Strabo, to Minerva; Appian, to Venus or Anubis.

ELYMEANS, THE, whose king Arioch joined

Nabuchodonosor in his war with Arphaxad, Judith i. 6., seem to have been the inhabitants not so much of the district of Elymais in Media, as of the province of Persia, the ancient Elam; and to have been the same people latterly called Persians.

EMIMS, THE, a powerful and numerous tribe of the old Canaanite race of the Rephaim. They dwelled E. of the Jordan, in the country afterwards possessed by the Moabites, they were tall and gigantic as the Anakims, to which family they may have perhaps belonged, though they were called Emims by the Moabites. They were probably rendered tributary to Elam, at an early period; at all events they were amongst the many nations whom Chedorlaomer, king of that country, conquered, having been smitten by him in Shaveh-Kiriathaim, Gen. xiv. 5.; Deut. ii. 10, 11., about 1913 years B.C.

EMMAUS, a village about 6 or 7 miles N.W. from Jerusalem; on the road to which the Blessed Saviour after His resurrection, had His conversation with the two disciples, and where He was at length made known to them, Lu. xxiv. 13. Cf. Mk. xvi. 12. Josephus informs us that Vespasian gave the village to the 800 soldiers he left in Judæa. Its ruins are said by some to be now called *Cubeibi*.

EMMAUS or AMMAUS, a considerable and important town of Judæa, about 16 Roman miles N.W. from Jerusalem, where Judas Maccabæus gained a victory over the Syrian general Gorgias, 1 Macc. iii. 40, 57., iv. 3. It was strongly fortified and garrisoned by Bacchides, as an advanced post against the Jews, 1 Macc. ix. 50. It suffered much from various commanders; but at last, fell into the hands of the Romans, who colonized it, made it the head of a toparchy, and gave it the name of Nicopolis.

EMMOR, SONS OF, Acts vii. 16., of whom Abraham bought the field and cave of Machpelah for a burying-place. In Gen. xxiii. 10, 16., they are called the sons of Heth. Emmor or Hamor, who was the father of Shechem, is called a Hivite in Gen. xxxiv. 2.

ENAJIM (*openly* or *at the crossways*), the place near Timnath where Tamar sate in disguise to deceive Judah, because of his son Shelah, Gen. xxxviii. 14, 21., marg. It is thought to have been the same with

ENAM, a town in the tribe of Judah, Josh. xv. 34.; which according to Eusebius lay between Jerusalem and Lydda.

EN-DOR, a town assigned by Joshua to the

half-tribe of Manasseh on this side Jordan, on the borders of Asher and Issachar, Josh. xvii. 11., probably in the district called the Region of Dor, though Eusebius describes it as not far from Scythopolis, and 4 miles S. of Mt. Tabor. Sisera's army seems from Ps. lxxxiii. 10., to have suffered great slaughter near it in the famous battle between him and Deborah. It is chiefly remarkable for the visit paid by King Saul, before the fatal battle of Gilboa, to the woman with the familiar spirit, who dwelt there, 1 Sam. xxviii. 7. Its ruins are still shown near the present village of *Endor*.

EN-EGLAIM (*Fountain of the Two Calves*), a place mentioned by the prophet Ezekiel, xlvii. 10., in his vision concerning the future glorious restoration of Jerusalem, as one which the holy waters proceeding from the Temple were to pass, between which and Engedi the fishers shall stand spreading forth their nets, and catching many fish as the fish of the Great Sea. Jerome places it at the entrance of the R. Jordan into the Dead Sea. See EGLAIM.

ENGADDI, Ecclus. xxiv. 14. See ENGEDI.

ENGANNIM (*Fountain of the Gardens*), a town in the inheritance of the tribe of Judah, situated in the Valley or Plain country, Josh. xv. 34.

ENGANNIM, a city within the bounds of the tribe of Issachar, Josh. xix. 21., but latterly assigned to the Levites of the family of Gershon, xxi. 29. In the parallel passage of 1 Chron. vi. 73., it is called Anem.

ENGEDI (*Buck Fountain*), an ancient city of the Amorites, situated on the W. shore of the *Dead Sea*, in the Wilderness of Judah, and within the limits of this tribe, Josh. xv. 62. It lay in a rocky, mountainous district, abounding in wild goats, whence it derived its name. In it were many caves, in which David and his men lay concealed from Saul, and in one of which he had the opportunity of killing the king of Israel, 1 Sam. xxiii. 29., xxiv. 1, 2, 4. It gave name to the surrounding Wilderness of Engedi, which was famed for its vineyards, camphor, balm, cypress, and palm-trees, So. of Sol. i. 14. It was here that the Ammonites, Moabites, and Edomites encamped when they came against Jehoshaphat; when, according to the prediction of Jahaziel, they were miraculously destroyed, 2 Chron. xx. 2. The holy waters which are to proceed out of the Temple, in the latter-day restoration of Jerusalem, are to pass Engedi, which is to become a station of fishers, Ezek.

xlvi. 10. Engedi was also called HAZEON-TAMAR, i.e. *City of Palm-trees*, from its abounding in them (cf. Eccles. xxiv. 14.), and was an ancient possession of the Amorites, when Chedorlaomer and his confederates smote them in the days of Abraham, Gen. xiv. 7.; 2 Chron. xx. 2. Josephus places it 300 stadia, or 35 miles, from Jerusalem; and at about this distance, a little way to the S. of Jericho, its name seems still preserved in some ruins at *Ain Jiddi*. But Jerome places it at the S. end of the *Dead Sea*; probably to tally with En-Eglaim, which he sets at the N. extremity, Ezek. xlvii. 10.

ENGEDI, WILDERNESS OF, 1 Sam. xxiv. 1, 2. See ENGEDI.

ENHADDAAH, a town of the tribe of Issachar, Josh. xix. 21.

ENHAKKORE (*the Well of him that cried*), the name of a spring or fountain in Lehi, which God was pleased miraculously to make for Samson when he was athirst, after having slain a thousand Philistines with the jaw-bone of an ass, Judg. xv. 19. It was probably in the N. W. part of the tribe of Judah, towards the frontier of the Philistines, and in the neighbourhood of Gath.

ENHAZOR, one of the fenced cities in the inheritance of Naphtali, Josh. xix. 37. Some have supposed it is the same with that Hazarean, which is mentioned as one of the bounds of the Promised Land towards Damascus by Moses, Num. xxxiv. 9., and by Ezekiel, xlvii. 17., xlviii. 1., at the future restoration of the Jews, and the new division of the country among the tribes.

EN-MISHPAT (*Fountain of Judgment*), a place in the Great Desert of Shur, apparently between the Red Sea and Mt. Hor, in the country of the Amalekites. It was attacked by Chedorlaomer and his allies, after they had traversed the Wilderness of El-paran, and smitten the Horites in their Mt. Seir, and having returned hither they passed on to the Amorites, Gen. xiv. 7. Its name was afterwards changed to Kadesh, or it was in Kadesh, perhaps near to the place called Meribah, or Meribah-Kadesh, by Moses, when he drew from it the "waters of strife," Num. xx. 13, 14, 16, 22., xxvii. 14., xxxiii. 36, 37.; Deut. i. 46.; Judg. xi. 16, 17.; Ezek. xlvii. 19., xlviii. 28.

ENOCH, the name of the first city mentioned in Holy Writ. It was built by Cain, and thus called after the name of his son Enoch,

Gen. iv. 17. It was in the land of Nod, *before* Eden, or *on the E. of* Eden, as our translation has it. Traces of its name are supposed by some to be observed in that of Anuchitha, a city which Ptolemy places hereabouts, in Susiana, but it is not likely that the name outlived the Flood. If the land of Nod should have been in Arabia Deserta, the site of the city of Enoch must be looked for there.

ENON, Jo. iii. 23. See ÆNON.

ENRIMMON, the name of a city in the land of Judah, to which such of its inhabitants as came home after the seventy years' captivity in Babylon returned, except those who had been chosen to dwell at Jerusalem, Neh. xi. 29. It is supposed by some to be the same place with Ain, which was at first allotted to the tribe of Judah, but afterwards to Simeon, and then constituted a Levitical city for the Aaronites, Josh. xv. 32., xix. 7., xxi. 16.; 1 Chron. iv. 32., vi. 59.; others, however, identify it with Rimmon, Josh. xv. 32., xix. 7.; 1 Chron. iv. 32. See AIN and RIMMON.

EN-ROGEL (*Fountain of the Fuller*), a well on the S. E. side of Jerusalem, near the Waters of Enshemesh, and the Valley of the Son of Hinnom on the common bounds of the two tribes, Judah and Benjamin, Josh. xv. 7., xviii. 16. It was here that when David was driven out of Jerusalem by Absalom, Ahimaaz and Jonathan, the sons of Zadok and Abiathar, concealed themselves to convey tidings to David of what was going on in Jerusalem; but being seen by a lad who told Absalom, they were compelled to depart, and hid themselves in a well at Bahurim, 2 Sam. xvii. 17. Here, likewise, Adonijah, the son of David, when he usurped the kingdom against Solomon, offered large sacrifices by the stone Zohemoth, and gathered a numerous host of the king's sons, and servants, and the men of Judah, assisted by Joab and Abiathar, to a great feast; but on hearing of Solomon's having been anointed king, they were obliged to fly, 1 Kgs. i. 9. According to Josephus, En-rogel was situated in the royal pleasure grounds. Others identify it with Siloam; but this is not likely.

EN-SHEMESH, WATERS OF, on the common limits of the two tribes Judah and Benjamin, Josh. xv. 7., xviii. 17. Whether it was a mere fountain, or a town, or a small brook flowing down into the *Dead Sea*, is not known.

EN-TAPPUAH, a town in the inheritance of the half-tribe of Manasseh on this side Jordan,

Josh. xvii. 7. It seems to have been in the land of Tappuah, on the borders of Ephraim, near the R. Kanah, and may have been the same with the Tappuah mentioned in Josh. xvi. 8., xvii. 8.

EPHAH, a country of Arabia Petraea mentioned by Isaiah, lx. 6., in his predictions concerning the future glory of the church, in the abundant access of the Gentiles. It is connected by him with Midian, Sheba, and Kedar; and appears to have touched upon Edom, the Promised Land, and the country of the Amalekites and Midianites. It derived its name from Ephah, the eldest son of Midian, Gen. xxv. 4., 1 Chron. i. 33., and probably bordered upon the Red Sea, near the country where Ptolemy puts a town called Hippos, below Modiana or Midian. It was famed for its dromedaries and camels. Cf. Judg. vi. 5. The Seventy write the name Gephia.

EPHES-DAMMIM (*the Coast of Dammim*), a place in the N.W. part of the lot of Judah, near Shochoh and Azekah, by the Valley of Elah. It was here that the Philistines encamped, when their champion Goliath of Gath defied the armies of Israel, 1 Sam. xvii. 1. In the parallel passage of 1 Chron. xi. 13., it is called Pasdammim.

EPHESUS, an ancient and noble city of Ionia in Asia Minor, on the shore of the Ægean Sea, about midway between Smyrna and Miletus, and near the mouth of the R. Caystrus, or as it is now called the *Little Mender*. It is said to have been originally founded by Ephesus, son of Caystrus; or, as others state, by the Amazons; or by Androclus, son of Codrus, king of Athens, about the time when David was ruling over Israel. It soon grew into wealth and importance, being the chief emporium of commerce in those parts. Its first inhabitants were the Leleges and Carians; but they were driven out by the Ionians, who made it at last the leading member of the twelve cities of their league. It was afterwards greatly enlarged and improved by Lysimachus, the successor of Alexander; and still more so by the Romans when it fell into their hands, being eventually constituted their metropolis of Proconsular Asia. In the war between Mithridates and the Romans, Ephesus took part with the former, and massacred the Roman inhabitants; for which it was severely punished by Sylla, though it afterwards received many immunities from the Romans.

Pliny calls Ephesus the "ornament of Asia;" but its inhabitants were noted less for their

learning and philosophy, than for their voluptuousness, sorceries, and superstitions. *Ephesian Letters* was a proverbial expression of those times for magic characters; derived, probably, from the symbolical marks on the famous statue of the false goddess Diana at Ephesus, and which it was believed, whoever pronounced, had their wishes granted. This image, which was made of wood, and believed by the heathen who worshipped it, to have fallen down from Jupiter, Acts xix. 35., stood in a magnificent temple which was burnt to the ground on the night that Alexander was born, by Erostratus, in order, as it was said, to gain himself celebrity. It was rebuilt, however, with greater splendour and magnificence, by a general contribution of all the Greek cities of Asia, so as to be counted one of the seven wonders of the world. It was 425 feet long, and 220 broad, and adorned with the choicest paintings and statues: the cedar roof was supported by 127 columns, each 60 feet high, and stated to be the gift of as many kings. It is said to have occupied 200 years in completing; the chief architect was Chersiphron. The precincts of it were reckoned an inviolable asylum for many centuries, until, because of the gross abuse of the privilege, it was done away with by Tiberius Caesar. In his reign Ephesus suffered greatly from an earthquake, but he restored and beautified the city.

Ephesus was much resorted to by the Jews subsequently to the Maccabæan wars; and it is rendered very interesting to the Christian on account of the labours of the Apostle Paul. He first visited it about A.D. 55, in company with Priscilla and Aquila; whom he left there, proceeding himself to Jerusalem, Acts xviii. 19. 21., promising to return thither again if he was permitted by God to do so. Meanwhile Apollos, a Jew of Alexandria, joined Aquila and Priscilla here, and being by them more perfectly instructed, preached boldly in the synagogue of Ephesus, until he went into Achaia, Acts xviii. 24. St. Paul returned to Ephesus about a year or so afterwards, when he continued there more than two years, strengthening the Christian church and adding to its efficiency, until he was driven away through the uproar made by Demetrius and his associates about the temple of Diana, which was then in all its splendour, xix. 1. 26. 28. 34. 35.; 1 Cor. xv. 32., xvi. 8. The kindness of Onesiphorus to St. Paul about this time is gratefully commemorated, 2 Tim. i. 18. It was during this visit that the Jewish exorcists, growing bold through witnessing St. Paul's ministerial labours, were overcome by the demoniac

they attempted to dispossess, xix. 17.; which so influenced numbers who saw and heard of it, that they brought their books of sorcery and magic and publicly burned them. The Apostle left Timothy in his place, appointing him bishop over the church there, 1 Tim. i. 3.; an office which he is said to have held till near the close of the first century, assisted at one time by Ty-chichus, 2 Tim. iv. 12. In his last recorded voyage to Jerusalem, Paul sailed by Ephesus, but sent for the elders of the church to Mile-tus, where he gave them a parting charge, fore-telling them what should befall himself and their flock, Acts xx. 16, 17.; and a few years afterwards, he sent them from Rome, when a prisoner there, the affecting and sublime Epistle to the Ephesians, i. 1. It was owing to Tro-phimus, who was an Ephesian, having been seen by the Jews with the Apostle in Jerusalem, that the tumult was raised, which ended, in his appealing to Cæsar, Acts xxi. 29.

Ephesus was the first of the Seven Churches of Asia addressed in the Apocalypse, i. 11., ii. 1.; and it is here that tradition reports both St. John and the Virgin Mary to have died. This once magnificent city has long afforded to the world a striking illustration of the accomplishment of prophecy. Its declension in religious fervour was threatened to be visited with the removal of its candlestick; and it is now merely a heap of dreary, forsaken ruins, the haunt of unclean beasts and birds of prey. Its modern name is *Ayasalouk*.

EPHRAIM (i. e. *Fruitful*), one of the twelve tribes of Israel, so named after Ephraim the second son of Joseph, by Asenath, daughter of Potipherah, the high priest of On, whom Jacob when dying preferred above his elder brother Manasseh, Gen. xli. 52., xlviii. 13, 14. 17. 20. While in the land of Goshen as it would appear, Ephraim lost four of his sons through an incur-sion made by certain men of Gath, who were born in the land of Egypt; this of course tended at first to diminish the number of this numerous and prosperous family, 1 Chron. vii. 20. 22. At the Exodus, only 220 years after the birth of Ephraim, the number of fighting men in the tribe amounted to 40,500, Num. i. 32, 33.; thirty-eight years afterwards, when they were again numbered in the Plains of Moab, they appear to have decreased to 32,500, Num. xxvi. 35. 37., owing, probably, to their having borne the brunt of the Amorite attack in the matter of the spies. They marched under the standard of their own tribe, being the seventh tribe in order, Num. ii.

18., x. 22., immediately following the sanctuary; whence the Psalmist's prayer against the ene-mies of the church that God would stir up His strength before Ephraim, Benjamin, and Ma-nasseh, Ps. lxxx. 2. The offerings of Ephraim for the Tabernacle were made on the seventh day, Num. vii. 48.; when encamped, they were on the W. side of the Tabernacle. The total number of the whole camp of Ephraim (which in-cluded Ephraim, Manasseh, and Benjamin) was 108,100, being the smallest of the four grand divisions of the whole nation, Num. ii. 24. One of their princes, viz. Joshua, was chosen, in common with one from every other tribe, to go and spy out the land of Canaan, whilst the whole host lay encamped in Kadesh, Num. xiii. 8. They are thought, from Ps. lxxviii. 9., and from the commendation bestowed upon the report of Joshua, to have led on the other tribes in their presumptuous attack upon the Amorites, con-trary to the command of God, after the refusal of the people to enter the Land of Promise, when the spies returned with evil tidings; upon which oc-casion, notwithstanding their warlike spirit, they were chased by their enemies shamefully to their own camp, Num. xiv. 40—45.; Deut. i. 41—44.

The family name of Joseph is not unfrequently used to designate the tribe of Ephraim alone, from its inheriting the chief blessing, Gen. xlviii. 19.; Num. i. 32.; Josh. xviii. 11.; Judg. i. 23. 35.; 1 Kgs. xi. 28.; Ps. lxxviii. 67.; Rev. vii. 8.; though occasionally applied to that of Ma-nasseh, Num. xiii. 11., xxxvi. 5.; and indeed to them both, Deut. xxvii. 12.; Josh. xvi. 1. 4., xvii. 14. 16, 17., xviii. 5.; Ezek. xlvii. 13., xlviii. 32.; as well as to the whole kingdom of the Ten Tribes, 2 Sam. xix. 20.; Amos v. 6. 15., vi. 6.; Obad. 18.; Zech. x. 6. In the large blessing which before his death Moses pronounced upon the twelve tribes, he links together the thousands of Manasseh and the ten thousands of Ephraim under the one family name of Joseph, Deut. xxxiii. 13. 17.; giving the first place as to number to the tribe of Ephraim, though at that very time it contained 20,000 fewer fighting men than Manasseh; mindful, no doubt, by faith of the blessing of fertility so especially promised to Ephraim by Jacob, Gen. xlviii. 19, 20.; and the future land of Ephraim was one of those countries he was permitted to view from the top of Mt. Pisgah, xxxiv. 2. Ephraim was one of the six tribes appointed to stand upon Mt. Ge-rizim, and bless the people, Deut. xxvii. 12. One of their princes, together with a prince out of every tribe whom it concerned, was appointed by Moses to assist Eleazar and Joshua (himself an

Ephraimite, Num. xiii. 8.), in dividing the land of Canaan amongst those Israelites who had not yet received their inheritance, Num. xxxiv. 24. Before this division took place, the children of Ephraim had already received their lot in the central part, extending on the E. from the R. Jordan, which parted it from Reuben and Gad, to the Mediterranean Sea on the W.; on the N. it was bounded by the half-tribe of Manasseh; on the S. by Benjamin and Dan, Josh. xvi. 1. 3, 4, 5. 8., xvii. 8. 9, 10.; though some of its cities were at first intermixed with those of Manasseh, xvi. 9., xvii. 9. It was, as Jacob and Moses when blessing the tribes, had foretold it should be, Gen. xlix. 25., Deut. xxxiii. 13—17., a most fertile country, with a luxurious climate and diversified surface, its valleys being rich in cattle, and teeming with all the fruits of the earth, and its hills abounding in valuable metals. The limits originally assigned to Ephraim and Manasseh were complained of as being too narrow; but Joshua, though himself one of their number, instead of giving them another lot, reminded them of their great numbers, and bade them go into the wood and the valley, with a charge to drive thence the Canaanites, though they were strong and had chariots of iron, Josh. xvi. 10., xvii. 14, 15, 16, 17. Hitherto they had not been willing, or else not able, to do this, though they put them to tribute, xvii. 12.; and they do not appear to have completely mastered them until the days of Solomon, Judg. i. 29.; 1 Kgs. ix. 16. Joshua's own lot fell within the bounds of this tribe, in Mt. Ephraim, at Timnath-Serah, and there he was buried, Josh. xix. 50., xxiv. 30.; Judg. ii. 9. Eleazar likewise was buried in the same mountain, in the lot that pertained to his son Phinehas, xxiv. 33. There were four Levitical cities for the Kohathites appointed out of the tribe of Ephraim, viz. Shechem, Gezer, Kibzaim, (or Jokmeam), and Beth-horon, the first of which was a City of Refuge, Josh. xx. 7., xxi. 5. 20, 21, 22.; 1 Chron. vi. 66, 67, 68. The Tabernacle, also, was first pitched in Ephraim at Shiloh, where it remained until Eli's sons took it to the battle with the Philistines, in which it was captured and themselves were slain, Josh. xviii. 1., xix. 51.; Judg. xviii. 31., xx. 27.; 1 Sam. iii. 21., iv. 3, 4.; Jer. vii. 12.

There were thus many circumstances, independently of their united numbers, that helped to call out that bold and apparently ambitious spirit which distinguished this tribe from so early a period of its history, and ended in its name being generally applied to the whole Ten Tribes of Israel when separated from the kingdom of Judah.

The Ephraimites seem to have displayed much energy and spirit during the time of the Judges, having greatly assisted Ehud against the Moabites, Judg. iii. 27., Deborah against the Amalekites, v. 14., and Gideon against the Midianites, vii. 24, 25., viii. 1. They suffered, however much from the incursions of the Ammonites, x. 9., until delivered by Jephthah; which led to their quarrelling with him about a matter of precedence, and the slaughter of them at the passages of the R. Jordan by him and the Gileadites, whom they stigmatised as fugitives of Ephraim, to the number of 42,000, who could not pronounce the word Shibboleth, Judg. xii. 1. 4, 5, 6. From this tribe sprang (or at least lived with them) the Judges Deborah, iv. 5., Tola, x. 1., Abdon the Pirathonite, xii. 15., and Samuel, 1 Sam. i. 1. Amongst them, too, dwelt that Micah whose images and priest the Danites stole away when on their road to Laish, their new settlement, Judg. xvii. 1. 8., xviii. 2. 13.: and also that Levite, the murder of whose concubine by the men of Gibeah, brought on the almost extinction of the Benjamites, xix. 1. 16. 18. They joined King Saul (whose father Kish, seems to have lived near their borders, 1 Sam. ix. 4.), in his attack upon the Philistines, though obliged to give way and hide themselves until Jonathan's victory over the garrison, 1 Sam. xiv. 22.: and after his death, they at first took part with his son Ishbosheth, 2 Sam. ii. 9.; though eventually they united with all the other tribes at Hebron in anointing David king over Israel, v. 1. 3., and in submission to his government, 1 Chron. xxvii. 20. But their jealousy of Judah, provoked probably by the king's belonging to this tribe, and his having set up the ark in Zion instead of at Shiloh, Ps. lxxviii. 67, 68., broke out on David's return to Jerusalem after Absalom's death, 2 Sam. xix. 20., when they seem to have led on the discontented faction, and Sheba, a man of Mt. Ephraim, raised a temporary revolt against David, xix. 41., xx. 21. But when his throne was firmly established, one of their own princes was appointed by David as ruler over the whole tribe, probably for civil purposes, 1 Chron. xxvii. 20.

Their country was made one of his purveyorships by Solomon, under Ben-hur, 1 Kgs. iv. 8.; though after his death, their ambitious and envious spirit, Isa. xi. 13., appears to have been the last link in the chain of causes which brought on the division of the two kingdoms. They were, doubtless, confident in their own strength and influence, Ps. lx. 7., cviii. 8., supported by the promise of the birthright, 1 Chron. v. 2.,

and by the prophecies concerning their future power, Gen. xlix. 22. 26.; Deut. xxxiii. 17.; and jealous of the ark having been placed in Zion, instead of at Shiloh, where it had been for 300 years, Ps. lxxviii. 67, 68.; and so, when the crisis came on Rehoboam's accession, they were nothing loth to take the dominion which God's prediction to Jeroboam, a man of their own tribe, 1 Kgs. xi. 26. 28., put within their grasp. This was furthered by Jeroboam's constituting Shechem in Mt. Ephraim the new metropolis of the Ten Tribes, xii. 25., and setting up his golden calves in Bethel and Dan, to keep the people from going to worship at Jerusalem, xii. 26—33. After this, though they sometimes suffered losses on their frontier from the kings of Judah, 2 Chron. xiii. 4. 19., xv. 8., and some of them even went over to Jerusalem, xi. 16., xv. 9.; yet they appear generally to have taken the lead in many of the affairs of the kingdom of Israel, 2 Chron. xxv. 7. 10., xxviii. 7. 12.; Isa. vii. 2.; Judith vi. 2.; which is henceforward denounced by the prophets for its idolatry and other sins under the name of Ephraim, Isa. vii. 5. 8. 9. 17., ix. 9. 21., xvii. 3., xxviii. 1. 3.; Jer. iv. 15., vii. 15.; Hos. iv. 17., v. 3. 5. 9. 11, 12, 13, 14., vi. 4.; and, likewise, under the same appellation promised manifold future blessings, Isa. xi. 13.; Jer. xxxi. 6. 18. 20., l. 19.; Ezek. xxxvii. 16. 19.

A few years before their captivity by Shalmaneser, king of Assyria, Hezekiah, king of Judah, endeavoured to bring them to the great Passover which he kept; when, though many of their number mocked the invitation, others came to Jerusalem, and probably assisted this good monarch in destroying the idols and groves of their countrymen, 2 Chron. xxx. 1. 10. 18., xxxi. 1. But the idolatrous worship seems to have been again restored by such of the Ephraimites as had been left behind by Shalmaneser; since Josiah tried to destroy it again, and to bring the people to worship at Jerusalem, 2 Chron. xxxiv. 6. 9. Some few of them returned home with Zerubbabel after the edict of Cyrus, 1 Chron. ix. 3. Ezekiel in his predictions concerning the future glorious restoration of the Jews to their own land, places the portion of the tribe of Ephraim the fifth in order from the N., Naphtali being above it, and Reuben to the S., Ezek. xlvii. 5, 6.; but it is remarkable that only *one* gate in the New City is called after the *two* tribes, viz. the Gate of Joseph, on its E. side, Ezek. xlvi. 32. St. John in his vision at Patmos, saw twelve thousand sealed of the tribe of Joseph, which, as Manasseh is likewise mentioned, is thought to allude to Ephraim, Rev. vii. 8.

EPHRAIM, a city on the borders of the tribes of Ephraim and Benjamin, but in which of them is uncertain. Perhaps it was near that Mt. Ephron, which Joshua, xv. 9., places on the N. frontier of the tribe of Judah; and it may, also, itself have been called Ephron, for so Eusebius writes the name. It was in the neighbourhood of Baal-hazor, Absalom's abode, whither he invited all David's sons to a feast in sheepshearing, when he slew Amnon out of revenge for his sister Tamar, 2 Sam. xiii. 23. It was taken from Jeroboam, the son of Nebat, by Abijah, king of Judah, after the death of Rehoboam, in the successful struggle he had with the kingdom of Israel, 2 Chron. xiii. 19. Hither, likewise, the adorable Redeemer retired from the malice of the Jews, when they sought to kill Him after the raising of Lazarus, being in a wilderness country, Jo. xi. 54. According to Eusebius, it was eight miles N. of Jerusalem, but Jerome makes it twenty; Josephus mentions it in connection with Bethel, which accords with 2 Chron. xiii. 19.

EPHRAIM, GATE OF, one of the gates of the city of Jerusalem, probably on the N.W. side, between which and the corner gate Jehoash, king of Israel, broke down the wall of the city for 400 cubits, when he had conquered and taken prisoner Amaziah, king of Judah, at Bethshemesh, after which he pillaged the Temple and the king's palace, 2 Kgs. xiv. 13.; 2 Chron. xxv. 23. It was one of the stations of the Levites, when they dedicated the newly built walls of the city after the Babylonian captivity, Neh. xii. 39.; and it likewise gave name to THE STREET OF THE GATE OF EPHRAIM, in which, about the same time, the remnant kept their first Feast of Tabernacles, Neh. viii. 16. It is supposed by some to have been the same with the Valley Gate, Neh. ii. 13., iii. 13.; but this is doubtful.

EPHRAIM, MT., otherwise the Mountain of Israel, Josh. xi. 16. 21., the name given to the whole mountainous district between the Plain of Jezreel and the frontier of the tribe of Judah, where the appellation was changed for that of the Mountains of Judah, with which they were linked on. Indeed Mt. Ephraim is given as the N. extremity of the kingdom of Judah, as Beersheba is given as its S. point, 2 Chron. xix. 4. It is supposed by some to be the same with that Mt. Ephron which is mentioned by Joshua, xv. 9., as on the N. frontiers of Judah; but others place it more to the N.W. It was one of the most luxuriant and best-cultivated portions of Palestine, being beautifully diversified with wood, and hill and valley, in which the ten thousands of Ephraim



found nourishment and security; and hence it is classed by Jeremiah, 1. 19., with Carmel, Bashan, and Gilead. It comprised the central regions of the two tribes of Ephraim and Manasseh, Josh. xvii. 15.; and divided the streams running down into the Mediterranean from those which flowed into the Jordan. In it were included many distinct groups of hills; amongst which there appears to have been one especially called Mt. Ephraim, and another called the Hill of Gaash, on the slopes of which lay Timnath-Serah, the inheritance of Joshua and the place where he was buried, Josh. xix. 50., xxiv. 30.; Judg. ii. 9. Eleazar the priest, the son of Aaron, was likewise buried in Mt. Ephraim, in a hill pertaining to Phinehas his son, Josh. xxiv. 33. Another of its spurs also was called Mt. Zemaraim, 2 Chron. xiii. 4., and was probably so designated from a town of the same name within the borders of Benjamin, Josh. xviii. 22. One of the six Cities of Refuge, viz. Shechem, was in Mt. Ephraim, Josh. xx. 7., xxi. 21. It served as a rallying-place and retreat for the tribes in many of their encounters with their numerous foes; as in Ehud's delivering them from the Moabites, Judg. iii. 27.; of Gideon's campaign against the Midianites, Judg. vii. 24.; and of Saul's harassing war with the Philistines, 1 Sam. xiv. 22.

Jeroboam here built his metropolis Shechem, 1 Kgs. xii. 25., and his palace at Tirzah, xiv. 17., which became thenceforward the residence and burial place of some of his successors, xvi. 6. 8. 15. 23. It was in that part of Mt. Ephraim called Zemaraim, that Abijah, king of Judah, stood when he challenged Jeroboam, the son of Nebat, concerning the right of his cause, and brought on that battle which ended in the defeat of the latter, 2 Chron. xiii. 4. 19. Mt. Ephraim was also the scene of some of Asa's conflicts with the Israelites and their idolatries, 2 Chron. xv. 8, 9., as well as of his son Jehoshaphat, 2 Chron. xix. 4. It was also the birth-place or habitation of many whose histories are handed down in the Old Testament; as of Deborah, Judg. iv. 5., of Tola, x. 1.; of that Micah whose priest and images the Danites stole away on their migrating to Laish, xvii. 1. 8., xviii. 2. 13.; of that Levite whose concubine the Benjamites abused, and nearly brought on their own extinction as a tribe, xix. 1. 16. 18.; and of Elkanah, the father of Samuel, 1 Sam. i. 1. It is not unlikely, from the last passages, and from 2 Kgs. v. 22., that there was also a school of the prophets here. Mt. Ephraim was likewise adjacent to Saul's patrimony, 1 Sam. ix. 4.; and the country of that Sheba who rebelled against David, and was

beheaded by the men of Abel, 2 Sam. xx. 21. Solomon constituted Mt. Ephraim alone, perhaps from its great and varied productiveness, one of his twelve purveyorships, 1 Kgs. iv. 8. Jeremiah speaks of the captivity and idolatry of the Ten Tribes as that of Mt. Ephraim, iv. 15., and under the same name promises their glorious restoration, xxxi. 6.

EPHRAIM, WOOD OF, was on the other side Jordan, on the edge of Gilead (the Gileadites were called fugitives of Ephraim, Judg. xv. 4.), and in the neighbourhood of Mahanaim. It was here that the great battle was fought between the forces of David under Joab, and the army of Absalom, when the latter was defeated; and here Absalom, being entangled by the hair of his head in the boughs of an oak, was slain by Joab, 2 Sam. xviii. 6. 10. The name has been applied by some to the *woody* and mountainous country which Joshua advised the two tribes of Joseph to take possession of, when they complained that their dwelling-place was too small, Josh. xvii. 15. 18., as well as to that *wood* near Bethel, out of which the bears came and killed those who mocked Elisha, 2 Kgs. ii. 24.; and to that *wood*, in the fields of which, (i.e. Shiloh) David declares they had found the ark of God, or a habitation for Him, Ps. cxxxii. 6.; but none of these is really called "the Wood of Ephraim." There is little doubt but that, on the arrival of the Israelites in Canaan, most of its mountains were well clothed with wood, and also the entire valley of the Jordan, 2 Kgs. vi. 2. 4.; but that the country was gradually cleared as it was required.

EPHRAIMITES, Judg. xii. 4, 5, 6., Josh. xvi. 10., the children of the tribe of Ephraim; which *see*. They seem also to have been called Ephrathites, 1 Kgs. xi. 26., a name applied likewise to the inhabitants of Bethlehem.

EPHRAIN, 2 Chron. xiii. 19., supposed to be the same with the city of Ephraim; which *see*. According to some, it gave name to that district of Apherema, on the borders of Judæa and Samaria, which is mentioned 1 Macc. xi. 34. 57., and by Josephus. *See* APHEREMA.

EPHRATAH, the ancient name of Bethlehem, Ruth iv. 11.; Ps. cxxxii. 6.; Mic. v. 2.; so called, perhaps, after Ephratah, the father of Bethlehem, 1 Chron. ii. 50., iv. 4. *See* BETHLEHEM. By the Ephratah mentioned in Ps. cxxxii, some suppose the tribe or mountain of Ephraim is signified; but this is doubtful. Bethlehem is likewise called

EPHRATH, Gen. xxxv. 16. 19., xlviii. 7.; and its inhabitants are styled

EPHRATHITES, Ruth i. 2.; 1 Sam. i. 1., xvii. 12.; though by

EPHRATHITE, 1 Kgs. xi. 26., where Jeroboam, the son of Nebat, is so called, the Ephraimites are thought to be meant.

EPHRON, a large and well-fortified city beyond Jordan, in Gilead, which was peopled by a great multitude from many nations, all of whom were well armed. Under the direction of Lysias, it resisted the forces of Judas Maccabæus during his campaign in that land. He accordingly invested it, and having gained the day, he pillaged and razed it to the ground, destroying 25,000 of the inhabitants, 1 Macc. v. 46.; 2 Macc. xii. 27. —

EPHRON, THE FIELD OF, wherein was the Cave of Machpelah, both of which were bought of Ephron the Hittite, Gen. xxiii. 8. 10. 13, 14. 16, 17., by Abraham for 400 shekels of silver. It was before Mamre, and was the place where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were all buried, Gen. xxiii. 19., xxv. 9., xlix. 29, 30, 31., i. 13.

EPHRON, MT., mentioned by Joshua, xv. 9., as on the N. frontiers of the tribe of Judah, between the Water of Nephtoah and Kirjath-jearim. It is said by some to be another form of the name of Mt. Ephraim, and to designate that particular spur of it which was properly so called, and on the slope of which lay Joshua's own inheritance, xix. 50.; but the latter was in the tribe of Ephraim, whereas Mt. Ephron seems to have been in Judah, with Benjamin between them.

ERANITES, a family of the tribe of Ephraim, so called after Eran, his grandson, Num. xxvi. 36.; they were numbered by Moses shortly before his death, in the Plains of Moab.

ERECH, one of the oldest cities of the world, mentioned in Gen. x. 10. as having been built by Nimrod, the son of Cush. Nothing whatever is known about its situation, though, probably, it was somewhere about the Valley of the Tigris or Euphrates. The Rabbins identify it with Ur of the Chaldees, which is placed at *Urfah*. Jerome also makes it to be the same with Edessa (the modern *Urfah*), in the N.W. of Mesopotamia; and others suppose it to have been the same with Aracca, a town placed by Ptolemy on the lower course of the Tigris, in Susiana.

ERITES, a family of the tribe of Gad, who were amongst those numbered by Moses in the Plains of Moab, and were so called after Eri, the fifth son of Gad, Gen. xlv. 16.; Num. xxvi. 16.

ESAU, another name for the country of Edom, derived from their progenitor of that name, Gen. xxxvi. 8, 9. 19. 43.; Jer. xlix. 8. 10.; Obad. 6. 8. 9. 18, 19. 21. See EDMOM.

ESAU, CHILDREN OF (i.e. *the Edomites*), Deut. ii. 4. 8. 12. 22. 29.; Judith vii. 8.; 1 Macc. v. 3. 65. See EDMOM.

ESDRAELOM, Judith vii. 3., or

ESDRAELON, Judith iii. 9., iv. 6., or

ESDRELOM, THE GREAT PLAIN OF, Judith i. 8. See JEZREEL.

ESEBON, Judith v. 15. See HESHBON.

ESEK (i.e. *Contention*), the name given to a well digged by Isaac in the Valley of Gerar, in the S.W. part of Canaan, after the herdsmen of the place had striven with his servants about the possession of the wells in that neighbourhood, which his father Abraham had made, but the Philistines had stopped, Gen. xxvi. 20.

ESHCOL (i.e. *a Cluster of Grapes*), the name of a brook and valley to the N. of Hebron, whence the twelve men whom Moses sent from Kadesh-barnea to spy out the land of Canaan, cut the branch of a vine with one cluster of grapes, which they carried between two upon a staff, as a specimen of the fruits of the land, together with pomegranates and figs, Num. xiii. 23, 24., xxxii. 9.; Deut. i. 24. It may have been originally so called after Eshcol, the brother of Mamre and Aner, the allies of Abraham, in his pursuit of Chedorlaomer and the other confederate kings, Gen. xiv. 13. 24. It is commonly identified with one of the streams and valleys which run westward from the hill country of Judah, towards the Mediterranean, such as the *Wady of Ascalon*.

ESHEAN, a town of the tribe of Judah, situated in the mountains, Josh. xv. 52.

ESHKALONITES, the inhabitants of Eshkalon or Ashkelon, one of the five lordships of the Philistines, mentioned by Joshua, xiii. 3., as dwelling on the S.W. borders of the land of Canaan, towards the R. Sihor, which is before Egypt. See ASHKELON.

ESHTAOL, a town in the S.W. part of Canaan, in the valley, which was originally allotted by Joshua, xv. 33., to the tribe of Judah, but it fell afterwards within the inheritance of

that of Dan, xix. 41. It was in the neighbourhood of Zorah, and between them was Mahaneh-Dan, or the *Camp of Dan*, the place where Samson's miraculous powers were first displayed, and where both he and Manoah his father, appear to have been buried, Judg. xiii. 25., xvi. 31. Eshtaol was also one of the cities whence that colony of 600 Danites proceeded who went to seize upon Laish, in the N. of Canaan, which they eventually inhabited, and called Dan, Judg. xviii. 2. 8. 11. It is thought to have been somewhere in the Valley of Eshcol, and is placed by Eusebius 10 miles from Eleutheropolis. Jerome calls it Asco. The inhabitants are styled

ESHTAULITES, in the account of the posterity of Caleb given at 1 Chron. ii. 53.'

ESHTEMOA, otherwise

ESHTEMOH, a city in the mountains, assigned originally by Joshua, xv. 50., to the tribe of Judah, but ceded afterwards, together with its suburbs, to the children of Aaron, Josh. xxi. 14.; 1 Chron. vi. 57. It was one of the many places to which David sent presents to his friends of the spoils he had taken from the Amalekites, who had sacked and burnt Ziklag, and whom he pursued and vanquished, 1 Sam. xxx. 28. Eusebius places it in the district of Daromas, and in the neighbourhood of Eleutheropolis; others set it further S., near Hebron. A place now called *Semûa* (about 8 miles S. of Hebron) is most probably its site.

ESSORA, a place apparently within the bounds of Palestine, to which, amongst other cities, the Jews, when alarmed by the victories of Holofernes over the surrounding nations, and in fear for their own safety and the preservation of Jerusalem, sent messengers to beg assistance, Judith iv. 4. Its situation is unknown; possibly it may have been the same place called formerly Hazor, in N. Galilee, mentioned by Joshua, xi. 1. 10, 11. 13., and elsewhere in Holy Writ; or else that Hazor against which, in connection with Kedar, Jeremiah denounces woe for its iniquity, xlix. 28. 30. 33.

ETAM, a city to the S. of Jerusalem, which, on the division of the two kingdoms, was rebuilt and strongly fortified by Rehoboam, king of Judah, 2 Chron. xi. 6. Josephus calls it Hethan, and says it was 60 furlongs from Jerusalem, in a beautiful and well-watered country, whither Solomon was wont to retire for pleasure. Cf. Eccles. ii. 5, 6. In later times an aqueduct was erected to convey the water hence to the metropolis, the ruins of which still remain.

ETAM, a village of the tribe of Simeon, mentioned in connection with Ain and Rimmon, apparently on the borders of Judah and the country of the Philistines, 1 Chron. iv. 32. It is supposed to be the same place which is called Ether in Josh. xix. 7. It gave name probably to

ETAM, THE ROCK, whither Samson retired after he had fired the standing corn of the Philistines, and slain many of them in return for the burning of his wife and her father. Three thousand men of Judah went up to the rock to reason with him, whom he suffered to bind him, and take him to the Philistines, after they had sworn they would not themselves fall upon him; but as soon as Samson got amongst the Philistines, he broke his bands like flax, and slew a thousand of them with the jaw-bone of an ass at Ramath-lehi, Judg. xv. 8. 11.

ETHAM, a place on the edge of the Wilderness of Shur, where the Israelites encamped on leaving Egypt, being the third station in their march towards Sinai, Succoth being the second, and Pi-hahiroth the fourth, Ex. xiii. 20; Num. xxxiii. 6, 7. It gave name to the WILDERNESS OF ETHAM, which was on the E. side of the Red Sea, and through which they passed after its waters had been miraculously divided to make them a way, Num. xxxiii. 8. Hence, and from the circumstance of their being made to turn (southward) to encamp before Pi-hahiroth, it is conjectured that Etham must have been near where the town of Arsinoe afterwards stood, or, as it now is called, *Suez*, at the N. end of the Heroopolitic Gulf, or, as we term it, the *Sea of Suez*.

ETHER, a village or town originally assigned by Joshua to the tribe of Judah, xv. 42., but afterwards allotted to Simeon, xix. 7. It appears to have been towards the frontiers of the Philistines, and the same place called Etam at 1 Chron. iv. 32.

ETHIOPIA, and

ETHIOPIANS. See CUSH.

EUPHRATES, the river written Perath or Phrath in the original, and still known by the neighbouring nations as the *Frat*, though we Europeans call it *Euphrates*, is one of the noblest and most important rivers of W. Asia; not only from its length and greatness, but from its having for so many centuries formed the line of demarcation between some of the most powerful nations of the East, as it still does. It was between Asia Minor, Syria, Palestine and Arabia, on the

W., and Armenia, Mesopotomia, Chaldæa, and Persia on the E. It has two distinct sources, the descriptions of which in the profane authors have occasioned much confusion. Of these, the more N. one is in the range of the Anti-Taurus, in the N.W. corner of Armenia, on the borders of Cappadocia, Pontus, and Colchis, and is still called *Frat*; the S. source is in that part of Mt. Niphates which joins Mt. Abus or Ararat, and is now known as the *R. Murad*. Both branches unite opposite the town of Sinerva in Asia Minor. Its course thus far is S.W., but being deflected southward by the range of the Taurus, it pursues this latter direction for a considerable distance, approaching within 120 miles of the Mediterranean Sea, opposite the mouth of the R. Orontes, when it suddenly turns S.E., and empties itself into the Gulf of Persia after a course of 1530 miles. The R. Tigris, which rises on the opposite side of the Niphates, flows nearly parallel with the Euphrates. In the upper part of their course the two great rivers enclose between them the old land of Shinar, the country of Padan-Aram, or Mesopotamia as it is also called, from lying *between the rivers*, Gen. xxxi. 21.; Josh. xxiv. 2.; 2 Sam. x. 16.; 1 Chron. xix. 16.; and lower down, the land of Chaldæa, where, upon the banks of the Euphrates, stood the mighty Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency. Near Cunaxa, where Cyrus the Younger, with his levy of Greeks, was defeated and slain by his brother Artaxerxes, the two rivers approach within 18 miles of each other; the country for a considerable distance between being intersected with canals, not only for the purposes of irrigation, but to unite the two rivers by navigable streams for the sake of commerce. Some of these were dug at vast expense and great labour by the earlier Assyrian kings, and one called the Nahr Malka, i.e. *Royal River*, which still preserves its name from its having been made by the prefect Gobar and from other circumstances, is identified by many authors with the R. Chebar, where the prophet Ezekiel had his wondrous visions, and where many of the Jews were kept in captivity, Ezek. i. 1. 3., iii. 15. 23., x. 15. 20. 22., xliii. 3. Both it and another canal called Pallacopas, on the W. of the Euphrates, are said to have been cut to preserve Babylon from the periodical inundations of the great river, which occur twice in every year. In the narrow part of the isthmus between the Euphrates and Tigris, there was likewise an immense wall, said to be 20 feet thick, and 100 feet high, erected by the Babylonians to keep

out the Medes, and hence called the Wall of Media; though it was also known as the Wall of Semiramis, from the tradition that it was the work of that celebrated queen. The Euphrates and Tigris are stated to have entered the Gulf of Persia by separate channels before the time of Alexander the Great; but about that date the two rivers became one, from a place now called *Kurnah*, and the united stream was thenceforward named indifferently Euphrates and Tigris, though sometimes Pasitigris, and is now known as the *Shatt-el-Arab*. The Euphrates in its course receives many small tributaries, of which the chief is the R. Chaboras, now *Khabour*, supposed by some to be the same with the Habor of 2 Kgs. xvii. 6., though others identify it with the R. Chebar of Ezek. i. 1. Besides the Garden of Eden and the mighty city of Babylon, the Euphrates passed in its course many important places mentioned in Holy Writ, as Pethor, the dwelling of Balaam the soothsayer, Num. xxii. 5.; Tiphseh, 1 Kgs. iv. 24., 2 Kgs. xv. 16., the border city of Israel and Assyria, called Thapsacus by profane authors, and now *Der*; Carchemish or Circesium, now *Kerkisia*, another border city of the same nations, 2 Chron. xxxv. 20.; Isa. x. 9.; Jer. xlv. 2.; Rehoboth, Gen. xxxvi. 37.; 1 Chron. i. 48.; not to mention other well-known localities which are described in the classical histories.

Near the present junction of these two noble rivers is thought to have been the cradle of mankind, the Garden of Eden; one of the streams that proceeded from it being expressly said by Moses to be the Euphrates, Gen. ii. 14., though he gives no marks by which to distinguish it, as he does to the three other rivers; probably because it was so well known to the Hebrews. Abraham's original dwelling-place had been on its E. side, and he had crossed it to enter Canaan, Josh. xxiv. 2, 3, 14, 15. In the last-mentioned passages, it is called the Flood, in others, the Great River, Gen. xv. 18.; Deut. i. 7.; Josh. i. 4.; and in others, simply the River, as Gen. xxxi. 21., xxxvi. 37.; Ex. xxiii. 31.; Num. xxii. 5.; Deut. xi. 24.; 2 Sam. x. 16.; 1 Kgs. iv. 24.; 1 Chron. i. 48.; xix. 16.; 2 Chron. ix. 26.; Ezra, iv. 10. 16, 17. 20., v. 3. 6., vi. 6. 8. 13., vii. 21. 25.; Neh. ii. 7. 9., iii. 7.; Isa. vii. 20., viii. 7., xxvii. 12.; Jer. ii. 18.; all showing the knowledge possessed by the Hebrews of its magnitude and importance, Eccles. xxiv. 26. It formed the E. boundary of the Promised Land, Gen. xv. 18.; Ex. xxiii. 31.; Deut. i. 7., xi. 24.; Josh. i. 4.; 2 Sam. viii. 3.; 1 Kgs. iv. 24.; 1 Chron. v. 9., xviii. 3.; 2 Chron. ix. 26., as it is

eventually to do at the final restoration of the Jews to their own land, Isa. xxvii. 12. But few of the Jewish kings appear to have extended their sway so far eastward, except David, 2 Sam. viii. 3.; 1 Chron. xviii. 3. and Solomon, 1 Kgs. iv. 24.; 2 Chron. ix. 26.; Ezra, iv. 20. Menahem, king of Israel, made a successful effort to recover the Jewish dominions in this direction, 2 Kgs. xv. 16.; but Josiah, king of Judah, who endeavoured to check Pharaoh Nechoh, king of Egypt, from passing through his country to attack Carchemish on the Euphrates, was slain by him at Megiddo, 2 Kgs. xxiii. 29.; 2 Chron. xxxv. 20.; 1 Esd. i. 27.; though Nechoh was soon again dispossessed of his newly acquired territory, and conquered by the king of Babylon, 2 Kgs. xxiv. 7., as the prophet Jeremiah had foretold, xlv. 2. 6. 10. From its constituting for so long a time the W. frontier of the Assyrian and Babylonian empires towards Israel, 2 Sam. x. 16.; 1 Chron. xix. 16.; Ezra iv. 10. 16, 17. 20., v. 3. 6., vi. 6. 8. 13., vii. 21. 25.; Neh. ii. 7. 9., iii. 7.; Isa. vii. 20.; Judith i. 6., ii. 24.; it is sometimes made the representative of those powers, Isa. viii. 7.; Jer. ii. 18.; whence, perhaps, Jeremiah was told to hide his girdle in its banks that so, being marred, it might prefigure the desolation of Judæa, xiii. 4, 5, 6, 7., and likewise to cast the book of his prophecies against Babylon into its waters, in token of the perpetual sinking of Babylon, li. 63. In the same manner, it appears to be employed by St. John in his Apocalypse, ix. 14., xvi. 12., as the symbol of the growth and destruction of the *Turkish* power, the provinces of which it waters from its source to its junction with the Tigris; the power of this latter nation, at present the instrument of God in treading down Jerusalem and the rest of the Holy Land, Lu. xxi. 24., Rev. xi. 2., being doomed, by and bye, to waste away before the final restoration of the Jews to their own land.

EZEL, THE STONE\* (i.e. *That sheweth the way*), the place where by agreement Jonathan met David when Saul was beginning his perse-

cution of the son of Jesse, and by the shooting of arrows, signified that danger was before him, 1 Sam. xx. 19. It was here also that David had hidden himself from Saul some time before, 1 Sam. xix. 2. It was probably close to Jerusalem.

EZEM, a town of the Simeonites, 1 Chron. iv. 29., called Azem in Josh. xv. 29., xix. 3., and assigned at first to the children of Judah.

EZION-GABER, or

EZION-GEBER, a station of the Israelites in their journeying through the Wilderness, mentioned between Ebronah and the Wilderness of Zin, Num. xxxiii. 35, 36., Deut. ii. 8., towards the frontiers of the Edomites and Moabites. It stood near the head of the *Elanitic Gulf* of the Red Sea, now called the *Gulf of Akabah*, on its E. shores, about 5 miles from its N. extremity, where was the port and city of Elath. It was an important haven for ships in the early days, and here Solomon built the navy which he sent with the Tyrian sailors to Ophir and Tarshish every three years, for gold, 1 Kgs. ix. 26.; 2 Chron. viii. 17., ix. 21. At Ezion-geber, also, Jehoshaphat, king of Judah, with the assistance of Ahaziah, king of Israel, built his navy for the same purpose; but the ships were here broken, because of his alliance with Ahaziah, 1 Kgs. xxii. 48.; 2 Chron. xx. 36. Ezion-geber was afterwards styled Berenice, according to Josephus; but it appears to have kept its old name as well, for its ruins are still called *Aszyoun*.

EZNITE, the patronymic of Adino, one of David's mighty men, who slew 800 at one time, 2 Sam. xxiii. 8.; but whence derived is uncertain.

EZRAHITE, the patronymic of two of David's three chief singers, viz. Ethan and Heman, who were also famed for their wisdom, but eclipsed by Solomon, 1 Kgs. iv. 31.; Ps. lxxxviii. title, lxxxix. title; whence they obtained it does not appear.

FAIR HAVENS, a place on the S. side of the island of Crete or *Candia*, where the ship that was conveying Paul prisoner to Rome, stayed for a time; but as the master and owner of the ship judged it inconvenient to winter in it, they sailed thence, contrary to Paul's advice, hoping to reach the neighbouring port of Phenice,

but were wrecked off Malta, Acts xxvii. 8. 21. It was near the city of Lasea, and is thought to have been an open roadstead, on the E. coast of the promontory Metallum, now called *C. Metalla*, which forms the southernmost point of the island. According to Jerome, there was a large town at the Fair Havens in the fourth

century, which others name Kaloi Limenes; but if so, it is now ruined.

**FARTHER SIDE OF JORDAN**, Mk. x. 1., the E. portion of the Promised Land, including in a general way those regions which anciently constituted the dominions of Sihon, king of the Amorites, and Og, the king of Bashan, but afterwards the territories of the tribes of Reuben, Gad, and half Manasseh. It was frequently visited by the Blessed Redeemer in His ministerial journeys; especially, on the occasion of healing the demoniacs at Gadara, and when He went thither to escape from the persecution of the Jews, remaining there until sent for by the sisters of Lazarus. By the ecclesiastical and profane authors, this part of the Holy Land is commonly called *Perrea*; but in the Bible it is generally termed "beyond Jordan;" which *see*.

**FIELD OF THE BURIAL**, which belongeth to the kings, the place where Uzziab, king of Judah, was buried, probably in a separate tomb by himself, and not in the chief sepulchres of the kings, because he was a leper, 2 Chron. xxvi. 23. It seems to have been situated in the city of David, 2 Kgs. xv. 7., and was probably the great open space therein, where were the sepulchres of the sons of David, 2 Chron. xxxii. 33.; Neh. iii. 16.; or the sepulchres of the kings, 2 Chron. xxi. 20., xxiv. 25., xxviii. 27.; Neh. ii. 3. 5. *See* CITY OF DAVID.

**FIRST GATE, THE**, a gate of Jerusalem, only mentioned by the prophet Zechariah, xiv. 10., in his prediction concerning the future glorious restoration of the Jews, and the re-inhabitation of Jerusalem by them. It appears to have been towards the S.E. side of the city, and probably opposite Benjamin's Gate; as those two, with the Tower of Hananeel and the King's Wine-presses, seem intended by Zechariah to represent the circuit of Jerusalem. Some suppose the First Gate to be the same with the Fish Gate; but this is doubtful.

**FISH GATE, THE**, one of the gates of Jerusalem, apparently on its N.E. side. Manasseh, king of Judah, after his return from captivity in Babylon repaired the walls of the city from the W. side of Gihon to this point, 2 Chron. xxxiii. 14. It is also mentioned by the prophet Zephaniah, i. 10., in his predictions against Judah, as one of the places from which a cry should be raised when Jerusalem was attacked by her enemies; as, in about twenty years afterwards, it was, first, by the king of Egypt, and then by the king of Babylon, 2 Chron.

xxxvi. 3. 6. After the return of the Jews from the Babylonian captivity, the Fish Gate was repaired under the direction of Nehemiah, iii. 3.; and was one of the stations of the priests and Levites, when with the princes of Judah they dedicated the newly built wall of the city, Neh. xii. 39.

**FLOOD, THE**, a name applied by Joshua, xxiv. 2, 3. 14, 15., when describing Abraham's original dwelling-place, to the R. Euphrates, probably from its great periodical inundations, as well as from its being one of the largest rivers with which the Hebrews were acquainted, and which was to be the E. frontier of their new possessions in the Land of Promise. David, likewise, and Asaph, appear to apply this term to the R. Jordan, when speaking of the passage of the Israelites through it, Ps. lxxvi. 6., lxxiv. 15.; owing, perhaps, to its rapid and impetuous course at some seasons of the year, and its overflowing all its banks in harvest-time, Josh. iii. 15.; 1 Chron. xii. 15.; Jer. xii. 5., xlix. 19.; and this is the meaning of the word *Shibboleth*, which Jephthah and his followers used to detect the Ephraimites, Judg. xii. 6., and marg. The same word applied to Egypt, "the Flood of Egypt," is also thought by some to be used by the prophet Amos, viii. 8., ix. 5., to designate the R. Nile, on account of its vast periodical inundations; though others refer the expression to the destruction of Pharaoh's host in the Red Sea.

**FORDS, THE**, a shallow part of the R. Jordan, whither the pursuers of those spies whom Joshua sent from Shittim to view Jericho, came in their fruitless chase, and then turned back, Josh. ii. 7. There were probably several such crossing-places in this river, especially in the dry season of the year; but those which are here mentioned, seem to have been N.E. of Jericho, some miles to the N. of the spot where the whole nation crossed the deeper waters, under the guidance of Joshua, by the miraculous help of God, Josh. xxii. 11. These fords were possibly the same with those called "the Fords of Jordan," Judg. iii. 28., which Ehud after he had slain Eglon, called upon the Israelites to seize upon, that they might intercept and cut off the Moabites; a stratagem adopted likewise by Gideon, when pursuing the Midianites, Judg. vii. 24., near Bethbarah. The "Passages of Jordan," where Jephthah laid wait for the Ephraimites, and tried them by *Shibboleth*, appear to have been at or near the same place with the above, Judg. xii. 5, 6.

FORMER SEA, THE, an appellation used by the prophet Zechariah, xiv. 8., to designate the *Dead Sea* (or, as the Jewish doctors say, the *Persian Gulf*), in his description of the final restoration of Jerusalem, when living waters are to proceed from the city; half of them toward the Former Sea, and half of them toward the Hinder Sea, in summer and winter. It is called the East Sea by the prophets Ezekiel, xlvi. 18., and Joel, ii. 20.

FORT, THE, another name for the Stronghold of Zion in Jerusalem, which was taken from the Jebusites by David in the eighth year of his reign, and made by him his dwelling-place, being thenceforward called the City of David, 2 Sam. v. 9. See CITY OF DAVID.

FOUNTAIN GATE, or GATE OF THE FOUNTAIN, one of the gates of Jerusalem, apparently on its W. side, and probably so called from the Fountain of Gihon, which seems to have been in its vicinity. Others, however, with less probability, place it near the Fountain of Siloah, on the S.E. side of the city. The Fountain Gate was in some way connected with the Stairs of the City of David; and, after the captivity in Babylon, it was repaired by the Jews under the direction of Nehemiah, who made it one of his stations at the dedication of the walls, Neh. ii. 14., iii. 15., xii. 37.

FOUNTAIN IN THE WAY TO SHUR, THE, a fountain to the S. of Canaan, in the Wilderness of Paran, to the N. of Shur, whither Hagar (who was an Egyptian, Gen. xvi. 1. 3., xxi. 9.) fled from Sarah. She was here found by the angel, and sent back to submit to her mistress, Gen. xvi. 7. It was probably one of those springs which lie on the road to Egypt from Canaan; the whole extent between these two countries and Havilah, being afterwards inhabited by the descendants of Ishmael, who seems himself to have died there, Gen. xxv. 18.

FOUNTAINS WITHOUT THE CITY, viz. of Jerusalem, 2 Chron. xxxii. 3, 4., which were stopped by Hezekiah when Sennacherib invaded Judah. Such were the Dragon Well, the Upper

and Lower Gihon, the Fountain of Siloah, of Kedron, Hezekiah's Pool, the Fountain in the King's Garden, and, doubtless, many others in the hills round about Jerusalem, Ps. cxxv. 2., whence the inhabitants of the city drew their supplies of water.

FRENCHMEN, the marginal reading of 1 Macc. viii. 2. for the Galatians of Gaul. Judas Maccabæus having heard that the Romans had conquered these Gauls, and many other powerful nations, and that they were withal a wise, and faithful, and unostentatious people, sent an embassy to Rome, and made a league with them of mutual defence and assistance. Cf. 2 Macc. viii. 20.

FULLER'S FIELD, a place outside the walls of Jerusalem, on the W. side, through or near which there was a highway, probably from Lachish and the S.W. of Judæa, to the metropolis. It appears to have been near the Conduit of the Upper Pool (of Gihon), and on the road to the royal palace. It is supposed to have obtained its name from the fullers there whitening their cloth. It was here that the prophet Isaiah was commanded to go and meet Ahaz, king of Judah, and predict the ruin of Rezin, king of Syria, and Pekah, king of Israel, who were confederate against him, Isa. vii. 3.; and here, about thirty years afterwards, Rabshakeh and others whom Sennacherib, the king of Assyria, had sent for the purpose, stood and solicited the Jews by blasphemous persuasions to revolt from Hezekiah, 2 Kgs. xviii. 17.; Isa. xxxvi. 2. According to some it is the same place with the Potter's Field; but this is improbable. See ACELDAMA.

FURNACES, TOWER OF THE, one of the towers, Ps. xlviii. 12., on the walls of Jerusalem, probably near the N.W. angle of the city. It was repaired after the return of the Jews from their captivity in Babylon, under the direction of Nehemiah; and in the dedication of the newly built walls, was one of the stations of the priests and Levites, who, with the princes of Judah, then went round them, Neh. iii. 11., xii. 38.

GAASH, THE HILL OF, a spur of the main ridge of Mt. Ephraim, in the S.W. part of the territory of the tribe of Ephraim, bordering upon Benjamin and Dan. On its declivities stood the city of Timnath-Serah, where was the possession of Joshua, who was buried in the border of his

inheritance, on the N. side of the hill, Josh. xxiv. 30.; Judg. ii. 9. It appears to have been the source of the Brooks of Gaash.

GAASH, THE BROOKS or VALLEYS OF, which are mentioned 2 Sam. xxiii. 30.; 1 Chron.

xi. 32., as the abode or birth-place of Hiddai, one of David's mighty men. They probably formed a rivulet running into the Mediterranean Sea, to the N. of Joppa, where now is the *R. Awgy*.

GABA, a city within the inheritance of the tribe of Benjamin, Josh. xviii. 24. Some of its inhabitants were amongst those Jews who returned home after the Babylonian captivity, Ezra ii. 26.; Neh. vii. 30. It is supposed by many to have been the same with Geba, which was the northernmost city of the kingdom of Judah, 2 Kgs. xxiii. 8. See GEBÄ.

GABBATHA, the Hebrew name of the place in Jerusalem from which Pilate pronounced sentence against the Redeemer of the world, Jo. xix. 13. It was also called the Pavement, and is thought to have been a tessellated floor somewhere in Pilate's residence, on which (as was a common custom among the Romans), the elevated tribunal of judgment was placed; and this residence was probably the old magnificent palace of Herod, hence now styled the Prætorium, Matt. xxvii. 27; Mk. xv. 16.; Jo. xviii. 28. 33., xix. 9.; or the Common Hall or Judgment Hall, as it is rendered in our translation.

GABDES, a place mentioned 1 Esd. v. 20. amongst those the inhabitants of which returned home after the Babylonian captivity. It was probably the same with Gaba.

GAD (i.e. a *Troop or Company*), one of the twelve tribes of Israel, whose name was derived from Gad, the eldest son of Jacob and Zilpah, Gen. xxx. 11. It was one of the least distinguished of the tribes, though valiant and expert in war, 1 Chron. v. 18., xii. 8., xxvi. 31. At the Exodus, only 260 years after the birth of Gad, the number of fighting men in the tribe was 45,650, Num. i. 24, 25., ii. 14.; thirty-eight years afterwards, when they were again numbered in the Plains of Moab, they appear to have decreased to 40,500, Num. xxvi. 15. 18. They marched under the standard of the tribe of Reuben, Num. ii. 14., immediately preceding the Kohathites, with the sanctuary, and were the sixth tribe in order, x. 20., whence their offerings for the Tabernacle were made on the sixth day, Num. vii. 42.; and when encamped they were on the S. side of the Tabernacle. One of their number was chosen by Moses to accompany the eleven others from the other tribes whom he sent to spy out the land of Canaan, whilst the host lay encamped in Kadesh, Num. xiii. 15.

On the conquest of the kingdoms of Sihon and

Og, the children of Gad, in conjunction with the Reubenites, applied to Moses to have their inheritance allotted to them at once, beyond Jordan, on the plea, that they had a great multitude of cattle, and that the newly acquired territory was suitable to their wants, Num. xxxii. 1, 2. This request the great lawgiver at length granted, as Moses had foretold, on the condition that, when they had built folds for their cattle and cities for their little ones, they would pass over Jordan, ready armed, before the children of Israel, and would not return until all their brethren had also received their inheritance, Num. xxxii. 6. 25. 29. 31. 33, 34., xxxiv. 14.; Deut. xxxiii. 20, 21. They were accordingly settled in Jazer, and in the S. and central parts of the land of Gilead in Bashan, and that half of the land of the children of Ammon which many years before the Amorites had seized upon; as well as in that portion of Sihon's kingdom which had not been given to Reuben, Num. xxxii. 1. 26. 29.; Deut. iii. 12. 16., xxix. 8.; Josh. i. 12., xii. 6., xiii. 8. 24. 28., xviii. 7., xxii. 7. They were bounded on the S. by the tribe of Reuben, and on the N. by the half-tribe of Manasseh. To the W. they were separated by the R. Jordan and the Sea of Chinnereth from Ephraim, the other half of Manasseh, and Issachar; and to the E. they bordered upon the Ammonites, close to Rabbah (from whom they appear to have been parted by the R. Jabbok, Deut. iii. 16., hence called the R. of Gad, 2 Sam. xxiv. 5.), Josh. xii. 2., xiii. 25.; Judg. xi. 4—38. They also touched to the E. upon the Hagarites, and other children of the East; by all of whom they were much harassed, though at length they subdued them, as Jacob and Moses had foretold, Gen. xlix. 19.; Deut. xxxiii. 20.; 1 Chron. v. 11. 16. 19. Their territory contained four Levitical cities given to the children of Merari, viz. Ramoth in Gilead, Mahanaim, Heshbon, and Jazer, the first of which was constituted a City of Refuge, Deut. iv. 43.; Josh. xx. 8., xxi. 7. 38, 39.

When the Israelites under Joshua crossed over Jordan to take possession of Canaan, the Gadites (as had been foretold by Moses), passed over armed before their brethren, in company with the Reubenites and the half of the Manassites, in all about 40,000 fighting men, Josh. iv. 12, 13.; and they remained with them there about seven years, assisting them to take possession of their promised inheritance. They were one of the six tribes appointed by Moses and Joshua to stand on Mt. Ebal to pronounce the curses upon the breakers of God's law, Deut. xxvii. 13.; Josh. viii. 33. But, at length, being summoned by



Joshua, and told that they had obeyed him in all things, and kept their promise in the matter of helping their brethren against their enemies, he sent them, and the Reubenites, and Manassites, home with a blessing, Josh. xxii. 1. 9. But when they had crossed the Jordan into their own land, they built on the banks of the river a great altar, which they named Ed, i. e. *a Witness*, in token that in years to come, the other Israelites should not say that the trans-Jordanic tribes had no part in the service of God at Jerusalem; a proceeding which, until it was explained, gave great offence to the nine tribes and a half, and threatened to plunge the whole nation into war, Josh. xxii. 10, 11. 13. 15. 21. 25. 30, 31, 32, 33, 34.

The tribe of Gad furnished a refuge for many of the Hebrews who fled from the Philistines in the days of Saul, 1 Sam. xiii. 7. With a great and daring force they joined the side of David against Saul, when David was in the hold, supporting his cause by their valour against his enemies, 1 Chron. xii. 8. 14, 15.; though afterwards, on Saul's death, his son Ishbosheth was brought by Abner into their city Mahanaim, and made king over Israel, 2 Sam. ii. 8, 9, 12. 29. David himself, likewise, when he quitted Jerusalem on the occasion of Absalom's rebellion, found security amongst them, and lay encamped for some time at their city of Mahanaim, 2 Sam. xvii. 24.; 1 Kgs. ii. 8.; where he was sustained by Barzillai the Gileadite (one of this tribe) until his return to Jerusalem after the fatal battle with Absalom, who had followed his father hither, 2 Sam. xvii. 26, 27., xviii. 6. 8., xix. 15. 31, 32.; 1 Kgs. ii. 7, 8. One of David's mighty men was a Gadite, 2 Sam. xxiii. 36.; but there seem to have been many brave and wise men among them, Deut. xxxiii. 20., whom the king made rulers over his subjects beyond Jordan, 1 Chron. xxvi. 31, 32.; though it is remarkable, that both Gad and Asher are omitted in the catalogue of those tribes over whom David appointed princes of their own as rulers, probably for civil purposes, 1 Chron. xxvii. 16—22. Being a border tribe towards the E., they often had to bear the brunt of hostile attacks. Early in their history they were violently assailed by the Ishmaelites, whom after a fierce struggle they vanquished; slaying great numbers of them, obtaining a vast spoil, and inhabiting their lands until the captivity, 1 Chron. v. 11. 18, 19. 22.; thus fulfilling the predictions of Jacob and Moses, that their territory should be "enlarged," through their at the last overcoming a troop that had overcome them. They were also

grievously oppressed by the Midianites for many years, until they and all Israel were delivered by their countryman Jephthah, Judg. x. 8. 17, 18., xi. 1. 11. 29. 33.; whose victory brought the Gadites into that collision with the Ephraimites, Judg. xii. 4, 5, 6., which ended in the trial by Shibboleth. They were likewise attacked, and part of their land taken from them, by Ben-hadad, king of Syria, who seized on Ramoth-Gilead, one of their chief places, and a City of Refuge; and who, notwithstanding the exertions of all Israel to regain it, under Ahab and Jehoshaphat (the first of whom fell in the battle), continued to hold it, 1 Kgs. xxii. 3, 4. 29—36.; 2 Chron. xviii. 2, 3. 28—34.

Within forty years afterwards they were still further cut short by Hazael, the assassin and successor of Ben-hadad, who took possession of their whole territory, as well as that of their trans-Jordanic brethren, burning their strongholds with fire, and treating the people with the greatest cruelty, 2 Kgs. viii. 12, 13., x. 32, 33.; Amos i. 3. About seventy years later, in the days of Manahem, king of Israel, they were attacked by Pul, king of Assyria, who was only got rid of by a large bribe, 2 Kgs. xv. 19, 20.; 1 Chron. v. 26.; Isa. ix. 1.; Hos. ix. 10. And after about the same interval, they were with their neighbouring brethren, the first of all Israel to be finally removed out of their own land; being taken captive by Tiglath-Pileser, king of Assyria, B.C. 740, because of their idolatry, when they were placed in Halah, Habor, and Gozan, 2 Kgs. xv. 29.; 1 Chron. v. 25, 26. The complete subjugation of the whole kingdom of Israel was effected soon afterwards by Shalmaneser, B.C. 721, who removed his captives to the same localities, 2 Kgs. xvii. 6. 23., xviii. 10, 11.

In the prophetic division of the land by the prophet Ezekiel, the portion of Gad is placed southernmost of all, Zebulun being N. of it, bounded by Tamar, the Waters of Strife in Kadesh, and the River toward the Great Sea, Ezek. xlviii. 27, 28. One of the three gates of the New City on the W. is to be named the Gate of Gad, Ezek. xlviii. 34. In his apocalyptic vision at Patmos, St. John beheld twelve thousand sealed of the tribe of Gad, Rev. vii. 5.

GAD, R. OF, thought to be the same with the R. Jabbok, and to have been so called from being the chief river in the territory of this tribe, and because the upper portion of it was the frontier between them and the Ammonites, Deut. iii. 16. It was visited by Joab when

taking account of the population of all Israel at the command of David, 2 Sam. xxiv. 5.; and seems to have flowed round some city (whether Aroer or another place is uncertain), which was therefore called the City that lieth in the midst of the R. of Gad.

GADITES, the inhabitants of the territory assigned to the children of Gad. *See* GAD.

GADARENES, COUNTRY OF THE, a mountainous district beyond Jordan, to the S.E. of the Sea of Tiberias, or Lake of Genesareth, and over against Galilee. It was here that the Blessed Redeemer was met by the two fierce demoniacs coming out of their dwelling-place in the tombs; and whom, when He had healed, and had permitted the devils to enter into the herds of swine feeding on the adjacent mountains, the swine, in number about 2000, ran violently down the precipitous banks of the lake, and perished in the waters, Mk. v. 1.; Lu. viii. 26. 37. It derived its name from that of "the City" mentioned in the context, which was most likely Gadara (called formerly Seleucia and Antiochia) one of the cities of the Decapolis, and according to Josephus the chief place in Peræa. It was at one time a city of considerable consequence, not only from its size and position, but from its wealth and the strength of its defences. It was nearly destroyed during the Maccabean wars; but was restored by Pompey in honour of his freedman Demetrius, who was born here. Augustus presented it to King Herod, but on the death of the latter it was reckoned to Syria, or according to others, to Cœlesyria. In the time of Josephus, it was chiefly inhabited by heathen Gentiles, and many of the Romans seem to have been quartered in it and in the adjacent district: hence, probably, to feed them, the swine were kept by some of the Jews, who doing so in contempt of the national religion, and of their own law, which was of Divine authority, were justly punished. Gadara stood on the S. side of the R. Jarmouk or Hieromax, now known as the *Sheriat-el-Mandhur*, on the brow of a hill whence flowed some warm springs greatly celebrated in past times, and still visited by travellers. In the sides of this hill, and in the rocks on the E. coast of the adjacent lake, were (and still are) those numerous sepulchres, hewn by the ancient inhabitants, where the demoniacs had their dwelling. Gadara is now uninhabited; its ruins are called *Um Keis*, but the old name is preserved in that of the surrounding district *Al-Jedur*.

In the parallel passage of St. Matthew, viii. 28., it is called the Country of the Gergesenes (or, as some manuscripts have it, Gerasenes) from the city of Gerasa or Gergesa, which lay some miles to the S.E. of Gadara; but as the lands of one city are said to have been included within the limits of the other, the two names were probably applied to this district indifferently.

GAHAR, THE CHILDREN OF, a branch of the Nethinims who returned home from Babylon after the captivity, Ezra ii. 47.; Neh. vii. 49.; whence the name was derived does not seem to be known.

GALAAD, Judith i. 8., xv. 5.; 1 Macc. v. 9, 17. 25. 27. 36. 45. 55., xiii. 22. *See* GILEAD.

GALATIA, a province in the central part of Asia Minor, bounded on the N. by Bithynia and Paphlagonia, on the E. by Pontus, on the S. by Cappadocia and Phrygia, and on the W. by the latter province; it is now divided into districts on the borders of the three *Turkish* governments of *Anadolıa*, *Karamania*, and *Roum*. It was watered by the R. Halys, which formed for a long time the boundary of the dominions of Cræsus, the Lydian monarch, who was tempted to cross it by the ambiguity of an oracle, and thus brought on the ruin of his empire. Its metropolis was Ancyra, now called *Angora*, so famous for its manufactures of goats' hair; and celebrated in tradition as one of the places where St. Paul preached the gospel to the fickle idolaters of the country. It owed both its name and origin to those Gauls who wandered from Europe, B.C. 278, under their leader Brennus, shortly after their defeat in Greece. It was also named Gallo-Græcia, from its being partially inhabited and surrounded by Greek colonies; and also Gallia Parva, to distinguish it from Gaul or *France*, which the Greeks also called Galatia. *Cf.* 1 Macc. viii. 2.; 2 Macc. viii. 20. These Gauls dwelled originally in the country between the Alps and the Danube, but taking advantage of the weakness of Alexander's successors, they pushed their way into Greece, and made a bold but vain attempt upon Delphi: after which some of them passed into Thrace, and thence into Asia at the invitation of Nicomedes I., king of Bithynia, who was then at war with his brother. Having assisted him, they penetrated into the interior of the peninsula, laying waste the whole neighbouring country, and compelling the people to pay them tribute. This continued until they were forced by Attalus I. to settle within

the above limits; where they still made themselves feared, and offered their services for hire to any of the Asiatic princes who needed them. This led to their complete subjugation; for a corps of them assisting Antiochus against the Romans, so provoked the latter people by their bold opposition, that they were attacked in their own holds by the consul Manlius, and compelled to promise neither to assist nor to harass their neighbours. They subsequently united with the Romans against Mithridates, which led to an enlargement of their own territory by Pompey, and afterwards by Antony, whose cause they joined. Indeed, at one time their dominions extended from the Euxine nearly to Mt. Taurus. But, though nominally ruled by their own kings, they were eventually under the complete sway of the Romans, and seem never again to have recovered their independence; being governed by the Roman laws under the administration of a proprætor. It became a home for colonists from many nations, especially Jews, who here enjoyed great privileges.

The Galatians are stated by Josephus to have been originally called Gomerites, from Gomer the eldest son of Japheth, Gen. x. 2., who is thought to have given its name to the country of Germany and to other places; and they are said to have preserved themselves so distinct from the Greeks and Asiatics, by whom they were surrounded, that their language appeared to Jerome to be the same as that spoken in his time at *Trêves* in Gaul, though 600 years after their immigration. They were composed of three different tribes, the Trocmi, Tectosages, and Tolistoboi. The Trocmi are conjectured, with great probability, to have obtained their name from Togarmah, the son of Gomer, Gen. x. 3.; and both they and the Galatians generally appear to be alluded to by the prophet Ezekiel, xxvii. 14., xxxviii. 6., in his predictions against Tyre and Gog, as the "house of Togarmah" and the "bands of Gomer." The ancient Galatians are said to have been grossly superstitious idolaters, offering human sacrifices to their gods, especially their prisoners of war; they were also worshippers of Cybele, whose name Dindymene is stated to have been derived from a mountain in their country above the city Pessinus. They were, however, brave and warlike, addicted to commerce, as well as great cultivators of eloquence, music, and other sciences.

St. Peter is thought to have visited Galatia, as well as St. Paul, and, in the opinion of some, before him; but, anyhow, his first Epistle is di-

rected to his fellow-countrymen residing there, as well as in the neighbouring provinces, 1 Pet. i. 1. St. Paul visited it twice, if not oftener; once about A.D. 53., in company with Timothy, Acts xvi. 6., and again, about two years later, xviii. 23.; during these visits, he founded and strengthened many churches, which he continued to superintend by letters and messengers (such as was Crescens), 1 Cor. xvi. 1.; 2 Tim. iv. 10. He at length wrote them his famous Epistle, to counteract some of the erroneous doctrines about justification, which are supposed to have been disseminated amongst them by those Jews whom St. Peter had partially converted to the Christian faith, Gal. title, i. 2., iii. 1. Callimachus, the heathen poet, calls them a *foolish people*, and Hilary, himself a Gaul, describes them as *indocile*; so that St. Paul's expression, Gal. iii. 1., may have been possibly a proverbial allusion to their reputed infirmity.

GALATIANS (marg. FRENCHMEN), another name for the Galli or Gauls, which was the common one used by the Greeks. It occurs twice in the Apocrypha; once where Judas Maccabæus was informed of the Romans' successes over them, 1 Macc. viii. 2.; and again where he reminds his countrymen on the eve of the engagement with Nicanor, how that 8000 of them destroyed 120,000 Galatians in Babylon by the help of Heaven; which may have taken place, when the Gauls after their defeat at Delphi were over-running Asia.

GALEED (i.e. *the Heap of Witness*), the name given by Jacob to the heap of stones piled up by him and Laban in the country beyond Jordan, when they made their covenant together after their separation, Gen. xxxi. 47, 48.; Laban called it Jegar-sahadutha, which is the Chaldee version of the same words: it was also named Mizpah, i.e. a *Beacon* or *Watch-tower*. From it, the range of mountains, as well as the beautiful and productive country around them, were called Gilead; a name still preserved in that of *Djelaoud* or *Djelaad*, by which the natives distinguish the principal hill. See GILEAD.

GALGALA, a region of Palestine said to have been traversed by Bacchides and Alcimus on their way to Judæa, 1 Macc. ix. 2., just before the fatal battle in which Judas Maccabæus was slain. It is thought to have been the name of a district in Galilee, or another form of Galilee itself; as Arbela, where the Syrians pitched their tents, is said by Josephus to be in Galilee. Joshua, xii. 23., in his catalogue of the

thirty-one kings smitten by the Israelites, mentions the king of the nations of Gilgal, which probably meant Galilee. Cf. Gen. xiv. 1. 9.; Isa. ix. 1.; Matt. iv. 15.; 1 Macc. v. 15.

GALILEE, the northernmost province of Canaan, bounded on the W. by Phœnice, on the N. by Syria, on the E. by the R. Jordan and the Lake of Gennesaret, on the S. by Mt. Tabor, the Valley of Jezreel, the R. Kishon, and Mt. Carmel. It was probably the country which was governed by Tidal, mentioned as one of the four confederate kings, who, led on by Chedorlaomer, attacked the five Cities of the Plain, and captured Lot; and who is called king of Nations, Gen. xiv. 1. 9. Joshua, xii. 23., when enumerating the thirty-one kings conquered by the Israelites, speaks of the king of "the nations of Gilgal;" which seems to have been the old name of Galilee, and is thought to be only slightly changed in that of Galgala, occurring in the Apocrypha, 1 Macc. ix. 2. In the book of Judges, iv. 2. 13. 16., one of its cities is designated as Harosheth "of the Gentiles." It is also called Galilee of the Nations (or Populous Galilee) by the prophet Isaiah, ix. 1., and Galilee of the Gentiles by St. Matthew, iv. 15.; owing, as it is supposed, to the great variety of people by whom it was inhabited, such as the Syrians, Phœnicians, Arabians, Canaanites and Egyptians (all mentioned by profane authors); or else, from its bordering upon Phœnice, which seems to have given rise to the name of the coasts of Tyre and Sidon applied to the N.W. part of it by St. Matthew, xv. 21., and Mark, vii. 31., (except this appellation designates Phœnice itself); or else, from its having been thickly peopled by the aboriginal inhabitants when flying to its mountains for security from invaders, and latterly from the Hebrews. It gave name to the beautiful Sea of Galilee, one of the most interesting and lovely spots in the world, otherwise called the Sea of Chinnereth, or Lake of Gennesaret, or Sea of Tiberias.

Galilee is first mentioned in Josh. xx. 7., xxi. 32., and in 1 Chron. vi. 76., as the country in which was Kedesh, one of the Cities of Refuge, otherwise called Kedesh Naphtali, Judg. iv. 6; and was allotted to the tribes of Naphtali, Zebulun, Issachar, the newly acquired territory of Dan, and the E. portion of Asher. It was the country of Jabin, king of Canaan, who, reigned in Hazor, and of his chief captain Sisera, whose abode was in Harosheth of the Gentiles; and on its S. borders was fought the great battle between them and Deborah, which delivered Israel out of

their power, Judg. iv. 2. 10. 12, 13—24. Solomon gave Hiram twenty cities in Galilee as a present on the completion of the Temple and his own palace; but they were so displeasing to the king of Tyre that he called them the land of Cabul (i.e. *Dirty*), 1 Kgs. ix. 11., and seems, eventually, to have restored them to the king of Israel, 2 Chron. viii. 2. From being on the borders of Syria, it was frequently exposed to hostile attacks. Ben-hadad ravaged it at the invitation of Asa, king of Judah, in order to check the ambition of Baasha, king of Israel, 1 Kgs. xv. 20.; 2 Chron. xvi. 4.; and its inhabitants were finally carried captive to Assyria by Tiglath-Pileser in the reign of Pekah, king of Israel, B.C. 740, 2 Kgs. xv. 29., when he likewise carried captive the trans-Jordanic tribes, 1 Chron. v. 26. This captivity is alluded to by Isaiah, ix. 1., when foretelling the birth and the kingdom of the Blessed Redeemer; and also by St. Matthew, iv. 15., in his account of the Lord's taking up His abode and preaching in Galilee. The same cause led to its being the arena of many an after struggle, as when Nabuchodonosor summoned them to his assistance against Arphaxad, Judith i. 8.; and subsequently, the Assyrian host under Holofernes came down upon the city of Bethulia, and besieged it until they were eventually chased away, i. 12., iii. 9, 10., iv. 6., vii. 1., xv. 5. It was also a sharer in the Maccabaean conflicts, suffering much from the neighbouring nations, and lending its assistance to the cause of liberty, 1 Macc. v. 15., ix. 2., x. 30. It was divided latterly into the Higher (or Upper) Galilee and Lower Galilee; the former being mountainous, the latter extremely fertile, and both so thickly inhabited, Isa. ix. 1., marg., that, in the time of Josephus, who was its governor, it contained 204 cities and towns of considerable magnitude.

In the New Testament times, Galilee formed the third or northernmost division of Canaan; being bounded on the S. by Samaria, and on the E. by Batanæa or Bashan, one of the districts in the Peræa or country beyond Jordan. It was originally part of the kingdom of Herod the Great; but, at his death, his dominions were divided into four tetrarchies, of which Galilee and Peræa became one, governed by his son Herod Antipas, Mk. vi. 21., Lu. iii. 1., Acts xiii. 1., the murderer of John the Baptist, to whom Pilate sent our Lord shortly before His crucifixion, Matt. xiv. 1—12.; Mk. vi. 14—29., viii. 15.; Lu. iii. 19, 20., ix. 7—9., xiii. 31, 32., xxiii. 7—12. 15.; Acts iv. 27. Galilee is continually mentioned in the New Testament in connection with the

abode and ministry of the adorable Saviour. It was in Nazareth, one of its cities, that the Virgin Mary and Joseph were residing at the time of the Annunciation, Lu. i. 26., ii. 4.; and hither the Blessed Redeemer was brought by His parents after their return from Egypt, on the death of Herod, and here He resided until His baptism by John, Matt. ii. 22., iii. 13; Mk. i. 9.; Lu. ii. 39.; whence He was called by His enemies a Nazarene, Matt. ii. 23., xxvi. 71.; Jo. i. 45.; or a Galilean, Matt. xxi. 11., xxvi. 69.; Lu. xxiii. 5, 6.; Jo. vii. 41. 52. Hither again He returned after the Temptation, preaching the gospel and working His first miracles, Matt. iv. 12. 15. 23. 25.; Mk. i. 14. 28. 39., iii. 7.; Lu. iv. 14.; Jo. i. 43., ii. 1. 11.; Acts x. 37.; and took up His abode at Capernaum, another of its cities (having been driven out of Nazareth), Matt. iv. 13.; Mk. i. 21.; Lu. iv. 31.; which is thenceforward termed His own city, Matt. ix. 1. From this country He gathered most, if not all, His Apostles, Matt. iv. 18—22.; Mk. i. 16—20., xiv. 70.; Lu. v. 1—11., xxii. 59.; Jo. i. 43—51.; xii. 21., xxi. 2.; Acts i. 11., ii. 7.; and when with them He had fully entered upon His public ministry, though He visited the other provinces of Judæa, yet He seems to have preferred Galilee as His abode, and as the scene of some of His mightiest miracles, possibly from His opportunities of doing good amidst its dense population, and its being more out of the reach of His ecclesiastical enemies at Jerusalem, Matt. xvii. 22., xix. 1.; Mk. ix. 30.; Lu. iv. 44., v. 17., viii. 26., xvii. 11., xxiii. 5, 6., xxiv. 6.; Jo. iv. 3. 43. 45. 46. 47. 54., vii. 1. 9. Many of those devout women who followed Him, ministering to Him, who kept with Him to the last, and were amongst the first witnesses of His resurrection, came from Galilee, Matt. xxvii. 55., xxviii. 7.; Mk. xv. 41.; Lu. viii. 2, 3., xxiii. 49. 55.; and this, likewise, was the province whither our Lord commanded them and His Apostles to come and converse with Him after He should rise from the dead, Matt. xxvi. 32., xxviii. 10. 16.; Mk. xiv. 28., xvi. 7.; Acts xiii. 31.

The Galileans were an active, industrious, and courageous people; and being deeply imbued with a spirit of independence, as well as greatly attached to the Jewish religion, they had the character of a turbulent and rebellious people, always ready to resist the Roman domination. Several hints and allusions are made to this in the evangelical history, Lu. xiii. 1, 2., xxiii. 12.; Acts v. 37. In the first of these references, Pilatè is recorded to have taken summary vengeance on some of these refractory spirits. It may also have been this experience of their cha-

acter, as well as common report, that led him to ask whether Jesus was a Galilean, Lu. xxiii. 6.; and perhaps at first to credit the charge of sedition which was brought against the Saviour, and which was the more easily raised from His being said to be one of that obnoxious people, Lu. xxiii. 2. 5. The Galileans were likewise noted for speaking a corrupt and heterogeneous dialect of the then Jewish language, owing probably to there being such an intermixture of nations in the province. It was this that led to the detection of Peter when denying Christ, Matt. xxvi. 73.; Mk. xiv. 70.; Lu. xxii. 59.; Jo. xviii. 25.; and also, as it appears, to the observation about the whole party of the disciples on the Day of Pentecost, Acts ii. 7. Long after these events Christianity continued to spread throughout Galilee; and many churches were founded in it, which shared in the persecutions and blessings attendant on their profession, Acts ix. 31.

GALILEE, SEA OF. *See* LAKE OF CHINNE-RETH.

GALILEANS. *See* GALILEE.

GALLIM, a place apparently in the tribe of Benjamin, in the neighbourhood of Anathoth and Gibeah of Saul, or perhaps Bahurim, mentioned by Isaiah, x. 30., when foretelling the captivity of Judah. It was the residence of Phalti, to whom Saul gave his daughter Michal, David's wife, after David had fled from his court to Engedi; but whom Abner restored again to him, on the death of Saul, as the condition of David's overlooking his defection to Ishbosheth, 1 Sam. xxv. 44.; 2 Sam. iii. 15. Some suppose Gallim to be the same with Eglaim; which *see*.

GAMMADIMS, mentioned by the prophet Ezekiel, xxvii. 11., as being in the towers of Tyre, hanging their shields upon its walls, and numbered among its defenders. Who and what they were, is unknown. Some suppose them to have been a distinct tribe of the Phœnicians or Africans; the Chaldee version renders the word Cappadocians, and the Vulgate translates it *Pygmies*. Others, however, understand the word merely as an adjective, signifying *brave, resolute*; and so taken, it may possibly only refer to the Phœnician guards of their great citadel, whether the men of Arvad or others.

GARDEN, THE, i. e. *Eden*; which *see*. Gethsemane is also called "the Garden," Jo. xviii. 26. In the first, man fell from his Maker, and lost all claim to the tree of life; in the last he was, through Divine grace, punished in his

adorable Surety, recovered, and made co-heir of eternal life. Cf. Jo. xviii. 1—12., xx. 15.; Rev. ii. 7.

GARDEN OF GOD; or the

GARDEN OF THE LORD. See EDEN.

GAREB, a hill adjacent to the city of Jerusalem, upon which Jeremiah, xxxi. 39., when foretelling the coming restoration of Israel, promises the measuring line shall yet go forth, and compass it about to Goath. It was probably on the N.W. of the metropolis; and was one of those many mountains which stand round about Jerusalem, as the Lord is round about His people, Ps. cxxv. 2.

GARMITE, a patronymic of Keilah, whence derived does not appear, 1 Chron. iv. 19.

GARIZIM, MT., 2 Macc. v. 23., vi. 2. See GERIZIM.

GATH (*a Wine-press*), one of the five lordships of the Philistines, Josh. xiii. 3.; Judg. iii. 3.; 1 Sam. vi. 4. 16.; so called from its chief city Gath, the inhabitants of which appear to have fallen upon the Israelites whilst yet in Goshen, and to have taken away some of their cattle when certain of Ephraim's sons were slain, 1 Chron. vii. 21. It was one of the three cities in which alone any of the Anakims were left after the Israelites had entered Canaan, Joshua having cut off all the rest, Josh. xi. 22. It is not mentioned by Joshua in the division of the land, though it may have been included in the grant first made to Judah, which included all the regions between Ekron and Gaza, Josh. xv. 46, 47. At an early period its inhabitants seem to have had skirmishes with the Benjamites, 1 Chron. viii. 13., who drove them away from Aijalon. Josephus reckons Gath to the tribe of Dan; if this was really the case, its rebellion against the Jews may have brought on the war with the Philistines at the close of Eli's life, 1 Sam. iv. 1., when they recovered much of their old territory. It was one of the places to which the ark of God was taken after that fatal battle in which it was captured by the Philistines, and the two sons of Eli were slain, 1 Sam. v. 8. It had been first brought to Ashdod, but the people of this city being greatly plagued because of it, carried it about to Gath, and these latter sent it to Ekron; so that the three cities were probably in proximity to each other. When it was sent home to the Israelites, a trespass offering was sent for Gath, and its lord followed with the others to the border of Bethshemesh, 1 Sam. vi. 12. 17. Twenty years afterwards

Gath, or at any rate its neighbourhood, was retaken by Samuel after the battle of Ebenezer, when the Philistines were compelled to surrender the places they had captured in the former war, 1 Sam. vii. 14.; but in the beginning of Saul's reign, they made fresh inroads upon the Hebrews, until the battle in which their champion Goliath, who was born at Gath, was slain, 1 Sam. xvii. 4. 23.; 2 Sam. xxi. 19.; 1 Chron. xx. 5.; and Gath itself, or its environs, taken, xvii. 52.

It appears, however, to have recovered its independence, as David fled thither from Saul, and took refuge at the court of Achish or Abimelech, where he feigned himself mad, 1 Sam. xxi. 10. 12.; Ps. xxxiv. title, lvi. title; but being driven thence, he escaped to Adullam, where, and at Keilah, Engedi, Paran, Carmel, and other places in the S. of Judah, he maintained his ground against Saul, until again forced to put himself and his band under the protection of Achish, the king of Gath, 1 Sam. xxvii. 2., who at that time seems to have taken the lead in the confederacy of the Five Cities. Here they all remained some time, and would have been taken by Achish to the fight at Gilboa, but that they were distrusted by the Philistines, and were sent away, xxvii. 3, 4. 11., xxviii. 1., xxix. 2—11. In David's lamentation over Saul and Jonathan, he deprecates their death being told at Gath, lest the uncircumcised should triumph, 2 Sam. i. 20.; but some years afterwards, on their invading his kingdom, 2 Sam. v. 17, 18., he took more effectual means to humble their pride, when he attacked and took possession of Gath, 2 Sam. viii. 1.; 1 Chron. xviii. 1. In the former passage it is called *Metheg-ammah*, i.e. *the Bride of Ammah*, or, as others render it, *Metheg, the mother*, which, in the latter place is translated "Gath and her towns." *Metheg-ammah* may have been the name of the whole district or lordship of Gath, derived from its taking precedence of the four other cities. Some of its inhabitants were afterwards formed into a corps of guards to David, in number 600, who, under Ittai the Gittite, followed his fortunes on the rebellion of Absalom, 2 Sam. xv. 18, 19. 22., xviii. 2. But Gath again became the scene of one or more conflicts between the Philistines and David, towards the close of his reign, when three of its gigantic inhabitants were slain by his servants, 2 Sam. xxi. 19, 20. 22.; 1 Chron. xx. 5, 6, 8., and the city remained long in the possession of Israel. It was hither that Shimei's servants fled, and were followed by him, which led to his being put to death,

1 Kgs. ii. 39, 40, 41. Gath was restored or enlarged by Rehoboam, king of Judah, 2 Chron. xi. 8., but was taken by Hazael, king of Syria, from Jehoash, king of Judah; who, however, diverted the Syrian by a bribe, 2 Kgs. xii. 17. At a later period, it seems to have joined the other Philistine cities in casting off the yoke of Israel, as it was attacked and dismantled by Uzziah, king of Judah, 2 Chron. xxvi. 6.; Amos vi. 2.; though it was probably again conquered by Hezekiah, 2 Kgs. xviii. 8.; Isa. xiv. 29. Its inhabitants were called Gittites, Josh. xiii. 3.; 2 Sam. xv. 18, 19, 22., xviii. 2., xxi. 19.; 1 Chron. xxi. 5.; a designation which was probably common to the inhabitants of other cities possessing the name of Gath. Its situation is much disputed; but it appears to have been in the N. part of Dan, near the borders of Judah and Benjamin. Eusebius describes it as a small town still existing in his day, about 5 miles from Eleutheropolis, in the direction of Diospolis or Lydda.

GATH-HEPHER, the birth-place of the prophet Jonah, 2 Kgs. xiv. 25.; and probably the same with Gittah-Hepher, mentioned in Josh. xix. 13., as a town in the E. part of the lot of Zebulun. Jerome describes it as a small village in his day, 2 miles from Sepphoris, on the road to Tiberias, and states that the tomb of Jonah was still shown there.

GATH-RIMMON, a city in the inheritance of the tribe of Dan, Josh. xix. 45.; afterwards constituted a Levitical city, and given for a possession to the Kohathites, Josh. xxi. 24. It was probably the abode of Obed-edom, the Gittite, where the ark of God continued for three months after the judgment at Perez-uzzah, 2 Sam. vi. 10, 11.; 1 Chron. xiii. 13.

GATH-RIMMON, a Levitical city belonging to the Kohathites, in the half-tribe of Manasseh on this side Jordan, Josh. xxi. 25., supposed to be the same with Bileam mentioned in 1 Chron. vi. 70.; or else with

GATH-RIMMON, a Levitical city assigned to the Kohathites, in the tribe of Ephraim, 1 Chron. vi. 69.

GAZA, one of the five lordships of the Philistines, Josh. xiii. 3.; Judg. iii. 3.; 1 Sam. vi. 4. 16.; which derived its name from its chief city Gaza, originally inhabited by the Avims, Deut. ii. 23., and then by the giant race of the Anakims, and one of the three cities where alone any remained in the land of the children of Israel, Joshua having cut off all the

rest, Josh. xi. 22. It is called Azzah in the Hebrew, and is sometimes so written in our translation, Gen. x. 19., marg.; Deut. ii. 23.; 1 Kgs. iv. 24.; 2 Kgs. xviii. 8., marg.; Jer. xxv. 20., xlvii. 1., marg. It lay in the S.W. angle of the Philistine territory, probably near the Brook Besor, and not far from the Great Sea, but to the N. of the River of Egypt, Josh. xv. 47., towards the frontier between Palestine and Egypt, of which two countries it always has been, and still is, the border-city, if not the key. In this respect, it is first mentioned in Gen. x. 19., as the border-city of the Canaanites, before the migration of the Israelites from Egypt; and again by Joshua, x. 41., in the account of his early and partial subjugation of it and all the Philistine country; though the city itself and some of its gigantic inhabitants escaped, xi. 22. It was originally assigned to the tribe of Judah, Josh. xv. 47.; but it may afterwards (though not named) have fallen within the limits of Simeon, when this tribe received its portion out of that of Judah, Josh. xix. 1.; but it seems doubtful whether they were able to drive out the Canaanite inhabitants until after the death of Joshua, xiii. 3.; Judg. i. 18. Its people were called Gazathites, Josh. xiii. 3., and Gazites, Judg. xvi. 2.

Gaza appears to have suffered with Israel in the days of the judges, from the incursions of the Midianites, until these were subdued by Gideon, Judg. vi. 4. It was visited by Samson after his slaughter of the Philistines at Lehi, when they laid wait for him all night; but he escaped out of their hands, taking the gate of the city, with its posts and bar, to the top of a hill that is before Hebron, Judg. xvi. 1, 2.: but, after they had found out the secret of his strength, they put out his eyes and brought him to Gaza again, where he pulled down the roof of their idol temple of Dagon, and destroyed more than 3000 of them together with himself, Judg. xvi. 21—30. It seems to have shared in the plagues which God brought upon the Philistines during the seven months the ark was in their country, 1 Sam. vi. 4.; and to have joined in the trespass offering, and the procession to Beth-shemesh, vi. 12. 16, 17, 18. It no doubt took its part in the Philistine wars against Israel, during the times of Saul and David, though it appears to have been completely reduced towards the end of the latter's reign, and the accession of Solomon, 2 Sam. xxi. 15—22., xxii. 1.; 1 Kgs. iv. 24. But, in the confusion and rebellions which occurred continually after the division of the



two kingdoms, Gaza apparently recovered its independence from time to time. Thus, in the days of Ahaz, king of Judah, it joined the Edomites (and perhaps the Tyrians) in attacking and plundering the cities and villages in the S. of Judah, selling many of the Jews into captivity, 2 Chron. xxviii. 18., whereupon God's anger was denounced against it by the prophet Amos i. 6, 7, 9.; which seems to have been partly fulfilled, when Hezekiah smote it a few years afterwards, 2 Kgs. xviii. 8. It was further denounced for its enmity to Israel by the prophets Zephaniah, ii. 4., and Jeremiah, xxv. 20., xlvi. 1, 5.; and soon after was again laid waste by Pharaoh, king of Egypt.

But its old grudge against Israel remained, bursting out again on the rebuilding of the city; when it assailed the falling Jews as fiercely as ever, joining in the cruel vengeance of their enemies, both before and after the captivity in Babylon, for which they were severely threatened by Ezekiel, xvi. 27. 57., xxv. 15., and Zechariah, ix. 5. These predictions seem to have been gradually accomplished. It was mastered by the Persians, from whom, after a siege of five months, it was taken by Alexander the Great, when most of the inhabitants were either killed or sold into captivity, and the city peopled by a new colony. Antiochus the Great reduced and plundered it, and in the Maccabæan wars it was continually retaken, 1 Macc. xi. 61, 62., xiii. 48. But about 100. B.C., it was completely destroyed by Alexander Jannæus, the Jewish king, when it lay desolate for forty years, until restored and repopled by Gabinius, the Roman governor, though apparently nearer to the sea than the old site. It was given by Augustus to Herod the Great, at whose death it was annexed to the province of Syria. It was ravaged by the Jews in retaliation for a reputed massacre of their countrymen at Cæsarea; but it seems to have existed in the times of the New Testament, as it is mentioned in Acts viii. 26., in the account of the Ethiopian nobleman whom Philip the Evangelist met and baptized on the desert way which led to it. It is a considerable place, owing to its situation, being a station for the transit of goods, and a resting-place for pilgrims and travellers between Egypt and the more Eastern countries: it is called Gaza by us *Europeans*, but *Ghazzah* by the natives. Gaza had anciently two harbours; the N. of which, named *Gazæ Majumas*, and latterly *Constantia*, after the Emperor Constantine's son, was devoted

to the idolatrous worship of the Cretan Jupiter; its S. harbour, Anthedon, was at the mouth of the river near which Gaza stood (probably the Brook Besor), and after it had been repaired by Herod, was called Agrippias.

GAZA, a place apparently within the limits of the tribe of Ephraim, 1 Chron. vii. 28., probably towards the coast of the Mediterranean Sea, near the mouth of the *R. Augy*, to the N. of Joppa, where is still a town called *Gazou*.

GAZARA or GAZERA, a strong and important town of Palestine, a few miles to the N.E. of Joppa, 1 Macc. xv. 28. 35., and many more from Azotus, xiii. 34., in the S.W. part of the lot of Ephraim, towards the border of Benjamin, about a day's journey W. of Adasa. It was the scene of many conflicts and manœuvres during the Maccabæan wars, being alternately possessed by all parties. Near it Gorgias was defeated by Judas Maccabæus, 1 Macc. iv. 15., who likewise chased the forces of Nicanor to its gates, vii. 45. It was fortified by Bacchides, ix. 52.; and (after it had been recovered by the Jews), still further by Simeon, xiv. 35., who made it his abode, and also that of his son John, xiii. 53., xiv. 7., xvi. 1. 19. 21., but having once more fallen into the enemy's hands, it was taken by Judas, who here slew Timotheus and Chereas, and burned many of its defences, 2 Macc. x. 32. It seems to have been the same place with Gazer or Gezer, frequently mentioned in the Old Testament. *See GEZER*.

GAZATHITES, Josh. xiii. 3., the inhabitants of the Philistine city Gaza; which *see*.

GAZER, a city of the tribe of Ephraim, on the borders of Benjamin and Judah, whither David chased the Philistines from Geba, 2 Sam. v. 25.; 1 Chron. xiv. 16. It is thought to be the same as Gezer; which *see*.

GAZITES, Judg. xvi. 2., the inhabitants of the Philistine city Gaza; which *see*.

GAZZAM, THE CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel after the Babylonian captivity, Ezra ii. 48.; Neh. vii. 51.; whence they derived their name does not appear.

GEBÄ (*the Hill*), otherwise Geba of Benjamin or Gaba, a city of the tribe of Benjamin, in its northernmost part, Josh. xviii. 24., which Joshua constituted a Levitical city for the children of Aaron, xxi. 17.; 1 Chron. vi. 60. For a reason not stated, some of its inhabitants were removed to Manahath, 1 Chron. viii. 6. *Cf.* ii. 52. 54. It seems to have been on an elevated position near the passage of Michmash, and to have been so



strongly defended, that the Philistines kept it in the days of Saul, apparently as their chief hold in these parts, until they were first smitten, and then miraculously dispossessed of it through the valour of Jonathan, 1 Sam. x. 5., xiii. 3, 4, 23., xiv. 1. 4, 5. It seems to have been then called the Hill of God, probably from the people going there to sacrifice, and from its having a celebrated school of the prophets, 1 Sam. x. 5. 10.; some, however, refer this title to Gibeah. The Philistines appear, however, to have afterwards made it their head-quarters, and to have been strongly garrisoned there; but in the days of David, they were again driven away, and chased within their own borders, 2 Sam. v. 25.; 1 Chron. xiv. 16. On comparing the last two references, some have supposed Geba and Gibeon to have been identical; but as they are both mentioned in Josh. xviii. 24, 25., xxi. 17., this cannot be; neither can Geba be the same as Gibeah (or Gibeath or Gibeah of Saul), as both these are likewise mentioned in Josh. xviii. 24, 28.; Isa. x. 29. But it was in all probability, the same with Gaba, Josh. xviii. 24.; Ezra ii. 26.; Neh. vii. 30.; and with Geba of Benjamin, which Asa, king of Judah, rebuilt and strengthened as a frontier post against the kingdom of the Ten Tribes, with the materials of Ramah which Baasha was building to annoy the Jews, until diverted from his manœuvre by the invasion of his own territory by Ben-hadad, king of Syria, 1 Kgs. xv. 22.; 2 Chron. xvi. 6. Geba was also remarkable as constituting the utmost bound of the kingdom of Judah towards the N., as Dan did of all Palestine; so that "from Geba to Beersheba," was the proverbial extent of the kingdom of the two tribes. It is so used in 2 Kgs. xxiii. 8., where King Josiah is mentioned as cleansing the whole land from its idolatry. Geba was one of the strong places which Isaiah, x. 29., foretold should be occupied by the Assyrian host in their vain attempts against Jerusalem in the time of Hezekiah. After the Babylonian captivity, certain of its inhabitants returned home with Zerubabel, Ezra ii. 26.; Neh. vii. 30.; though some of them afterwards dwelt at Michmash, and were amongst those singers who assisted Nehemiah at the dedication of the newly built walls of Jerusalem, Neh. xi. 31., xii. 29. At the restoration of Israel, it is foretold that the whole land from Geba to Rimmon, S. of Jerusalem, shall be as a plain, Zech. xiv. 10.

GEBA, a place apparently on the E. side of the great Plain of Esdraelon, possibly near the S. end of the Lake of Gennesaret. Between it

and Scythopolis (i. e. Bethshan) Holofernes is mentioned as having pitched his camp, and remained for a whole month, prior to his advancing upon Bethulia, Judith iii. 10.

GEBAL, the name of a region or people mentioned in Ps. lxxxiii. 7. amongst the enemies of Israel. It seems to have lain to the S. of Judah, in the lower *Ghor*, and to have obtained its name from the mountainous character of the country. It was probably the same with that portion of Edom round about Petra, which is called Gebalene or Gabalene, and Gebalitis or Gobolitis by the profane authors, as well as by Josephus, Eusebius, and other ecclesiastical writers; and which is still called *Jebeil* by the natives.

GEBAL, an important maritime city of Phœnicia, on the shore of the Mediterranean Sea, about midway between Sidon on the S. and Arvad or Aradus on the N. Its inhabitants are spoken of by the prophet Ezekiel, xxvii. 9., as having been the chief calkers of the ships of Tyre, and as famed for the wisdom of their ancient men: they were probably, also, engaged in the building of the Temple at Jerusalem, and are mentioned 1 Kgs. v. 18., as "the stone-squarers," or in the margin Giblites, whom Hiram, king of Tyre, lent to Solomon for the work. They are, likewise, thought to be the same people whose country Joshua, xiii. 5., describes as the land of the Giblites, and as not yet conquered when he was old and stricken in years, though within the borders of the Promised Land. It is called Byblos in the heathen authors, though the old name still survives in that of *Jebeil*, by which it is now known. It was celebrated for the idolatrous worship of Adonis, and was situated near the mouth of the little R. Adonis, now called *Ibrahim*. On the banks of this river, an annual festival was held on the anniversary of the pretended death of Adonis, who was said to have been killed by a wild boar in the neighbouring mountains of Lebanon, when the people went out to bewail his fate. On this occasion, the waters of the river were said to be tinged with blood, owing, as was feigned, to his wounds bleeding afresh, but really to the ochrous earth which during the rainy season rolled down from the mountains. Whatever may have been symbolised by this superstition, it seems to have been one of those idolatrous abominations which the Israelites adopted; as Ezekiel in his vision, viii. 13, 14., was made to see women, weeping for Tammuz, sitting at the door of the

Temple. The prophet Isaiah, xviii. 1, 2., is likewise fancied by some commentators to allude to this feast of Adonis; the messengers whom he speaks of, being supposed to designate those which are stated to have been sent every year from Egypt to Byblos, with a letter to the people, enclosed in a box of rushes or papyrus, informing them that their god Adonis, whom they bewailed as dead, had been discovered.

GEBER, THE PURVEYORSHIP OF, which included the whole country of Gilead, was one of the twelve divisions into which Solomon distributed the country for the purpose of supplying himself and his household with victuals, each one a month in the year, 1 Kgs. iv. 19.

GEBIM, a city or district whose inhabitants are foretold by Isaiah, x. 31., to be amongst those who shall flee away at the coming invasion of Assyria, in the days of Hezekiah. It was, probably, in the land of Benjamin, and at no great distance from Jerusalem; but its situation is now unknown.

GEDER, an ancient royal city of Canaan whose king was one of the thirty-one subdued by Joshua, xii. 13., when his country was given to the Israelites. It was probably in the lot of Simeon or Judah, and may have given name to Baalhanan, the Gederite, whom David made the warden of the olive and sycamore trees that were in the low plains, 1 Chron. xxvii. 28. Geder may, also, be identified with one of the following places. Some think it the same with Bethgader, 1 Chron. ii. 51.

GEDERAH, a town of the tribe of Judah, Josh. xv. 36., which probably gave name to Josabad, the Gederathite, 1 Chron. xii. 4., one of the mighty men who came to David at Ziklag while he kept himself close because of Saul; but this patronymic may have been derived from another city of the same name in the tribe of Benjamin, perhaps alluded to in Josh. xv. 36., under the name Gederothaim.

GEDERATHITE, 1 Chron. xii. 4. See GEDERAH.

GEDERITE, 1 Chron. ii. 51. See GEDER.

GEDEROTH, a city assigned by Joshua, xv. 41., to the children of Judah, apparently in the S. part of their inheritance, on the borders of the Edomites and Philistines. In the reign of Ahaz, king of Judah, it was attacked and taken by the latter people, who came and dwelt there, 2 Chron. xxviii. 18. See GEDER.

GEDEROTHAIM, Josh. xv. 36. See GEDERAH.

GEDOR, a city in the mountains assigned by Joshua, xv. 58., to the tribe of Judah; but, apparently, close on the borders of Simeon, as some of the latter tribe went to the entrance of Gedor to seek pasture for their flocks in the days of Hezekiah, and drove thence certain inhabitants of Ham, who had dwelt there of old; either never having been expelled, or having taken advantage of the calamities of the Jews to invade their territory, 1 Chron. iv. 39. Two of the mighty men who came to David at Ziklag, when defending himself against the persecution of Saul, appear to have been of Gedor, 1 Chron. xii. 7.

GELILOTH, a town or place in the lot of Benjamin, but close on the borders of Judah, Josh. xviii. 17. It appears to have been situated between Enshemesh and the Going up of Adummim. From a comparison of this passage with Josh. xv. 7., it is not unlikely that it was another (perhaps the more ancient) name of Gilgal.

GENNESAR, THE WATER OF, 1 Macc. xi. 67., beside which Jonathan pitched his tent in his campaign against the princes of Demetrius. It is the same with the Sea of Chinnereth, now called the *Lake of Taberia*; which see.

GENNESARET, LAKE OF, Lu. v. 1. See SEA OF CHINNERETH.

GENNESARET, LAND OF, Matt. xiv. 34., Mk. vi. 53., a name applied to the whole country round the city of Chinnereth or Gennesaret, on the N.W. coast of the Sea of Galilee. See CHINNERETH.

GENTILES, THE, a name particularly applied, as it would seem at an early period of the Jewish history, to the heathen tribes who dwelt in Galilee and the adjacent regions. They appear to be the same which are called "Nations," in Gen. xiv. 1. 9., whose king Tidal joined Chedorlaomer and the two other kings in their attack upon the Five Cities of the Plain and the neighbouring countries, when Lot was captured, but recovered by Abraham. They are thought to be mentioned by Joshua, xii. 23., as "the Nations of Gilgal," in the enumeration of the thirty-one kings subdued by Israel, and in the book of Judges iv. 2. 13. 16., as "the Gentiles" round Harosheth, the dwelling-place of Sisera, with whom Deborah and Barak had the battle. They appear to be further alluded to by Isaiah, ix. 1., Matthew, xv. 21., and Mark, vii. 31., as the people who dwelt in "Galilee of the Nations."

How this widely extended name became particularly applied to the few apparently insignificant tribes in this direction does not seem to be known, except it should have arisen from the great mixture of races inhabiting that part of Canaan.

**GENTILES, THE** (*Goim* in the Hebrew), a name of universal extent in Holy Writ applied to all the nations of the earth who were not of the seed of Abraham, or who were uncircumcised, and had not received the law of Moses. In our translation they are likewise designated the Nations, the Heathen, the People, the Uncircumcised or the Uncircumcision, and the Greeks. It may, perhaps, be convenient in this article to give a general view of the manner in which all these various names are employed in the Old and New Testaments] in regard to God's dealings with the Gentile world. Some only of the passages are selected, sufficient to show the distinction which has been kept up in the earth between them and the Jews ever since the call of Abraham, the relative enmity and obligations of each party, as well as of its judgment and the natural condition, together with the glorious promises with their fulfilment, belonging to all nations, and kindreds, and tongues, and people not descended from that chosen family of Abraham, concerning whom it was foretold 3300 years ago, the "people shall dwell alone, and shall not be reckoned among the nations," Num. xxiii. 9.

It may be observed, then, that these appellations are in a general way used to distinguish all who have not sprung from Abraham, and do not belong to Israel, Gen. x. 5.; Lev. xxv. 44., xxvi. 45.; Num. xxiii. 9.; Deut. ii. 25., iv. 6., xv. 6., xxviii. 1. 12., xxxii. 43.; 2 Sam. xxii. 44. 50.; 1 Chron. xvi. 24. 31.; 2 Chron. xx. 6.; Neh. v. 17., vi. 6.; Ps. ix. 20., xviii. 43. 49., xxii. 27, 28., xlv. 2., xlv. 10., xlvii. 3. 8., lvii. 9., lxxviii. 55., lxxix. 10., lxxx. 8., xcvi. 10., xcvi. 2., cv. 44., cviii. 3., cxl. 6.; Isa. xiv. 18., xxxiii. 3.; Jer. i. 5. 10., iv. 2., xviii. 13., xlix. 14.; Lam. i. 1.; Ezek. xvi. 14., xx. 9. 14. 22., xxv. 8., xxviii. 25., xxxvi. 20, 21, 22, 23. 36., xxxvii. 28., xxxviii. 16. xxxix. 7. 21.; Joel ii. 17. 19.; Obad. 1, 2.; Hab. i. 5., iii. 12.; Mal. i. 14.; Matt. xviii. 17., xx. 25.; Mk. x. 42.; Lu. xxii. 25.; Jo. vii. 35.; Acts vii. 45.; 1 Cor. i. 22. The appellation is likewise similarly employed in the apocryphal book, 2 Macc. vi. 9., xi. 2.

The unconverted Gentiles are characterised as idolaters and as worshippers of false gods, Deut. xviii. 9.; 2 Sam. vii. 23.; 1 Kgs. xi. 2.; 2 Kgs.

xvi. 3., xvii. 8. 11. 15., xxi. 2.; 2 Chron. xiii. 9., xxviii. 3., xxxiii. 2., xxxvi. 14.; Ps. xcvi. 5., cvi. 35, 36., cxv. 4., cxxxv. 15.; Jer. x. 7., xiv. 22.; Ezek. xx. 32. 41., xxxiii. 30.; Matt. vi. 7.; Lu. xii. 30.; 1 Cor. x. 20. 32., xii. 2.; as great transgressors, Lev. xviii. 3. 24. 30., xx. 23.; Ezra vi. 21.; Jer. x. 2., xxv. 31., li. 7.; Ezek. v. 6, 7., vii. 24., xi. 12.; Matt. vi. 32.; Acts xiv. 16.; Rom. i. 18—32., iii. 9.; 1 Cor. v. 1.; Gal. ii. 15.; Eph. ii. 1, 2., iv. 17, 18, 19.; Col. i. 21.; 1 Thess. iv. 5.; 1 Pet. iv. 3.; Rev. xiii. 7., xiv. 8., xviii. 3., xx. 3.; as without the law, possessing no part in the covenant, having no hope, and without God in the world, Isa. lii. 1.; Ezek. xiii. 9., xlv. 7. 9.; Matt. x. 5., xv. 27.; Mk. vii. 28.; Jo. x. 16.; Acts x. 28., xi. 3., xxi. 28.; Rom. ii. 14. 16. 27., ix. 4. 8.; 1 Cor. i. 23.; Gal. iv. 8.; Col. ii. 13.; 1 Thess. iv. 5.

The Jews were continually forewarned by God that, for their rebellious sins against Him, they should be scattered among the nations, their country pillaged, and their city trodden under foot by them, Lev. xxvi. 33.; Deut. iv. 27., xxviii. 64., xxxii. 26.; Neh. i. 8.; Ps. cvi. 27.; Isa. xlviii. 2., lxvi. 19.; Jer. iv. 16., ix. 16., xiii. 24.; Ezek. vi. 8., xii. 15., xx. 23., xxii. 4. 15, 16. xxv. 7.; Hos. ix. 17., xiii. 16.; Amos ix. 9.; Zech. xiv. 2.; Matt. xxiv. 2. 15.; Mk. xiii. 2.; Lu. xix. 43, 44., xxi. 24.; Rev. xi. 2.; which threatenings were from time to time fulfilled, many of the heathen nations carrying them captive, wasting their country, destroying their cities, and oppressing them in every way, 2 Kgs. xvii. 6., xviii. 11., xxv. 1—21.; 1 Chron. v. 26., vi. 35.; 2 Chron. xxxvi. 17—20.; Neh. v. 8, 9., vi. 16.; Ps. ix. 5. 15., xxxiii. 10., xlv. 11. 14., xlv. 6., lxxix. 1. 6, 7. 10., cvi. 41. 47., cxv. 2., cxxvi. 2.; Isa. xvi. 8.; Jer. x. 25.; Lam. i. 3. 10., ii. 9., iv. 15. 20.; Ezek. iv. 13., xi. 16., xiii. 16., xxxiv. 28, 29., xxxvi. 4. 6. 19. 24. 30., xxxvii. 21., xxxix. 28.; Hos. viii. 8.; Mic. iv. 11.; Zech. i. 21., viii. 13.; Jo. vii. 35.; Acts xxi. 21.; Jam. i. 1.; 1 Pet. i. 1.

But for their manifold abominations and idolatries, as well as on account of their hatred towards the Jews, and their cruel persecutions of them, God denounced severe visitations of wrath against the Gentiles, when His own time came, and His purposes towards His ancient people were fulfilled, Ps. x. 16., lix. 5. 8., xciv. 10., cx. 6., cxlix. 7.; Isa. xxxiv. 1, 2., lxiv. 2.; Jer. iv. 7., xlv. 1., xlix. 15.; Ezek. xxx. 3., xxxi. 11. 17., xxxv. 3.; Joel iii. 2. 9. 11.; Amos ix. 12.; Obad. 15, 16.; Mic. v. 15., vii. 16.; Zeph. iii. 8.; Hagg. ii. 22.; Zech. i. 15. 21., xiv. 14. 18.; Matt. x. 18.; Lu. xxi. 24, 25.; Rev. xxii. 11. 15.

Notwithstanding this, the calling of the Gentiles into the church is largely and distinctly foretold, the most gracious promises of grace and glory are granted to them through the Messiah, and they were to be made sharers with His own peculiar people in the blessings of the gospel, Gen. xlix. 10.; Ps. ii. 8., lxvii. 2., lxxii. 11. 17., lxxxii. 8., lxxxvii. 4., lxxxvi. 9., cii. 15., cxvii. 1.; Isa. ii. 4., v. 26., xi. 10. 12., xlii. 1. 6., xlix. 6., lii. 15., lv. 5., lx. 3. 5. 11.; Jer. xvi. 19.; Mic. iv. 2, 3.; Zeph. ii. 11.; Hagg. ii. 7.; Zech. ii. 11., ix. 10.; Mal. i. 11.; Matt. xii. 18. 21.; Mk. xi. 17.; Lu. ii. 32.; Acts xiii. 47., xv. 17. 19. 23., xxvi. 23.; Rom. xi. 12. 15., xv. 9, 10, 11, 12.; Gal. iii. 8.

Though at the first promulgation of the gospel the Gentiles were the crucifers of the Blessed Saviour, and the bitter persecutors of His religion, Ps. ii. 1, 2., cxviii. 10.; Matt. xx. 19., xxiv. 9.; Mk. x. 33., xiii. 9.; Lu. xviii. 32., xxi. 12.; Jo. xvi. 2.; Acts iv. 1. 27., xiv. 5., xxi. 11., xxvi. 17.; 2 Cor. xi. 26.; 1 Pet. ii. 12.; Rev. xi. 9. 18.; yet these great and glorious promises were all, in their measure, most graciously and wonderfully fulfilled in due season; many of the Apostles and early Evangelists having preached successfully among the nations, Matt. iv. 12—15., viii. 5., xxviii. 19.; Mk. vii. 26., xvi. 15.; Lu. xxiv. 47.; Jo. xii. 20.; Acts i. 8., x. 45., xi. 1. 18., xiii. 42. 48., xv. 3. 7. 14., xiv. 1., xvi. 1. 3., xvii. 4. 12., xviii. 4. 17., xix. 10. 17., xxi. 25., xxviii. 28.; Rom. i. 5. 16., ix. 24. 30., x. 12., xi. 11. 12., xv. 27., xvi. 4. 26.; 1 Cor. i. 24., xii. 13.; Gal. ii. 3. 12. 14., iii. 8. 14.; Col. i. 27.; 1 Tim. iii. 16.; 3 Jo. 7.; but more especially Paul, the great Apostle of the Gentiles, Acts ix. 15., xiii. 46., xiv. 27., xv. 12., xviii. 6., xx. 21., xxi. 19., xxii. 21., xxvi. 17. 20.; Rom. i. 13, 14., xi. 13., xv. 16. 18.; Gal. i. 16., ii. 2. 7, 8, 9.; Eph. iii. 1. 6. 8.; 1 Thess. ii. 16.; 1 Tim. ii. 7.; 2 Tim. i. 11., iv. 17.; so that long since the prediction has been made good, that the Gentile Church should outnumber that of the Jewish, Isa. xlix. 6., liv. 1.; Gal. iv. 27.; and thus the children of the desolate become more than the children of the married wife.

In this way, or in some other yet to be developed in the coming accomplishment of God's purposes towards His ancient people, Israel is to inherit the Gentiles, Isa. liv. 3., lv. 5., lx. 12. 16., lxi. 6. 9., lxii. 2., lxvi. 12. 19.; Mic. v. 8.; Zech. viii. 23., ix. 13.; Mal. iii. 12; to be greatly instrumental in communicating to them wondrous blessings; and, eventually, to be conveyed by the Gentiles to their own land, Ps. lxxviii. 30.; Isa. ii. 2., xi. 9—16., xlix. 22, 23., lx. 9, 10., lxxv. 17—25., lxvi. 19, 20.; Mic. v. 7.; Hab. ii. 14.

20.; Zech. vi. 15.; xiv. 14.; Rom. xi. 12. 15.; Gal. iv. 26.; Rev. xxi. 24. The whole Gentile world is to be righteously judged by God, whatever may have been their privileges, when all those of them who are justified of Him, shall be admitted to eternal glory, Ps. ix. 10. 17. 19., lxvi. 7., lxvii. 4.; Jer. ix. 25.; Ezek. xxviii. 10.; Matt. xxiv. 14., xxv. 32.; Rom. i. 16—20., ii. 9, 10. 12—15., iii. 29, 30., iv. 9., xi. 12. 15. 17—21. 25.; 1 Cor. vii. 19.; Gal. iii. 28.; Col. iii. 11.; Rev. ii. 26., v. 9., vii. 9., xxi. 24. 26., xxii. 2.

GENTILES, ISLES OF THE, an appellation used in a general way to designate, as it would appear, *Asia Minor*, the islands of the *Mediterranean Sea*, and indeed all *Europe*. They were peopled by the descendants of Japheth, Gen. x. 5. They are probably the same with the ISLES OF THE HEATHEN, whose inhabitants the prophet Zephaniah, ii. 11, foretells should be worshippers of the true God. They appear to be also called simply THE ISLES, or THE ISLES OF THE SEA, or THE ISLES BEYOND THE SEA. They were invaded and partly conquered by one of the mighty kings mentioned in Dan. xi. 18., and are described in the book of Esther, x. 1., as having been taxed by Ahasuerus. Many of the Jews were scattered amongst them, Isa. xi. 11., xxiv. 15.; whom, in due season, the inhabitants are to bring back to their own land, Isa. lx. 9., lxvi. 19, 20. Very gracious promises are made to them in regard to the gospel-kingdom, Ps. lxxii. 10., xcvi. 1.; Isa. xli. 1. 5., xlii. 4. 10. 12., xlix. 1., li. 5.; Jer. xxxi. 10; though they are to be recompensed for their deeds, Isa. lix. 18.; Jer. xxv. 22.; Ezek. xxxix. 6; and made to tremble at God's vengeance on others, Ezek. xxvi. 15. 18., xxvii. 35. Some of them are named THE ISLES OF ELISHAH, xxvii. 7., whence Tyre drew its rich supplies of purple and scarlet; others are called THE ISLANDS OF CHITTIM, whose inhabitants Ezekiel, xxvii. 6., represents as supplying Tyre with benches of ivory, and Jeremiah, ii. 10., describes as more consistent in their religion than the Jews. The apocryphal author of the first book of Maccabees frequently mentions them, and speaks of Joppa being a haven of entrance to the Isles of the Sea, vi. 29., xi. 38., xiv. 5., xv. 1.

GEON, Eccus. xxiv. 27., to whose waters in time of vintage, probably on account of their clearness, knowledge is compared. It may refer to the R. Gihon, one of the four rivers proceeding from Eden; or else to the Fountain of Gihon, close to Jerusalem. See GIHON.

GERAR, an ancient royal city of the Philistines, near Gaza, on the S. frontiers of the Canaanites, Gen. x. 19., in a valley of the same name, xxvi. 17. 19., through which into the Mediterranean Sea probably ran the stream known afterwards as the Brook Besor, 1 Sam. xxx. 9, 10. 21. It seems to have been situated in the country between Kadesh and Shur. After the destruction of the Cities of the Plain, it was visited by Abraham, Gen. xx. 1, 2., who, from fear, was here tempted to deny his wife. Here likewise sojourned Isaac, when he was driven by the famine from Canaan, and denied his wife in like manner, Gen. xxvi. 1. 6.; after which he was sent away by the king, and dwelt for some time in the Valley of Gerar, where he digged the wells about which the herdsmen of Gerar strove with him, xxvi. 17. 20. 26. It was invaded and sacked, together with the neighbouring cities, by Asa, king of Judah, when he chased hither Zerah the Ethiopian, who had come against him with a huge host of a million of men, 2 Chron. xiv. 13, 14.

GERGESENES, COUNTRY OF THE, whither our Lord came after stilling the tempest on the Sea of Galilee, and where He healed the two demoniacs, Matt. viii. 28. It was a rocky mountainous region, lying some miles to the S.E. of the lake, in the province of Peræa, or beyond Jordan, on the borders of the Ammonites and Arabians, where were formerly the dominions of Sihon, king of the Amorites. It derived its name from Gerasa or Gergesa, one of the cities of the Decapolis, which appears to have stood near the ancient city Jabesh-Gilead, not far from the source of the R. Jabbok, and to have been once a noble and beautiful place, though now only a heap of ruins called *Jerash*. The name both of the city and district is thought by some to have been derived from that of the Girgashites, one of the old Canaanite tribes, descended from Canaan, the son of Ham, who originally settled in the Promised Land; but as these appear to have been conquered by Joshua after the passage of the Jordan, Josh. xxiv. 11., it is perhaps more likely that they dwelt between Jerusalem and Galilee, on this side Jordan. They are called Girgasites in Gen. x. 16.; and Gergesites in the apocryphal book of Judith, v. 16. The district of this city adjoined that of the city Gadara, the lands of each being often included within the limits of the other; hence, this region is spoken of by Mark, v. 1., and Luke, viii. 26. 37., as the country of the Gadarenes. See GADARENES.

GERGESITES, Judith v. 16., another form of the name Girgashites; which *see*.

GERIZIM, MT., an eminence in the great chain of Mt. Ephraim, and within the limits of the tribe of Ephraim, but close adjoining the borders of Manasseh. It lay to the S. of Mt. Ebal, from which it is separated by a long narrow valley (part of the neighbouring Plain of Moreh), only 200 paces wide. Between them once lay the old Canaanite city of Shechem or Sychar, Judg. ix. 6, 7., now in ruins at a place called *Nablous*. Both hills are of considerable elevation. Mt. Gerizim is 2470 feet in height, and is more fertile and more pleasant to look upon than the other. It was upon these two mountains that, not long before his death, Moses commanded the Israelites to put the blessing and the curse, the former upon Mt. Gerizim, the latter upon Mt. Ebal, Deut. xi. 29. On Gerizim were to stand the tribes Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, Deut. xxvii. 12. Joshua and the whole nation of the Jews carried out this command, apparently within the first year after they crossed the Jordan; the vast host of the nation with their standards, as well as the strangers, being drawn up in order on each side, the ark of the covenant, with the priests and Levites, being in the midst, Josh. viii. 33. It was upon this mountain that, in the days of the judges, Jotham, the youngest son of Gideon, stood and uttered his parable to the men of Shechem, foretelling their ruin and that of Abimelech, another son of Gideon, whom they had *made king* after the murder of his seventy brethren at Ophrah, Judg. ix. 7.

After the return from the Babylonian captivity, when Zerubbabel had refused the assistance of the idolatrous Samaritans in their offer to join him in rebuilding the Temple of Jerusalem, B.C. 678, 2 Kgs. xvii. 24—34, Ezra iv. 1—4., and the latter had been eventually foiled in their endeavours to stop it; their leader Sanballat, with the permission of Darius Nothus, is thought to have first begun to build the Samaritan temple on this mountain, about the middle of the fifth century before the Christian era; but it was enlarged or beautified more than 100 years afterwards, with the consent of Alexander the Great. Steps were cut in the hill because of its steepness, for the people to go up. Their first high priest is said to have been one Manasseh, and reputed to have been the son of that Joiada (and grandson of Eliashib, the high priest) whom, because he had married a daughter of Sanballat, Nehemiah chased from

him, Neh. xiii. 28. The Samaritans pretended that it was here Abraham offered up Isaac, and Jacob erected his altar; and, as it would appear, corrupting the original text of Deut. xxvii. 4., wherein Moses commanded an altar to be reared upon Mt. Ebal, they charged the Jews with having altered the name to Gerizim, though the interpolation is only to be found in their own Pentateuch. They also pleaded that Moses had ordered the blessings to be uttered on Gerizim; and that here, even in their days, the stones of Joshua's altar were to be seen. For all these reasons they maintained that God was to be worshipped on Mt. Gerizim, in preference to Jerusalem; but their conduct greatly exasperated the Jews, who always held both their persons and practices in the greatest abhorrence. When Antiochus Epiphanes began to persecute the Jews, he set governors both at Jerusalem and Gerizim to vex them and the Samaritans; and afterwards, B.C. 168, polluted both the temples, calling that at Jerusalem the temple of Jupiter Olympius, and that on Gerizim the temple of Jupiter the Defender of Strangers, as the Samaritans indeed desired, 2 Macc. v. 23., vi. 2.; possibly to signify that they were only strangers in the land, and not Jews. The temple on Gerizim was destroyed by John Hyrcanus; but it is said to have been rebuilt by the Samaritans, when Gabinius was governor of Syria. Herod the Great, after he had beautified Samaria, calling it Sebaste in honour of the Emperor Augustus, tried to persuade the Samaritans to go and worship at Jerusalem; but this they constantly refused to do, and the temple is conjectured to have existed in the time of our Lord, Jo. iv. 20, 21, 22., though the Jews still abominated, and would have no dealings with, the Samaritans, Matt. x. 5.; Lu. ix. 52, 53.; Jo. iv. 9., viii. 48.

GERRHENIANS, the name of a people on the frontiers of Egypt and Palestine, mentioned 2 Macc. xiii. 24., as the S. limit of the country over which Judas Maccabæus was first appointed chief governor (Ptolemais, now called *Acre*, being its N. limit), about B.C. 163. They are thought to have obtained their name from Geron or Gerra, a small Egyptian town, near Pelusium, towards the most E. mouth of the R. Nile, the relics of which are now known as *Ans Diab*. They may perhaps be connected with the Geshurites or Gezrites, mentioned 1 Sam. xxvii. 8.

GERSHONITES, THE, so named after Gershon (i.e. a *stranger here*), Gen. xlvii. 11.; Ex. vi. 16.; Num. iii. 17.. xxvi. 57.; 1 Chron. vi. 1.; or Gershom, 1 Chron. vi. 16, 17. 62. 71., the eldest

son of Levi. They are likewise called the *sons* or children of Gershon or Gershom. They were one of those three great divisions of the Levites who were given to the priests for the service of the Tabernacle in place of the first-born, Num. iii. 9. 12. 45—51. When the Gershonites were numbered by Moses, soon after the Exodus, they amounted to 7500 males, from a month old and upwards, Num. iii. 17. 21, 22.; but the number of men appointed to do the work of the Tabernacle of the congregation was only 2630, Num. iv. 38. 41. They appear to have somewhat increased when they were again numbered thirty-eight years afterwards in the Plains of Moab, Num. xxvi. 57. 62., though in the latter case only the sum of all the Levites together is given; and still further to have increased in the reign of David, 1 Chron. xxiii. 3. 6, 7. They were to enter fully upon their office when thirty years old, and to continue in it until fifty, though it would appear that some of their duties, either in their service of ministry or of burdens, commenced when they were twenty-five years, and in the days of David, when they were twenty years old, Num. iv. 3. 23. 30. 47., viii. 24, 25.; 1 Chron. xxiii. 3. 24. 27. Their charge was not only to perform their service, and to do the work in the Tabernacle of the congregation, but also, after they had taken the Tabernacle down, to bear its veil, coverings, hangings, cords, and all that appertained to these, as well as their own instruments of service, during all the journeyings of Israel, Num. iii. 17, 18. 21. 23, 24, 25., iv. 22. 24. 27, 28. 38.; and also to erect it again in the appointed place, Num. i. 51., x. 17. 21.; having two wagons and four oxen allowed them for some of their burdens, vii. 7. When marching, they followed the standard of the camp of Judah—(which included the tribes of Judah, Issachar, and Zebulun), just in advance of the Merarites with the remainder of the Tabernacle; these being followed by the standard of the camp of Reuben (including the tribes of Reuben, Simeon, and Gad), Num. x. 17. When encamped, they pitched behind the Tabernacle W., iii. 23. After the division of Canaan amongst the Israelites by Joshua, the Gershonites had thirteen cities, with their suburbs, appointed them for their inheritance, viz. out of the tribe of

## MANASSEH IN GILEAD.

Golan in Bashan  
(a *City of Refuge*).  
Beeshterah,  
or Ashtaroth.

## ISSACHAR.

Kishon,  
or Kedesh.  
Dabareh.

## ISSACHAR.

Jarmuth,	Engannim,
or Ramoth.	or Anem.
ASHER.	NAPTALL.
Mishal.	Kedesh in Galilee
Abdon.	( <i>a City of Refuge</i> ).
Helkath,	Hammoth-dor,
or Hukok.	or Hammon.
Rehob.	Kartan
	or Kirjathaim.

Josh. xxi. 6. 27. 33.; 1 Chron. vi. 62. 71. They are mentioned 2 Chron. xxix. 12., as having joined with the rest of their brethren in assisting King Hezekiah to cleanse the house of God, and restore His appointed worship. See LEVITES.

GESEM, LAND OF, whence Nabuchodonosor summoned the people to come to his assistance against Arphaxad, Judith i. 9. It is probably the same which in Holy Writ is called the Land of Goshen, a country of Lower Egypt, between the Nile and the Desert of Shur, where Joseph placed his father and brethren when they came down to live in that country, Gen. xlv. 34.; for this Goshen is commonly written Gesem in the Septuagint.

GESHUR, otherwise GESHURI, a district of Syria, 2 Sam. xv. 8., but within the limits of the Hebrew territory, situated beyond Jordan, to the N. of Bashan, between Mt. Hermon and the Sea of Chinnereth, Josh. xii. 5. It seems to have been independent of the kingdom of Og, but having been conquered together with it by Moses, it was allotted to the half-tribe of Manasseh, Deut. iii. 13, 14.; Josh. xii. 5., xiii. 11.; though they do not appear to have taken possession of the whole country at the death of Joshua, or even after that to have completely expelled the inhabitants, Josh. xiii. 13.; 1 Chron. ii. 23., iii. 2. In the reign of David there was still a king of Geshur named Talmai, though no doubt subject and tributary to Israel; his daughter Maachah was one of David's wives, 2 Sam. iii. 3.; 1 Chron. iii. 2., and the mother of Absalom, with whom this prince took refuge for three years after the murder of his brother Amnon, 2 Sam. xiii. 37, 38., until fetched home by Joab, with David's consent, xiv. 23. 32., xv. 8. The inhabitants are called Geshurites.

GESHURI, Deut. iii. 14., the same with Geshur mentioned above.

GESHURI, the name also of another district in the S. of Palestine, on the borders of the

Philistines and Amalekites, which remained to be subdued by the Israelites at Joshua's death, Josh. xiii. 2. It was against these Geshurites, as well as against the Gezrites and Amalekites, that David made a campaign whilst staying in Gath to avoid the persecution of Saul, 1 Sam. xxvii. 8. See GERRHENIANS.

GESHURITES, a name of two apparently distinct tribes; one to the N. of Bashan in Syria; the other adjacent to Philistia in Shur and Edom. See GESHUR and GESHURI.

GETHER, a son of Aram, and grandson of Shem, Gen. x. 23.; 1 Chron. i. 17.; whose descendants are thought to have settled originally on the borders of Armenia, Mesopotamia, and Assyria. According to Josephus, they were the progenitors of the Bactrians. Ptolemy mentions a city on the R. Tigris, called Carthara, which is conjectured to carry traces of the old name.

GETHSEMANE (the *Oil-press*), a district or village to the E. of Jerusalem and of the Brook Kidron, at the foot of the Mt. of Olives. Here was that memorable garden whither the adorable Saviour often resorted with His disciples; and where, after His last passover, He endured His unknown agonies, and was betrayed by Judas to die upon the cross for us sinful men, Matt. xxvi. 36.; Mk. xiv. 32.; Lu. xxii. 33.; Jo. xviii. 1, 2. It is called "The Garden," Jo. xviii. 26., in like manner that Eden is, Gen. ii. 9.; for as man fell and lost the image of his Maker in the one, so in the other that all-important transaction by which the door of communion with God was to be again opened to us, was begun. It was in a garden sin first entered into the world, the curse was pronounced, and man was driven forth from the more immediate presence of God; and in a garden the atonement began to be made, the curse to be borne, everlasting life to be recovered, and death to be vanquished. Cf. Jo. xx. 15.; Rev. ii. 7. Though of all gardens in the world the most interesting and hallowed, Gethsemane is now in a forlorn and neglected state: its name still remains in that of *Dschesmaniye*.

GEZER or GAZER, an ancient royal city of the Canaanites, the king of which went up to assist Lachish when attacked by Joshua and the Israelites on their entrance into the Promised Land, but was smitten by Joshua and his city captured, Josh. x. 33., xii. 12. On the first division of the country it was allotted to the tribe of Ephraim, though they did not drive the Canaanites out of it, Josh. xvi. 3. 10.; Judg. i. 29.; 1 Chron. vii. 24.; but it and its suburbs



were afterwards assigned for a possession to the Levites of the family of Kohath, Josh. xxi. 21.; 1 Chron. vi. 67. It appears to have been situated in the S.W. corner of the lot of Ephraim, towards the Great Sea, Josh. xvi. 3., probably near or upon the banks of the Brook of Gaash, or *R. Augy* as it is now called, which enters the sea at Joppa, and adjacent to the borders of Dan and Benjamin. It was likewise close upon the Philistine frontier; and was evidently, from the many conflicts which took place near it a position of considerable importance. David seems to have warmly contested it with the Philistines. Soon after his coronation at Hebron he chased them to its gates with great slaughter, 2 Sam. v. 25.; 1 Chron. xiv. 16.; when he appears to have kept them completely in check; but many years afterwards, they rebelled against him, when their giant Saph was slain by Sibbechai the Hushathite, one of David's mighty men, 2 Sam. xxi. 18.; 1 Chron. xx. 4. The last-mentioned battle is said in 2 Sam. xxi. 18., to have taken place in Gob; whence it is inferred, either that Gezer was itself so named, or else that it was in a district or near a town called Gob. In the beginning of Solomon's reign the Canaanites of Gezer seem to have provoked Pharaoh, king of Egypt, to attack them; for he went up and slew them, burnt their city, and gave it for a present to his daughter, Solomon's wife, whereupon Solomon rebuilt it, 1 Kgs. ix. 15, 16, 17. It may be, however, that this Gezer was another place further S. on the Egyptian frontier, whither David made an incursion when staying at the court of Achish, king of Gath, 1 Sam. xxvii. 8. Gezer appears to be the same with Gazara, a strong fortified town in this neighbourhood frequently mentioned in the Apocrypha. There is said to be still a place called *Gazou* hereabouts. See *GAZER* and *GAZARA*.

GEZRITES, a people or tribe in the S. of Judah, near the Geshurites and Amalekites, on the frontiers of Shur and Egypt. David, while staying with Achish, king of Gath, to avoid the fury of Saul, made an incursion on their country and laid it waste, 1 Sam. xxvii. 8. They dwelt probably in the neighbourhood of the R. of Egypt, towards Pelusium and the E. branch of the Nile, and may perhaps have obtained their name from that city of Gezer, which Pharaoh, king of Egypt, attacked and burnt, destroying the inhabitants, and giving it for a present to his daughter, Solomon's wife, 1 Kgs. ix. 16. See *GERRHENIANS*.

GIAH, a place within the limits of the tribe

of Benjamin, under the hill of Ammah, and near the Wilderness of Gibeon, whither Joab and Abishai pursued Abner, after the mortal skirmish between their men, and the slaughter of Asahel, 2 Sam. ii. 24.

GIANTS, THE (in Hebrew *Rephaim*, or Sons of Rapha), a race of the Amorites, Amos ii. 9., or Canaanites, constantly described in Holy Writ as great and tall; so much so, indeed, that the spies sent by Moses to search the land spoke of themselves as grasshoppers in comparison with them, Num. xiii. 33. The iron bedstead of Og is described as nine cubits, or fourteen feet long, Deut. iii. 11. Goliath's height was six cubits and a span, or about ten feet, 1 Sam. xvii. 4.; and the prophet Amos, ii. 9., likens their height to that of the cedars, and their strength to that of oaks. There seem to have been of old two large divisions of them, each of which, though eventually rooted out, left their name in the country where they dwelt: whether the Horims and Avims mentioned in Deut. ii. 22, 23., are to be numbered amongst the giants, is uncertain.

I. One large body of them dwelt before the time of Moses, and in the days of Joshua, round Hebron, in Philistia, and in the hill country of Judah, up to the city of Jerusalem. Their metropolis was Hebron, a city more ancient than Zoan in Egypt, Num. xiii. 22., and called formerly Mamre and Kirjath-Arba, after Mamre, and after Arba the father of Anak, Gen. xxxv. 27.; Josh. xiv. 15., xv. 13. Whether the three famous Amorites, Mamre, Eshcol, and Aner, who were confederate with Abraham when he dwelt in Hebron, belonged to this giant race is not stated, though it is most probable they did, Gen. xiii. 18., xiv. 13. 24. These were called Anakim or children of Anak, and appear to have been first seen by the spies when searching out the land, Num. xiii. 22. 28. 33. Their description so alarmed the people that they were afraid to go up against them; and even afterwards, they were wont not only to bear them in mind, but to compare all the great and tall men amongst the Canaanites to these Anakim, Deut. i. 28., ii. 10, 11. 20., ix. 2.; Josh. xiv. 8. 12. They were attacked by Joshua in the first year after the Israelites had crossed the Jordan; when he destroyed them utterly with their cities, and left none of them remaining save only in Gaza, in Gath, and in Ashdod; Caleb having especially distinguished himself in falling upon their old capital, and destroying the three great branches of the Anakims, Sheshai, Ahiman, and Talmi, Josh. xi.



21, 22., xv. 13, 14. Some of them out of Gath came forward against the armies of Saul and David, as Goliath, Ishbi-benob, Saph, Lahmi, and others; but these were all slain by David, and his mighty men; and as we read nothing of those who were left in the other cities, it is probable that the race became soon afterwards extinct, 1 Sam. xvii. 4.; 2 Sam. xxi. 16, 18, 19, 20, 22.; 1 Chron. xx. 4, 5, 6, 8.; Amos ii. 9. But they left their generic name to an extensive valley, lying between Jerusalem and Bethlehem to the S. of the Valley of Hinnom, from which it is parted by a craggy ridge of hills, the common border of the two tribes Judah and Benjamin, Josh. xv. 8., xviii. 16. It was called **THE VALLEY OF THE GIANTS, OR THE VALLEY OF REPHAIM**, and was a favourite place for the Philistines to encamp on, as well as the scene of some of their signal and miraculous defeats when fighting against Saul and David, 2 Sam. v. 18, 22., xxiii. 13.; 1 Chron. xi. 15., xiv. 9, 13. It appears also to have been celebrated for its plentiful harvests, whence the prophet Isaiah, xvii. 5., borrows an image to describe the coming desolation of the Jews by their enemies.

II. Another large division of the Giants, or Rephaim, seems to have occupied the entire country E. of the Jordan. These appear to have been composed of the Emims, who inhabited the regions afterwards possessed by Moab, Gen. xiv. 5.; Deut. ii. 10, 11.; the Zuzims and Zamzummims, who once dwelt in Ham, but were dispossessed by the Ammonites, Gen. xiv. 5.; Deut. ii. 20.; and the Rephaims (properly so called), who appear to have preserved the original generic name, and to have been cantoned in Bashan, Argob, and part of Gilead, Gen. xiv. 5., xv. 20.; Deut. iii. 11, 13.; Josh. xii. 4., xiii. 12., xvii. 15. These several tribes of the Rephaim were conquered by Chedorlaomer, king of Elam, in the days of Abraham; and seem to have gradually decreased, both in numbers and power before the other Amorites, as well as before the Moabites and Ammonites, until they were nearly extinct in the time of Moses and Joshua; Og, the king of Bashan, being the only one at last remaining. His dwelling was at Astaroth and Edrei, and his bedstead of iron was long preserved in Rabbath of the Ammonites Deut. i. 4., iii. 11.; Josh. xiii. 12. These last Rephaim, however, left their name to the region from off which they had perished, which was thenceforth termed **THE LAND OF THE GIANTS, OR THE LAND OF REPHAIM**, Deut. iii. 13.; Josh. xvii. 15.

**GIANTS, VALLEY OF THE, OR THE VALLEY OF REPHAIM.** See GIANTS.

**GIBBAR, THE CHILDREN OF**, who returned home with Zerubbabel after the captivity in Babylon, Ezra ii. 20. In Neh. vii. 25., they are called the children of Gibeon, and so, were inhabitants of this city of the tribe of Benjamin.

**GIBBETHON**, a city in the country of the Philistines, which on the division of the land by Joshua fell to the lot of the tribe of Dan, though it was afterwards assigned for a possession to the Levites, of the family of Kohath, Josh. xix. 44., xxi. 23. It was at Gibbethon that Baasha, the third king of Israel, murdered his predecessor, Nadab, the son of Jeroboam, 1 Kgs. xv. 27.; and it was also before this city (which the Philistines had, then, probably recovered), that Omri with the army of Israel lay encamped, when they raised the siege, to take vengeance on Zimri, who had murdered his master, Elah, king of Israel, 1 Kgs. xvi. 15, 17.

**GIBEAH**, a celebrated city belonging to the tribe of Benjamin, called Gibeath by Joshua, xviii. 28., and placed by Josephus (who writes it Gabath of Saul) 20 or 30 furlongs N. of Jerusalem. It was here that in the time of the judges, the Levite of Bethlehem-Judah was lodging with his countryman, when the men of the city committed that outrage which ended in the burning of their city, and the almost extinction of the Benjamites, Judg. xix. 12, 13, 14, 15, 16., xx. 4, 5, 9, 10, 13, 14, 15, 19, 20, 21, 25, 29, 30, 31, 33, 34, 36, 37, 43., a transaction which is brought to remembrance against Israel by the prophet Hosea, ix. 9., x. 9., when denouncing God's vengeance against them for their sins. It is also called Gibeah in the Field, Judg. xx. 31.; Gibeah of Benjamin, Judg. xx. 10.; 1 Sam. xiii. 2, 15, 16., xiv. 16.; 2 Sam. xxiii. 29.; 1 Chron. xi. 31.; and Gibeah of Saul, 1 Sam. xi. 4., xv. 34.; 2 Sam. xxi. 6.; Isa. x. 29. It obtained the last appellation from this monarch having been born there, and from both himself and his sons having made it their usual dwelling-place, 1 Sam. x. 26., xi. 4., xiii. 2., xiv. 2., xv. 34., xxii. 6., xxiii. 19., xxvi. 1. It and its environs became the scene of many of the struggles between him and the Philistines, who were for a long time strongly posted at Geba and Michmash, ready to take the first opportunity of seizing on Zion, and hence it was frequently visited by the prophet Samuel, 1 Sam. xiii. 15, 16., xiv. 5, 16. Some of Saul's brethren, mighty men, well armed,

and able to sling and dart with both hands, went from Gibeah to David, when he was keeping himself close at Ziklag because of Saul, 1 Chron. xii. 3. Here, also, seven of the sons of Saul were hanged by David, on the occasion of the three years' famine, at the demand of the Gibeonites, 2 Sam. xxi. 6., some of whom he had cruelly murdered with the priests at Nob, 1 Sam. xxii. 19. (where they served as hewers of wood and drawers of water, according to Joshua's covenant with them), and had purposed to destroy the rest out of zeal to his countrymen, 2 Sam. xxi. 2. Gibeah gave birth to Ittai, one of David's mighty men, 2 Sam. xxiii. 29.; 1 Chron. xi. 31.; and to the mother of Abijah, king of Judah, the son of Rehoboam, 2 Chron. xiii. 2. It was so near to Jerusalem that Hosea, v. 8., when threatening the Jews with the vengeance of God on account of their sins, speaks of blowing an alarm there; and Isaiah, x. 29., to show how close to the metropolis the Assyrian army would come, describes Gibeah of Saul as having fled from them. Gibeah appears to have given name to a district round it, which extended to Migron and Ramah, 1 Sam. xiv. 2., xxii. 6. See GABA and GEBÄ.

GIBEAH, a town within the limits of the tribe of Judah, in the hill country, Josh. xv. 57., not otherwise known.

GIBEAH, or *The Hill*, 2 Sam. vi. 3., where was the house of Abinadab, whither the ark of God was taken from Bethshemesh, and whence David fetched it on the new cart, when Uzzah was smitten. It was in or near Kirjath-jearim, 1 Sam. vii. 1, 2.; 2 Sam. vi. 2.; 1 Chron. xiii. 5, 6, 7.

GIBEATH, Josh. xviii. 28., the same with Gibeah of Benjamin; which *see*.

GIBEATHITE, 1 Chron. xii. 3., one belonging to Gibeah of Benjamin.

GIBEON, a large and famous city of the Hivites, Josh. ix. 7., xi. 19., to the N. of Jerusalem, at a distance of 40 or 50 furlongs according to Josephus, and 4 miles from Bethel according to Eusebius. It appears to have been at the head of a confederacy of four cities, Gibeon, Chephirah, Beeroth, and Kirjath-jearim (or Kirjath, Josh. xviii. 28.), Josh. ix. 17., the inhabitants of which, alarmed at the destruction of Jericho and Ai by the Israelites, sent an embassy to Joshua at Gilgal professing submission and asking for a league. In order to obtain this, they craftily pretended their cities were at such a great distance that their

garments and shoes were become old, their bread mouldy, and their bottles of wine rent, by reason of the journey; all which Joshua and the princes of Israel believing, and not asking counsel of the Lord, made a covenant with them by oath: but three days afterwards, detecting the imposition, and then coming to their cities, Joshua spared their lives, yet appointed them for ever to be hewers of wood and drawers of water for the congregation and for the altar of the Lord, Josh. ix. 3. 17. *Cf.* Gen. ix. 25. This league brought upon Gibeon an attack from five of the neighbouring Amorite kings, who were all eventually subdued by Joshua, upon which occasion the sun and moon stood still at his word, x. 1, 2, 4, 5, 6, 10, 12, 41.; a miraculous interference of God in behalf of His people, which is called to remembrance by Isaiah, xxviii. 21. On the division of the land, Gibeon and its three confederate cities fell to the lot of the tribe of Benjamin, Josh. xviii. 25.; 1 Chron. viii. 29., ix. 35.; though it was eventually assigned to the priests, the children of Aaron, xxi. 17. Some of the Gibeonites early took part with David when keeping himself from Saul at Ziklag, and one of his mighty men belonged to their city, 1 Chron. xii. 4. Gibeon was the scene of a mortal conflict between twelve of Abner's men and twelve of Joab's, on the occasion of the two armies meeting there at the Great Pool, soon after Saul's death and David's coronation at Hebron, Abner having made Ishbosheth king of Israel. They were all slain at a place thenceforward called Helkath-hazzurim (*i.e. the Field of Strong Men*), and a general battle ensued, in which the faction of Ishbosheth was beaten, though Asahel, Joab's brother, was killed by Abner, 2 Sam. ii. 12, 13, 16, 24., iii. 30. It was likewise the place where Joab murdered Amasa, whom David had made captain over Judah in place of Joab, a treachery which was committed at the Great Stone there, 2 Sam. xx. 8.; and it was because some of its inhabitants had been slain by Saul with the priests at Nob, to whom they acted as ministers, that forty years afterwards God sent a famine for three years upon Israel, which was only averted by seven of Saul's sons being hanged in Gibeah, in retribution for the breach of covenant Joshua and all Israel had formerly made with the Gibeonites, 2 Sam. xxi. 1, 2, 3, 4, 9. From the great lack of all information about the Gibeonites after this circumstance, it is thought that they became henceforward included amongst the Nethinim, or public servants of the Temple, whose number was

increased by all those Canaanites whom the Israelites had spared on the condition of bond-service, 1 Kgs. ix. 20—22.; Ezra viii. 20. The Philistines in one of their invasions, when they were endeavouring to encircle Jerusalem, seem to have made an attempt upon Gibeon, if not to have mastered it; but David chased them thence to their own frontier, 1 Chron. xiv. 16.

It does not appear when, or by whom, the Tabernacle of the congregation and the altar of burnt offerings made by Moses in the Wilderness, were removed from Shiloh; but in the latter part of David's reign and the beginning of Solomon's they were at Gibeon, probably because it was then the chief of all those High Places where sacrifice was offered before the building of the Temple at Jerusalem, 1 Kgs. iii. 4.; 1 Chron. xvi. 39., xxi. 29.; 2 Chron. i. 3. 5, 6. It was here that God was pleased to appear to Solomon in a dream by night, and gave him wisdom, riches, honour, and long life; because in the choice which had been offered him he had preferred wisdom and asked for it alone, 1 Kgs. iii. 5., ix. 2.; 2 Chron. i. 7. 13. Hananiah, one of the false prophets who, in the last days of the kingdom of Judah, opposed Jeremiah and perished for his sin, came from Gibeon, Jer. xxviii. 1.; and here also, after the destruction of Jerusalem by the Chaldeans, and Ishmael's treacherous murder of Gedaliah, whom the king of Babylon had made governor of the land, Johanan met Ishmael at the Great Waters (or Great Pool, mentioned above), and recovered the captives he had taken from Gedaliah, Jer. xli. 12. 16. Some of the Gibeonites returned home after the captivity, and assisted in building the wall of Jerusalem, Neh. iii. 7., vii. 25.; though in Ezra ii. 20., they are called the children of Gibbar; and many of the Nethinim likewise returned and settled in their several cities, 1 Chron. ix. 2.; Ezra ii. 43., viii. 20.—Gibeon is said to have left traces of its name in a village still called *el Jib*.

GIBEON, GREAT POOL OF, 2 Sam. ii. 13., or

GIBEON, GREAT WATERS OF, Jer. xli. 12. See GIBEON.

GIBEON, VALLEY OF, where, at Joshua's word, the sun and moon stood still, Isa. xxviii. 21., and God took vengeance upon the Amorites for His people, Josh. x. 12.; it was probably at the foot of the little range of hills on which the city stood.

GIBEON, WILDERNESS OF, an open part

of the country towards Giah and the hill of Ammah, N.E. of the city, where Joab stayed in his pursuit of Abner and his host after the death of Asahel, 2 Sam. ii. 24. It appears to have been connected with that great wilderness which is mentioned in Josh. xvi. 1., as going up from Jericho throughout Mt. Bethel.

GIBEONITES, the inhabitants of Gibeon; which see.

GIBLITES, LAND OF THE, a part of the land assigned to the children of Israel, but not yet conquered by them at the death of Joshua, xiii. 5. It was situated in Phœnicia, between Lebanon and the shores of the Mediterranean, about mid-way between Sidon and Arvad or Aradus; and most probably derived its name from the city Gebal, which is mentioned by the prophet Ezekiel, xxvii. 9., as celebrated for its wisdom, as well as its skill in ship-building. Its people are likewise thought to be designated in 1 Kgs. v. 18., as the stone-squarers (*marg. Giblites*), whom Hiram, king of Tyre, lent to Solomon to assist in building the Temple at Jerusalem, and his own palace. The city is called Byblos by the profane writers, now *Djebail*. See GEBAL OF PHœNICIA.

GIDDEL, CHILDREN OF, who returned home with Zerubbabel after the seventy years' captivity in Babylon. There were two families of them; one belonging to the Nethinims, Ezra ii. 47.; Neh. vii. 49.; and one numbered amongst Solomon's servants, Ezra ii. 56.; Neh. vii. 58.

GIDOM, a place mentioned in Judg. xx. 45., in the account of the pursuit of the Benjamites by the united armies of Israel, after the fatal struggles which almost exterminated the former tribe; 2000 of them were here slain. It was probably somewhere towards the E. of Gibeon, in the lot of Benjamin; but nothing is known about its situation.

GIHON, THE R., one of the four rivers which proceeded from the Garden of Eden, Gen. ii. 13., and which is supposed to have been the same with that lower part of the R. Tigris anciently called Pasitigris, and which flowed from Eden into the *Persian Gulf*. See EDEN. Its waters (or else those of the Fountain of Gihon) are spoken of in Eccles. xxiv. 27.; where the apocryphal writer compares wisdom with them in the time of vintage, probably on account of their clearness.

GIHON, one of the fountains close to Jerusalem, apparently on the W. side of the city.

Here, by the direction of David, Solomon was anointed king by Zadok the priest, upon the occasion of Adonijah's endeavouring to possess himself of the kingdom, assisted by Joab and Abiathar, 1 Kgs. i. 33. 38. 45. There seems to have been a conduit or water-course (2 Kgs. xviii. 17.; Isa. vii. 3., xxxvi. 2.), leading from it, and, perhaps, supplying the N. and W. parts of the city with water; but Hezekiah diverted its upper channel, and brought it straight down to the W. side of the city of David, 2 Kgs. xx. 20.; 2 Chron. xxxii. 30.; Neh. iii. 16. Hence it may have flowed into the three pools there which are mentioned by Isaiah as the Lower Pool, the Old Pool, and Hezekiah's Pool, xxii. 9. 11.; and it appears to have become eventually of such importance that Manasseh, king of Judah, fortified it with a wall, 2 Chron. xxxiii. 14. Its bright and clear waters are, perhaps, alluded to in Ecclus. xxiv. 27. It is fancied by some to be the same with Siloah, but this is extremely doubtful. See UPPER POOL.

GILBOA, MT., the name of a lofty ridge, 1000 feet above the level of the sea, on the borders of the tribes of Issachar and Manasseh, on this side Jordan. It forms the continuation of that range which runs through the whole of Palestine, dividing the waters falling into the Jordan from such as flow into the Mediterranean Sea. Mt. Gilboa lay to the S. of the great Plain of Jezrael, and, according to Eusebius, only 6 miles from the city Bethshan; the R. Kishon appears to have had its source in it. Here the Israelites were strongly posted against the Philistines, and were conquered in that fatal battle wherein Saul and Jonathan were slain; 1 Sam. xxviii. 4., xxxi. 1. 8.; 2 Sam. i. 6. 21., xxi. 12.; 1 Chron. x. 1. 8. In Judith vii. 18., the neighbouring region is mentioned as the Hill Country. Mt. Gilboa is now called *Jebel Fukuah* by the natives of the country.

GILEAD, MT., the name of a range of mountains in the country beyond Jordan, extending from Mt. Hermon and Anti-Lebanon on the N., to Mt. Abarim and Mt. Nebo on the S.; intersecting the ancient kingdoms of Sihon and Og, as well as the later divisions of Reuben, Gad, and Manasseh, beyond Jordan. Properly speaking, the name belongs to a long narrow hill in the centre of this ridge, which is still called *Jalád* or *Jelaad*; and which received the appellation from the covenant there made between Jacob and Laban, on the former leaving Padan-Aram to go to Isaac, his father, in the land of Canaan, Gen. xxxi. 21. 23. 25. Jacob

gathered stones and made a heap on the mountain, calling it Galeed, a Hebrew word signifying the *Heap of Witness*; but Laban named it *Jegâr-sahadutha*, a Chaldee word having the same signification, Gen. xxxi. 47, 48.; it was also called Mizpah, i. e., *Beacon* or *Watch-tower*. It is this Mt. Gilead (strictly so called) which appears in a general way to have divided the two kingdoms of Sihon and Og, Deut. ii. 36. It is one of the most beautiful and luxuriant mountains in all Palestine, and is, therefore, numbered in Holy Writ with Lebanon, Carmel, and Ephraim, Jer. xxii. 6., i. 19.; Mic. vii. 14.; Zech. x. 10. Its flocks of goats, with their fine silky hair, are especially commended, So. of Sol. iv. 1., vi. 5.; as also its pure and healing balm, its myrrh, and its spicery, Gen. xxxvii. 27.; Jer. viii. 22., xlv. 11. It gave name to the whole surrounding country, which was hence called Mt. Gilead, Dent. iii. 12., as well as Gilead; and it seems to have been the rallying-place for the Hebrews in many of the gallant struggles with their enemies.

GILEAD, a name derived from the preceding mountain, and applied with varied extent in the Bible to parts or the whole of the country beyond Jordan. Strictly speaking it is referred to that central part of this region which was inhabited by the tribe of Gad; hence Gad and Gilead seem to be occasionally used as almost interchangeable terms, Num. xxxii. 1.; Josh. xiii. 11. 25.; Judg. v. 17., xi. 29.; 1 Sam. xiii. 7.; 2 Sam. xxiv. 6. The territory of the half-tribe of Manasseh beyond Jordan is designated Manasseh in Gilead, 1 Chron. xxvii. 21. Reuben, likewise, had some portion of his inheritance in Gilead, adjoining the Hagarites, 1 Chron. v. 9, 10.; and hence the name of Gilead is also applied in a more general way to the land inhabited by both the tribes of Gad and Reuben, or the whole country beyond Jordan to the S. of Bashan, Deut. iii. 10. 12.; 2 Kgs. x. 33.; Ps. lx. 7., cviii. 8. But it is likewise used in a still wider extent, to designate the whole possessions of Israel beyond Jordan, tenanted by Reuben, Gad, and the half of Manasseh; so that Gilead defined the country of these two and a half tribes, as Canaan did that of the nine and a half on this side Jordan, Deut. xxxiv. 1.; Josh. xxii. 9. 13. 15. 32.; Judg. x. 8., xx. 1.; 2 Kgs. x. 33., xv. 29.; 1 Chron. xxvii. 21.

Gilead seems to have been chiefly inhabited by the Amorites when it was invaded by Israel, and to have been more or less equally divided between their two kings Sihon and Og, by Mt.

Gilead itself strictly so called, Deut. ii. 36.; as the expression "half Gilead" is not unfrequently used to define the dominions of each, Deut. iii. 12.; Josh. xii. 2., xiii. 31. It was a fertile pasturing country, Num. xxxii. 1.; Judg. v. 16.; Mic. vii. 14., which when the Reubenites and Gadites (who had much cattle) perceived, they petitioned Moses to have their lot given them there; a request to which, upon conditions, he acceded, Num. xxxii. 1. 26. 29. But that half-tribe of Manasseh which was descended from Machir and his children, had likewise their portion afterwards assigned them in its northernmost part, Num. xxxii. 39, 40.; Deut. iii. 13.; Josh. xiii. 31., xvii. 1.; 1 Kgs. iv. 13.; 1 Chron. ii. 21, 22., v. 14. 16.; whence this northernmost portion of it alone is sometimes expressly called Gilead, Deut. iii. 15, 16.; Josh. xvii. 1. 5, 6.; or Gilead in Bashan, 1 Chron. v. 16. Deborah in her Song calls Manasseh's portion of it Machir, Judg. v. 14., from the son of Manasseh who took it, and whose descendants are styled Gileadites, after Gilead his son, Num. xxvi. 29, 30., xxxvi. 1.

That portion of Gilead which was inhabited by Gad and Reuben seems to have taken no part with Deborah against Sisera, Judg. v. 15—17.; but Gilead afterwards produced some of the judges who governed Israel, as Jair, Judg. x. 3, 4.; and Jephthah, xi. 1. 40., xii. 7. Gilead seems to have been a great rendezvous for some of Gideon's armies, when he was proceeding against the Midianites, though fear of the enemy kept certain of them back, Judg. vii. 3. Afterwards when the Ammonites were grievously oppressing Israel, and Gilead especially for eighteen years, Judg. x. 8., the elders of Gilead fetched Jephthah out of the land of Tob, whither he had fled from the envy of his brethren, and made him their head and captain to fight against their ruthless invaders, x. 17, 18., xi. 1. 5. 7, 8, 9, 10, 11. Accordingly he came to Gilead, and after a vain expostulation with the Ammonites, who pretended that Israel had originally taken Gilead from them, he left his own country and completely subdued them, xi. 29. 33. This victory led to a dispute with the Ephraimites, from a fancy that they had been neglected; and upon their threatening Jephthah, and reviling the Gileadites as "fugitives of Ephraim," they were attacked by the Gileadites at the passages of Jordan; and being detected by their pronouncement of Shibboleth, were slain to the number of 42,000, Judg. xii. 4, 5, 6. The Gileadites took part with all the rest of Israel against the tribe of Benjamin in the matter of the Levite's con-

cupine, and assembled with the whole congregation at Mizpeh, xx. 1.

Soon after the accession of Saul to the throne, the Gileadites, who had been again greatly oppressed by the Ammonites, appealed to him for protection and deliverance from their malignant foes, whereupon they speedily received that help they so urgently needed, and the Ammonites were completely routed, 1 Sam. xi. 1. 3. 9, 10.; a kindness which, when Saul himself was killed, the Gileadites remembered. Later in the history Gilead became a refuge to some of the Hebrews from the Philistines, 1 Sam. xiii. 7., and many years afterwards, on the death of Saul in the fatal battle with these inveterate enemies of Israel, some of its inhabitants recovered his body and those of his sons from the street of Bethshan, where the Philistines had fastened them to the wall, and buried them in the city of Jabesh-Gilead, 1 Sam. xxxi. 11, 12, 13.; 2 Sam. ii. 4., xxi. 12. For this kindness David greatly commended them, with a promise to requite them; but when he called on them for their allegiance, Abner seems to have for a time diverted their loyalty by making Saul's son, Ishbosheth, king over Gilead, 2 Sam. ii. 5. 9. Yet they eventually sided with David, Ps. lx. 7., cviii. 8., especially in the struggle with Absalom, when the king found a place of security amongst them, though followed by his son and the rebel forces under him, who were here routed and their leader slain, 2 Sam. xvii. 22. 24. 26. Barzillai, the Gileadite, was especially careful of David, xvii. 27., xix. 31.; 1 Kgs. ii. 7. Three out of the twelve purveyors constituted by Solomon for the providing meat for his household were in Gilead, 1 Kgs. iv. 13, 14. 19. This country also gave birth to the prophet Elijah, 1 Kgs. xvii. 1.; whose denunciation against Ahab for the murder of Naboth, was here fulfilled at Ramoth-Gilead, when this monarch met his death while contesting its possession with the Syrians, 1 Kgs. xxii. 3, 4. 6. 12. 15. 20. 29.; 2 Chron. xviii. 2, 3. 5. 11. 14. 19. 28.

Some few years afterwards, when Jehu was king of Israel, Gilead was still further oppressed by Hazael, king of Syria, who smote the inhabitants of the whole of its provinces E. of the Jordan, 2 Kgs. x. 33., and treated them with such cruelty that the prophet Amos, i. 3., denounced God's vengeance against Damascus for it; a doom which was also foretold to the Ammonites for a similar exercise of barbarous rapine, Amos i. 13. Like most of the other Israelites, the people of Gilead seem to have eventually fallen into idolatry and many of the

evils connected with it, which brought upon them the warnings of the prophet Hosea, vi. 8., xii. 11., as well as their final removal from their land. Some of them joined Pekah in his murder of Pekahiah, king of Israel; but not many years afterwards Tiglath-Pileser, king of Assyria, came down upon the inhabitants of all Gilead, and carried them captive to Halah, Habor, Gozan, and other places in his own dominions, 2 Kgs. xv. 25. 29.; 1 Chron. v. 26. Some of them, however, seem to have escaped, or to have been left behind, as the apocryphal writer of the book of Judith speaks of their having been summoned by Nabuchodonosor to assist him against Arphaxad, and of their joining in the chase of the routed forces of Holofernes, i. 8., xv. 5. A few others of those who had been carried captive to Assyria (and who were descended from Barzillai) returned home again with Zerubbabel after the decree of Cyrus, though from not being able to show their pedigree, they were put away from the priesthood, Ezra ii. 61., vii. 63. But the main body of them remained behind, and their country became at length occupied by the Benjamites, as Obadiah had foretold, 19.; though his prophecy may have a bearing upon the division of the land in the coming latter days of the Jewish nation.

In the time of the Maccabees, Gilead was chiefly occupied by the heathen nations, who rose up against the few Jews that dwelt in it, until their malice was checked by Judas and Jonathan, 1 Macc. v. 9. 17. 25. 27. 36. 45. 55., the latter of whom was afterwards slain there, xiii. 22. In the glorious promises which are made to Israel, when they finally return to their own land, Gilead is to have its share, and to be restored to its former beauty and fertility, Jer. l. 19.; Ezek. xxxiv. 13, 14., xlvii. 18.; Mic. vii. 14.; Obad. 19.; Zech. x. 10.

GILEAD, mentioned in Hos. vi. 8., xii. 11., is supposed by some to refer to a city so called; if so, it may allude to Jabesh-Gilead or Ramoth-Gilead, as no city of Gilead seems to be otherwise known. The expression, however, would seem merely to designate the country of Gilead, without reference to any particular city.

GILGAL (i.e. *Rolling*), a celebrated place lying between the R. Jordan and the city Jericho, according to Eusebius 50 furlongs from the former, and 10 from the latter. It was hard by that the Israelites miraculously crossed the bed of the river, and made good their entrance into Canaan, on which occasion Joshua encamped here and pitched the twelve stones which had

been taken out of Jordan, Josh. iv. 19, 20., all which gracious transactions in their behalf, they were many generations afterwards bidden to remember, Mic. vi. 5. It was at Gilgal, the covenant of circumcision was renewed with all Israel, for none of those who had been born in the Wilderness had been circumcised, so that here the reproach of Egypt was *rolled away*,<sup>a</sup> an event which gave its name to this place, v. 2—9. Here also they kept their first Passover in the Promised Land, and here within its bounds on the very next day that manna first ceased, which had sustained them during the forty years they were wandering in the Wilderness, v. 10, 11, 12. Gilgal continued to be their head quarters, as well as the abode of the ark, for many years, whilst Joshua was subduing the land, v. 10., ix. 6., x. 6, 7. 9. 15. 43., xiv. 6.; on the division of which amongst the tribes, it appears to have fallen within the lot of Benjamin, near to the borders of Judah, xv. 7., xviii. 17. In the last reference its name seems to be written GELILOTH.

A city had soon sprung up on the spot, which is memorable on many accounts. From it, the angel went up to Bochim to rebuke the nation for their idolatrous ways, Judg. ii. 1.; and here in the time of their oppression by the Moabites were those quarries or rather *graven images*, set up perhaps by Eglon, where this monarch was killed by Ehud, iii. 19. It was one of those places which Samuel visited annually in his circuits for executing justice and performing the national business, 1 Sam. vii. 16.; and contained an altar whereon he and the Israelites long continued to offer sacrifices, as when he called Saul to the kingdom, and at other times, x. 8. Saul was also here crowned, xi. 14, 15., and here he committed that offence of himself presumptuously sacrificing, for which he was threatened by Samuel with the loss of his kingdom, xiii. 4, 7, 8. 12. 15.; a threat which was repeated at the same place by the prophet on the occasion of Saul's disobedience in the matter of the Amalekites when Samuel here hewed in pieces Agag their king, i Sam. xv. 12. 21. 33. It was at Gilgal that Judah went out to meet King David on his return to Zion after the death of Absalom, 2 Sam. xix. 15. 40., and it continued to preserve its character as a national and religious place of assembly for many years afterwards, containing a school of the sons of the prophets, and being the occasional residence both of Elijah and Elisha, the latter of whom here miraculously healed the deadly pottage, 2 Kgs. ii. 1., iv. 38. But all the mercies Israel had received, and the wonders

they had seen, at Gilgal, seem to have been in a manner forgotten in after times, when it became a great harbour and resort of idolatry, and is accordingly denounced by God for its ungrateful wickedness, Hos. iv. 15, ix. 15, xii. 11.; Amos iv. 4, v. 5. It seems to have been again inhabited after the Babylonian captivity, as Nehemiah brought from it some of the singers to assist at the dedication of the newly built walls of Jerusalem, Neh. xii. 29.

GILGAL, a place in regard to which Moses states, Deut. xi. 30., that the mountains Gerizim and Ebal, and the Plains of Moreh, are over against it. From which description, some have thought that this Gilgal was in their immediate neighbourhood, and altogether different from the Gilgal by Jericho; yet there seems to be no reason why the latter place is not signified in the above passage.

GILGAL, NATIONS OF, whose king was one of the thirty-one kings subdued by Joshua, xii. 23. See GALILEE.

GILOH, a city in the mountainous part of the tribe of Judah, Josh. xv. 51. It was the birth-place of Abithophel, David's counsellor, and also that of his son Eliam, one of David's mighty men, 2 Sam. xv. 12., xxiii. 34. Its inhabitants are called GILONITES.

GIMZO, a city apparently in the S. of the lot of Judah, which the Philistines were permitted to capture, together with many others, in the time of Ahaz, because of his transgressions, 2 Chron. xxviii. 18.

GIRGASITES, or

GIRGASHITES, one of the seven principal nations anciently inhabiting the land of Canaan, and descended from Canaan, the fourth son of Ham, Gen. x. 16.; 1 Chron. i. 14. They were promised to be given into the hands of Abram and his seed, Gen. xv. 21.; Neh. ix. 8.; and were numbered by Moses amongst the idolatrous people with whom the Israelites were to make no covenant, and to whom they were to show no mercy, Deut. vii. 1.; but they do not appear to have been conquered until the time of Joshua, iii. 10., xxiv. 11.; Judith v. 16. They have been supposed by many to have dwelt on the S. side of the L. of Gennesaret, and of the R. Jordan, in that country of the Gergesenes which is mentioned Matt. viii. 28., and was so called from Gerasa or Gergesa, the modern *Djerash*; but as this does not seem to accord with the narrations in Deut. vii. 1., and Josh. iii. 10., xxiv.

11., it seems safer to place them on this side Jordan, somewhere to the N. of Jerusalem.

GITTAH-HEPHER, a city in the inheritance of the tribe of Zebulun, not otherwise known, Josh. xix. 13. It is conjectured to be the same with Gath-hepher, the birth-place of the prophet Jonah, 2 Kgs. xiv. 25.

GITTAIM, a town of the tribe of Benjamin, whither the Beerothites fled (probably when their own city was invaded by the Philistines), and where they were dwelling in the days of David, 2 Sam. iv. 3.; some of its inhabitants returned home after the captivity in Babylon, Neh. xi. 33.

GITTITES, a name applied to the inhabitants of the Philistine city Gath, Josh. xiii. 3.: 2 Sam. xv. 18, 19, 22., xviii. 2., xxi. 19.; 1 Chron. xx. 5. It was no doubt also used to designate the people of other cities, as Gath-rimmon, Gittaim, &c.; since Obed-edom was a Gittite, into whose house David carried the ark after the calamity of Perez-uzzah, and where it abode three months, 2 Sam. vi. 10, 11.; 1 Chron. xiii. 13. See CHERETHITES.

GIZONITE, the patronymic of some of David's mighty men, 1 Chron. xi. 34.; whence derived does not appear.

GOATH, a place close in the neighbourhood of Jerusalem, whither Jeremiah, xxxi. 39., predicts that the measuring line shall yet go forth at the future rebuilding of the New City. It was, probably, one of those many hills standing round about Jerusalem with which the Psalmist compares the ever-watchful care of the Lord about His people, Ps. cxxv. 2.

GOB, a place where two battles were fought between Israel and the Philistines in the days of David, in which two of the sons of the giant were slain, 2 Sam. xxi. 18, 19. It was probably a plain or district in the neighbourhood of Gezer, as in the parallel passage of 1 Chron. xx. 4., the fight is said to have been at Gezer, which was a city in the S.W. part of the lot of Ephraim, on the borders of the Philistines' territory. See GEZER.

GOD, THE CITY OF, a title given to the Jewish metropolis Jerusalem, and thence transferred to the New and Heavenly City, Ps. xlv. 4., xlviii. 1. 8., lxxxvii. 3.; Heb. xii. 22.; Rev. iii. 12.

GOD, THE HILL OF, a name applied to the Hill of Zion, from God having been pleased to fix His Temple there, Ps. lxxviii. 15., and which, though in itself comparatively low, was set in likeness to the lofty hill of Bashan Cf. Ps. lxxviii. 68, 69.; Isa. ii. 2, 3.

GOD, THE HILL OF, 1 Sam. x. 5. 10.,



a place mentioned in the early history of King Saul, as being then held by the Philistines, and near which he had his heart changed, and began to prophesy. It is thought to have been another appellation for Gezer, which was given it from the people going there to sacrifice, and from its containing a school of the prophets, or men of God; others, however, refer the name to Gibeah. See GEZER.

GOD, THE MOUNTAIN OF, a title given to Mt. Horeb, where Moses was feeding the flock of Jethro, his father-in-law, when God appeared to him in the burning bush, and sent him to deliver Israel, Ex. iii. 1. 12. Here, also, he met his brother Aaron, iv. 27.; and here, after the Exodus, Jethro came to him, xviii. 5. Here, also he went up, at the command of God, to receive the law, and twice continued there forty days and forty nights. It was, likewise, in the same hallowed place that, nearly 600 years afterwards, the prophet Elijah (*cf.* Matt. xvii. 1. 3.) had his wonderful vision, when he fled from the vengeance of Jezebel, and was sent to anoint Hazael, Jehu, and Elisha, shortly before he was taken up into heaven, 1 Kgs. xix. 8.

The same appellation, the Mount of God, is likewise given to Mt. Sinai, Ex. xxiv. 13., or as it is written in Num. x. 33., the Mt. of the Lord. See HOREB and SINAI.

GOG, the name of a people mentioned by the prophet Ezekiel in connection with that of Magog, as destined to play an important part in the latter days of the world. Some are of opinion, that the former appellation is used to designate their leader or sovereign, and the latter their country; but in many passages the whole race seems to be spoken of under the name Gog, as well as their king himself. It is also greatly disputed whether Ezekiel and John do or do not allude to the same people; some urging that the former writes about an anti-christian power invading Judæa before the Millennium; the other, of one bursting out against the church at the completion of the Millennium. Others, again, understand Ezekiel to refer to Antiochus Epiphanes persecuting the Jews; St. John to point out the coming and invasion of Antichrist. There is also a very wide difference of opinion as to the nations that are signified; the Scythians, the Goths, the Persians, the Tartars, the Turks, and many others, being thought to be included. Amidst so great a variety of conjectures on a subject of such obscurity and difficulty, it will be, perhaps, almost impossible to come to anything like a satisfac-

tory conclusion, until, in the course of Divine Providence, the veil shall be somewhat raised. There are, however, a few traces which seem to point, in a general way, to vast bodies of people yet to come down upon the Jews from the North, and to be joined by numerous hosts from other quarters; all of whom are to be sorely, and, as it appears, irrecoverably vanquished; though, after a set season, their descendants, or representatives, or anti-types, will again rally, in far greater numbers, for their final destruction at the end of the world.

Magog is first mentioned in Gen. x. 2.; 1 Chron. i. 5., as the second son of Japheth, and is not again met with until the prophecy of Ezekiel; though both the Samaritan and Septuagint versions of Num. xxiv. 7., where in our version we read his kingdom shall be higher than "Agag" render it "Gog." The latter name first occurs in Ezek. xxxviii. 2., where it is closely identified with the land of Magog, and connected with Meshech and Tubal, two more of Japheth's sons, likewise enumerated in Gen. x. 2. By Meshech is commonly thought to be signified the people who first settled in the N.E. part of Asia Minor and in N. Armenia, where traces of their name may be met with in the people called Moschi, the Moschici Montes, and the district Moxorne, all frequently mentioned by the profane authors. Colonies of them are thought to have proceeded N. over the Caucasus, where they settled in the S.E. parts of the continent of Europe under the little-altered name of *Moscovites* or *Muscovites*. The two passages in Ezek. xxxviii. 2., xxxix. 1., which our translation renders "chief prince of Meshech and Tubal," are, in other versions, particularly the Septuagint, rendered "prince of Rosh, Meshech, and Tubal." It is also stated that the R. Araxes, which flows through Armenia into the Caspian was once called Rosh by the Arabians, and that on its banks dwelt a people named Rosh or Rossi; and that these last migrating into Europe, settled S. of the *Muscovites*, towards the Taurica Chersonesus or *Crimea*, where they were long known as the Tauri or Ros, a name since altered to that of *Russians*.

By Tubal, Josephus affirms are signified the people of Iberia, a province to the S. of the Caucasus, whose inhabitants were formerly called Thobeli. To the E. of it lies the province of Albania, wherein is the city Thabilaca, and on the S.W. are the Chalybes; all names bearing some affinity to the more ancient one. Add to this that Ezekiel, xxvii. 13., represents Tubal and Meshech as trading in slaves and brass, a like commerce to which is known to



have been once actively carried on in these regions. The name of Tubal seems likewise still preserved in that of the modern *Tobolsk*, an important city and government in the N.W. part of *Asiatic Russia*.

Closely connected with these three, Rosh, Meshech, and Tubal, and as if at their head, Ezekiel, xxxviii. 2, 3., xxxix. 1., represents Gog and Magog: therefore it may be fairly inferred, that their dwelling-places were adjacent, and we may expect to find some traces of their name as well as of the others. Josephus and most of the early writers agree in identifying Gog and Magog with the Scythians, and placing them to the N. of Mt. Caucasus; in the neighbourhood of which, profane authors describe the district Gogarene and the people Georgi, regions which we still distinguish by the name of *Georgia*. Mt. Caucasus itself is thought to have been so called after Gog, altered perhaps from Gog-Chasan, a word which in the Oriental tongues is said to denote *Gog's Fort*. From these regions Gog and Magog are thought to have sent out colonists towards the N.W., about the banks of the R. Tanais or *Don*, and the Palus Mæotis or *Sea of Azov*. On the former, one of the heathen poets mentions a people called Magini or Magagini; and it does not seem unlikely that the latter derived its name from being called the Lake of Magog, or Magogitis, which would be easily abbreviated into Mæotis. To this it may be added, that the great chain of mountains running through *Tartary* is called by the Arabian geographers *the Rampart of Juje and Mājuje*.

After these conjectures about the position of Gog and Magog, Rosh, Tubal, and Meshech, we may now proceed to state the predictions given in Holy Scripture concerning them, Ezek. xxxviii. 2, 3. 14. 16. 18., xxxix. 1. 11. 15. 16. The prophet Ezekiel describes them as coming down from the North, xxxviii. 15., xxxix. 2., joined by Persia, Ethiopia, Libya, Gomer, Togamah, and the Isles, xxxviii. 5, 6., xxxix. 6.; invading like a storm the land of Israel after the Jews in the latter days have been gathered out of many people, and brought home, and are dwelling securely and peaceably in their unvalled towns and villages, xxxviii. 8. 11. 12. 14. 16. 17., xxxix. 25. 27., all for the sake of plunder, mischief, and destruction. But God promises to rise up in His people's defence to meet Gog in the land of Israel, and there Himself to contend with his hosts by earthquake, by sword, by hailstones, fire and brimstone, xxxviii. 18—23.; until they shall be so utterly consumed upon the mountains of Israel,

that only a sixth part shall escape, and the stench of the slain shall so infect the air as to stop the noses of the passengers, xxxix. 2. 11.; Israel going forth not to fight, but merely to gather the spoil; the weapons of their vanquished foes supplying fuel for the people for seven years, 8—10.; and their carcases and bones occupying as many months to bury, until the whole land is cleansed, 12—15. The place of their burial (and so, probably, of the great destruction) is to be in the "Valley of the Passengers," on the E. of the Sea; i.e. either of the Sea of Gennesaret, where was once the great road of traffic between Egypt and Syria; or else the *Dead Sea*, on the E. of which now is the great route of the Mahometan pilgrims going from *Damascus* to *Mecca*. This valley is to be called the Valley of Hamon-gog, and the city which shall be built there (for no such city has ever yet been built) is to be named Hamonah, xxxix. 11. 15. 16. Thus will God be sanctified and known in the eyes of many nations; and Israel, also, restored and protected, shall know that the Lord is their God, and He will visit them with evil no more, xxxviii. 16., xxxix. 6. 7. 13. 21, 22, 23. 27—29.

All the circumstances here predicted are so different from those which St. John, Rev. xx. 8., foretells concerning Gog and Magog, as to be irreconcilable with them. The Apostle represents them as the whole of the "nations" in the four quarters of the earth, deceived by Satan, and with him let loose at the end of the 1000 years, compassing the camp of the saints and the beloved city, until they are devoured by fire from heaven, and the devil is for ever cast into the lake of fire and brimstone, Rev. xx. 5. 7—10. But whether the first overthrow of Gog and Magog be the same with that conflict alluded to by the prophet Joel, iii. 2. 9—17., in connection with the Valley of Jehoshaphat, and again with that of St. John, Rev. xvi. 13—16., in the great battle of Armageddon, remains yet for a coming season to declare.

GOLAN in Bashan, a city beyond Jordan, in the S.W. part of the old kingdom of Bashan, and given by Moses after his conquest of Og to the half-tribe of Manasseh, though it was afterwards assigned to the Levites of the family of Gershon, and constituted a City of Refuge, Deut. iv. 43.; Josh. xx. 8., xxi. 27.; 1 Chron. vi. 71. It appears to have been situated to the E. of the Sea of Galilee, in the angle formed by it and the R. Hieromax, or *Sheriat-el-Mandkur*, where are some ruins at a place now called *Djei-*

*bein*. It gave the name of Gaulonitis to the adjacent district, which is still preserved in that of *Djolan*.

**GOLGOTHA** (i.e. *the Place of a Skull*), a small rising ground outside the walls of Jerusalem, Heb. xiii. 18., on the W. side, where the adorable Redeemer was crucified for the sins of the world, Matt. xxvii. 33.; Mk. xv. 22.; Jo. xix. 17. It is called Calvary by St. Luke, xxiii. 33. See CALVARY.

**GOMER**, the eldest son of Japheth, whose sons were Ashkenaz, Riphath, and Togarmah, Gen. x. 2, 3.; 1 Chron. i. 5, 6. He is thought to have first settled in the N. parts of Asia Minor, where traces of the names of his sons are found in many names recorded by the profane authors. The Galatians are said by Josephus to have been originally called Gomerites; and the name of Phrygia which was applied to a large tract of Asia Minor from Mt. Taurus to Troy, is thought by some to be merely a translation of Gomer. His descendants, called generally Cimmerians by the Greeks, pushed their colonies across the Euxine or Sea of Ashkenaz, into the Cimmerian regions, on its S. and E. shores, where they have left their name in the *Krim* or *Crimea*. Others advanced further W. into Europe, where in the several appellations of the Germans, the Cimbri of France and of Denmark, the Kymri or ancient Britons, &c., we find relics of the more ancient name. Gomer is also mentioned by the prophet Ezekiel, xxxviii. 6., as uniting his forces and those of his son Togarmah, with the vast host of Gog and Magog in the attack upon Israel in the latter days.

**GOMORRAH**, or

**GOMORRHA**, one of the Five Cities of the Plain, probably adjacent to Sodom, as they are so often mentioned together; it formed one of the boundary cities of the Canaanites, Gen. x. 19., towards Edom and Moab. It was situated in the beautiful and fertile Vale of Siddim, which was once so rich as to be compared to the Garden of Eden, and was well watered by the Jordan; which river formerly either lost itself in the slime pits, or in the neighbouring plains, or in lakes, as the rivers of Damascus now do; or else ran S. into the Red Sea, Gen. xiii. 10. Gomorrah joined the confederacy of the four other cities, to shake off the yoke of Chedorlaomer, king of Elam, by whom they had been enslaved for twelve years; but, with the assistance of the kings of Shinar, Ellasar, and

the Nations, he overcame them in a battle which seems to have been fought in the Vale, when the kings of Sodom and Gomorrah were slain, their cities plundered, and Lot (who then dwelt in Sodom) was taken prisoner, though soon recovered by Abraham, his uncle, Gen. xiv. 2. 8. 10, 11. Its enormous wickedness and that of its confederate cities brought down upon it one of the most awful visitations of the Almighty's vengeance against sin yet exhibited in the world; and from which, having first revealed it to Abraham, at his intercession, God was mercifully pleased to deliver Lot, xviii. 20. 29., and eventually the city of Zoar, on the entreaty of Lot. But the other cities were overwhelmed by a tempest of brimstone and fire from the Lord, B.C. 1898, when all the inhabitants, and that which grew upon the ground, were overwhelmed, for a perpetual example to those that after should live ungodly, Gen. xix. 24. 28. It has continued to be a scene of solemn desolation ever since; the whole neighbourhood being likened to a land of salt and burning, that is not sown and does not bear, Deut. xxix. 23.; Jer. xlix. 18., l. 40.; Zeph. ii. 9. Its character and name are sometimes transferred to the rebellious house of Israel, to bring them to repentance, Deut. xxxii. 32.; Isa. i. 10.; Jer. xxiii. 14.; Amos iv. 11. Its terrible judgment is often held out as a warning to them and to others by Moses and the prophets, as by the Lord Jesus Christ and His Apostles, though we are taught, that in the great Day of Judgment it shall be more tolerable for it, than for many in whose ears the glad tidings of the Gospel have been proclaimed, Isa. i. 9., xiii. 19.; Jer. l. 40.; Zeph. ii. 9.; Matt. x. 15.; Mk. vi. 11.; Rom. ix. 29.; 2 Pet. ii. 6.; Jude 7.

**GORTYNA**, a city of Crete, to the people of which the apocryphal writer in 1 Macc. xv. 23., states the Romans sent letters in favour of the Jews. It was situated on the S. side of the island, on the R. Lethæus, now *Messara*, and was famed for the excellent bows and arrows made there; its ruins are scattered round a place now known as *Metropoli*. There is a famous labyrinth here, supposed to be that of the fabled Minotaur.

**GOSHEN**, a district of Egypt, Gen. xlvii. 27., into which Jacob and his family came down to sojourn whilst Joseph was governor of the land, and which was appointed as their dwelling-place by Pharaoh; here, too, they remained until the Exodus, a period of about 215 years, Gen. xlv. 28., xlvii. 1. 27. That it lay on the E. side of

the Nile, is evident from the circumstance, that neither Jacob nor the Israelites, when leaving the country, are said to have crossed the river. It was near the territory of the Philistines, some of whom having come down from Gath, robbed Ephraim, and slew his children, 1 Chron. vii. 21.; and whose warlike and malignant enmity to the Jews is mentioned as one reason why the latter were not led home through their country, though close at hand, Ex. xiii. 17. This would also make it in the neighbourhood of Canaan; which, when Jacob left, Joseph sent Judah to convey him to Goshen, and himself afterwards went to meet him, Gen. xli. 28, 29. It would appear, likewise, to have been near the capital, Gen. xlv. 10., at that time probably Zoan, Num. xiii. 22.; Ps. lxxviii. 12. 43.; which lay at the Pelusiac mouth of the Nile. It must likewise have been adjacent to the Red Sea, from the history representing the time occupied between the first breaking up of their camp and reaching the sea as very short, Ex. xiii. 20., xiv. 2.; Num. xxxiii. 5—8. It touched, also, upon the Wilderness of Shur, Ex. xiii. 20.; Num. xxxiii. 6.; and hence the Septuagint calls it Gesem of Arabia, Gen. xlv. 10., xli. 34. Added to this it may be mentioned that the Septuagint of Gen. xli. 28., places Rameses near Hieropolis, which was a city about midway between the Mediterranean Sea.

From all which it is plain, that the land of Goshen was in the *Isthmus of Suez*, between the Nile on the W., the Desert of Arabia on the E., the Mediterranean on the N., and the Red Sea and Egypt on the S. Before the arrival of Israel and his family, it had probably been long tenanted by the race of the warlike Shepherd kings, who having been lately driven out by the native Egyptians, the country, though fertile, appears to have been unoccupied; they were apparently masters of all North Egypt, when Abraham visited it, and appear to have received him well, though leading a nomadic life like themselves, Gen. xii. 16.; whereas, in Joseph's days, every "shepherd" was an abomination to the Egyptians, Gen. xliii. 32., xli. 34., though both Pharaoh himself and his subjects are mentioned as possessing flocks and herds, Gen. xlvii. 6, 16, 17. It was reckoned amongst the best portions of the land, xlvii. 6.; and being chiefly pasture, was most suitable for the flocks and herds of the Israelites, xli. 34., xlvii. 4.; 1. 8. Here Jacob died, as well as Joseph and all his brethren, Ex. xiii. 19.; and hence the children of Israel were brought away by Moses after the plagues by which Egypt was judicially

visited, though the land of Goshen was preserved from the tremendous visitations, Ex. viii. 22., ix. 26. In some of the modern names which we meet with attached to vast heaps of ruins in these regions, such as *Tel el Ihud* (*Hill of the Jews*), *Turbet el Ihud* (*Sepulchres of the Jews*), we discover plain indications of the former residence of the Israelites in Egypt; but whether they belong to this period, or rather to the migration of many of them hither after the captivity, Jer. xliii. 4—7., xlv. 1., is doubtful. It is called the land of Gesem in the Septuagint, and by the apocryphal writer of Judith, i. 9.; in the latter it is mentioned amongst the countries summoned by Nabuchodonosor to assist him against Arphaxad.

GOSHEN, the name of a Canaanitish city assigned by Joshua, on the conquest of the country, to the tribe of Judah, Josh. xv. 51. It appears to have been in the S. part of the land on the borders of Edom; and to have given name to a neighbouring district, which was conquered by Joshua soon after his entrance into Canaan, x. 41., xi. 16.

GOVERNMENTS, THE THREE, 1 Macc. x. 30. 38., xi. 28. 34.; and

GOVERNMENTS, THE FOUR, 1 Macc. xi. 57. See APHEREMA.

GOZAN, a country which Sennacherib boasted to Hezekiah that the kings of Assyria had plundered and desolated, 2 Kgs. xix. 12.; Isa. xxxvii. 12. From its being mentioned in connection with Haran, it is thought to have been in Mesopotamia; where between the R. Euphrates and Chaboras, the heathen geographers mark the district of Gauzanitis, traces of which seem partially preserved in its modern name of *Kouschan*. The R. Chaboras, itself still called the *Khabor*, is likewise identified with the R. of GOZAN; whither (amongst other places) Tiglath-Pileser carried captive the trans-Jordanic and northernmost tribes of Israel, 2 Kgs. xv. 29., 1 Chron. v. 26., B.C. 740; and where some of the remnant of Israel, carried captive by Shalmaneser, B.C. 721, were also located, 2 Kgs. xviii. 11. Others, however, suppose that the R. of Gozan is further E. in Media, and identify it with the *Kizil-Ozen*, which runs down through the modern province of *Ghilan* into the Caspian Sea.

GREAT PLAIN, THE, in the borders of Ragau, where Nabuchodonosor made war with Arphaxad, Judith i. 5. It appears to have been an extensive open country to the S. of the

Caspian Sea, in the N.E. part of Media, and to the S. and S.E. of the city Ragau. This city is called Rages in Tobit i. 14., and Rhagæ by the profane authors, and its ruins, which still bear the name of *Rha*, are near the modern *Persian* capital *Teheran*.

GREAT PLAIN, THE, 1 Macc. v. 52., or great Plain of Esdraelon, Judith i. 8., is called in Holy Writ the Valley or Plain of Jezreel. Its inhabitants were amongst the host summoned to help Nabuchodonosor against Arphaxad; and many years afterwards, the same plain (so frequently the great battle-ground of contending armies) was the scene of some of the gallant doings of Judas Maccabæus. See JEZREEL.

GREAT RIVER, THE, Gen. xv. 18.; Deut. i. 7.; Josh. i. 4.; i.e. the Euphrates; which *see*.

GREAT SEA, THE, the name usually given in the Bible to that vast collection of waters separating the three continents of Europe, Asia, and Africa, which we designate the *Mediterranean Sea*, Num. xxxiv. 6, 7.; Josh. i. 4., ix. 1., xv. 12, 47., xxiii. 4.; Ezek. xlvii. 10. 15, 19, 20., xlviii. 28.; Dan. vii. 2. It is the largest inland sea in the world, its superficial extent being about 852,000 square miles; and though much smaller than any of the oceans, it is considerably more interesting from so many of the early nations of antiquity having settled round its shores. Of these we may especially mention the Jews, whose Promised Land it bounded on the W. side, Ex. xxxiii. 31.; Num. xxx. 5, 6, 7.; Deut. xi. 24.; Josh. i. 4., xxiii. 4.; Ps. lxxii. 8., lxxx. 11.; as it is also to bound it hereafter, when the Jews are finally restored to their own land, Ezek. xlvii. 15, 19, 20., xlviii. 28. It is likewise in Holy Writ sometimes called the *UTMOST* or *UTTERMOST SEA*, Deut. xi. 24., xxxiv. 2.; Joel ii. 20.; or the *HINDER SEA*, Zech. xiv. 8.; and from being one of the largest bodies of water with which they were acquainted, it is also termed, in an especial way, *THE SEA*, Gen. xlix. 13.; Num. xxxiv. 5.; Deut. xxx. 13.; Josh. xv. 4. 11, 46., xvi. 3. 6, 8., xvii. 9, 10., xix. 29.; Judg. v. 17.; 1 Kgs. v. 9., xviii. 43, 44.; 2 Chron. ii. 16.; Ps. lxxii. 8., lxxx. 11., civ. 25., cvii. 23.; Eccl. i. 7.; Isa. xxiii. 2. 4. 11., xxiv. 14, 15., xlii. 10.; Jer. xlv. 18.; Ezek. xxvi. 3, 16, 17, 18., xxvii. 3. 9, 29.; Dan. vii. 3.; Jonah i. 4—15.; Zech. ix. 4, 10.; Acts x. 6, 32., xxvii. 40.; Rev. xiii. 1., xviii. 17.; though it bears this appellation in common with the Red Sea, the S. of Galilee, the R. Nile, the R. Euphrates, &c. It is likewise called the *SEA OF THE PHILISTINES*, Ex. xxiii.

31., from its washing the coasts of this people.

It likewise washed the W. borders of the tribe of Judah (as first allotted to it), Josh. xv. 4. 11, 12, 46, 47.; of Ephraim, xvi. 3. 6, 8.; of Manasseh, xvii. 9, 10.; of Zebulun, Gen. xlix. 13.; Josh. xix. 11.; and of Asher, Josh. xix. 29.; Judg. v. 17. Its chief natural ports in Palestine were "the Haven of the Sea," Gen. xlix. 13.; Joppa, 2 Chron. ii. 16.; Zidon, Isa. xxiii. 2. 4.; Tyre, Ezek. xxvii. 3.; Cæsarea, Acts xviii. 22., and other places had artificial harbours and landing-places. The Mediterranean Sea has many noble gulphs and bays, but none of these appear to be mentioned by name in Holy Scripture, excepting *Adria*, Acts xxvii. 27., the scene of Paul's tempestuous voyage before he was shipwrecked at *Melita*. Of the many rivers that run into it, Eccl. i. 7., only a few are mentioned in the Bible; as the *Sihor* (or Nile), the R. of Egypt, the *Brooks Besor*, *Eshcol*, *Sorek*, and *Gaash*, the R. *Kanah*, the *Waters of Megiddo*, and the R. *Kishon*. Among the countries lying round it whose names are mentioned by the Inspired Writers, may be enumerated in Asia, *Canaan*, *Philistia*, *Tyre* and *Sidon*, *Syria*, *Cilicia*, *Pisidia*, *Pamphylia*, and *Mysia*; in Africa, *Egypt*, *Libya*, *Lydia*, *Cyrene*, and *Phut*; in Europe, *Macedonia*, *Greece*, *Illyricum*, *Dalmatia*, *Italy*, and *Spain*. These last mentioned, together with the islands of the Mediterranean, such as *Cyprus*, *Rhodes*, *Crete*, *Coos*, *Patmos*, *Samos*, *Chios*, *Samothracia*, the *Isles of Elisha*, and *Melita* (the only ones mentioned by name in the Bible), are thought to constitute, together with the rest of Europe and Asia Minor, what in the Old Testament are sometimes called the *Isles*, or the *Isles of the Sea*, or the *Isles of the Gentiles*, or the *Isles of the Heathen*. All these countries have derived vast blessings from the Jews, both under the Mosaic and Christian dispensations: although it is from the Great Sea that the Antichristian or Popish power is represented as rising to corrupt the earth, and to persecute the saints, Dan. vii. 2, 3.; Rev. xiii. 1., xviii. 17.

GRECIA, Dan. viii. 21., x. 20., xi. 2., or

GREECE, Zech. ix. 13.; Acts xx. 2.; 1 Macc. i. 1.; the people of which are called *GRECIANS*, Joel iii. 6.; 1 Macc. vi. 2., viii. 9, 18.; 2 Macc. iv. 15., xiii. 2.; otherwise

GREEKS, 1 Macc. i. 10.; 2 Macc. iv. 13, 36.; all names used in the Holy Scriptures and in the apocryphal books, with a wider or smaller signification. In the Old Testament, *Greece* and the *Greeks* (whether in the country strictly so

called, or in Asia Minor, or any of her colonies), are called Javan, after Javan, the fourth son of Japheth, Gen. x. 2. 4.; 1 Chron. i. 5.; and an old scholiast on Aristophanes states that "the Barbarians call all the Greeks Ionians" (i. e. Javan). The prophet Isaiah, lxvi. 19., foretelling God's judgments against the wicked Jews, and the evangelisation of the Gentiles by some of them when converted, includes Javan amongst those nations who shall be blessed with the gospel. Ezekiel, xxvii. 13. 19., when denouncing woe against Tyre, speaks of Javan being amongst its merchants, especially in the persons of men; and according to the prophet Joel, iii. 6., many of these slaves came from Judah and Jerusalem, having been sold to Javan by Tyre and Zidon, and the Philistines, for which these last three people are threatened with God's wrath. Daniel, viii. 21., x. 20., xi. 2., in his predictions concerning the conquering career of Alexander the Great and his war with Persia, describes him as the king of Græcia (Heb. *Javan*). Zechariah, ix. 13., when foretelling God's defence of His people, and their victory over their enemies, declares that the sons of Zion shall be raised up against the sons of Greece (Heb. *Javan*); a prediction which was fulfilled during the successes of the Maccabees, and in the preaching of the gospel by the Apostles to the Gentiles; or else, which remains yet to be fulfilled when the salvation of all Israel shall prove to the whole Gentile world as life from the dead, Rom. xi. 12. 15. 26.

After the death of Alexander, and the partition of his dominions amongst his successors as predicted by Daniel, the appellations Greece and Greeks were used by the Hebrews in a more enlarged and indefinite extent; being applied to all the countries and people mastered by them, such as Syria, Egypt, Mesopotamia, &c. In this sense, the terms are frequently used in the apocryphal writings; where, in the struggles of the Maccabees, mention is made of the hostility of the Greeks, and THE KINGDOM OF THE GREEKS (i. e. the Syro-Grecian empire of the Seleucidæ, which began with Seleucus Nicator), 1 Macc. i. 1. 10., vi. 2., viii. 9. 18.; 2 Macc. iv. 10. 13. 15. 36., xiii. 2.

In the evangelical histories, the name GREEKS is used in a still wider sense, to designate all the Gentiles, even those who were Proselytes of the Gate, or devout men, Mk. vii. 26.; Jo. xii. 20.; Acts xiv. 1., xvi. 1. 3., xvii. 4. 12., xviii. 4. 17., xix. 10. 17., xx. 21., xxi. 28.; Rom. i. 16., ii. 9., x. 12.; 1 Cor. i. 22, 23, 24.; Gal. ii. 3., iii. 28.; Col. iii. 11. In some few of these passages it is possible allusion may be more especially made to

the Greeks properly so called, i. e. such as spoke the Greek language, mentioned Lu. xxiii. 38.; Jo. xix. 20.; Acts xxi. 37.; Rev. ix. 11.; and who are contradistinguished from the other heathen, whom they called Barbarians, in Rom. i. 14. The name of Greece, however, would appear to be used only once in the New Testament, Acts xx. 2., to designate that country which is especially known by this name; but which when the Apostle Paul travelled there, had been shorn of its two fine regions Epirus and Thessaly, the Romans having added these to their province of Macedonia.

The names of Hellas and Hellenes, by which Greece and its inhabitants were anciently known, are thought to have been derived from Elishah, the eldest son of Javan, Gen. x. 4.; 1 Chron. i. 7. The prophet Ezekiel, xxvii. 7., mentions the Isles of Elishah, by which he may mean the coasts and islands of Greece and her colonies. The Romans obtained the name of Græcia, by which they denominated these regions, from the Græci, an inconsiderable tribe in Epirus, with whom, owing to their proximity, they were first acquainted. But when, in a much later age, they had completed the conquest of the whole country by the reduction of the states constituting the Achæan League, B. C. 146, they borrowed the name of the last nation that opposed their ambition to designate their new province, which thenceforward they termed Achaia.

The land of Greece occupies only a secondary position in Holy Writ, though, in itself, one of the most celebrated countries of the world. It no doubt owed much of its knowledge and skill to the Egyptians, Chaldeans, and Phenicians; but it made these acquisitions completely its own, giving them fresh energy and new forms; and hence it is looked upon as the parent of the civilisation of all Europe. It has acquired a lasting renown by the works and doings of its heroes, poets, and philosophers; and though its history is sadly disfigured by the usual vices of the heathen world, it contributed no ordinary share in the development of the arts and sciences. Its inhabitants were also distinguished for their love of liberty, as well as for their activity, enterprise, and versatility of talent; and its language must be admired and cultivated, not only for its own beauties, and those of authors who have written in it, but from its being the tongue in which the New Testament was written, and into which also the Hebrew Old Testament was translated by the Seventy, B. C. 284, a version which is hence called the Septuagint. It was perhaps owing to the almost universal preva-

lence of its language, more than to the extent of its colonisation, that the Hebrews were wont to apply the term Greeks to all Gentiles. The S. part of Greece was a large peninsula called the Peloponnesus, now *Morea*, being joined to the mainland by the Isthmus of Corinth, along which lay the state of Megaris: it contained the several regions of Corinth, Sicyonia, Phliasia, Achaia, Elis, Arcadia, Argolis, Laconica, and Messenia. N. of the isthmus were Attica, Boeotia, Phocis; the Locri, Ozolæ, Epicnemidii, and Opuntii; Doris and Dryopia, Ætolia, Acarnania, Epirus, and Thessaly. All these were long subject to their own separate governments alone, more or less independent of each other, and often engaged in fierce wars with one another; though they were not unfrequently leagued together, more or less extensively, for some party or national purpose. They made a noble stand against the Persians and Macedonians; but being subdued by the successors of Alexander the Great, they at last fell beneath the mighty and ambitious power of the Romans.

GRECIANS, an appellation used in the Acts of the Apostles to describe those Jews who were not natives of Judæa, or who dwelt in Gentile cities, and spoke mostly the Greek language. These Hellenistic Jews had their own synagogues in Jerusalem and Judæa, maintaining a constant intercourse with their mother-country, and otherwise enjoying peculiar privileges. Though many of them appear to have been converted on the great Day of Pentecost, Acts ii. 5, vi. 1., as well as at a later period, xi. 20.; yet they were mostly bitter enemies of Christianity, and greatly opposed the Apostles and first preachers of the gospel, especially Stephen, vi. 9., and Paul, ix. 29.

GUDGODAH, a station of the Israelites in the

Wilderness, Deut. x. 7., called in Num. xxxii. 32, 33., Hor-hagidgad, probably from its lying under Mt. Hor, where Aaron died and was buried. It was between the two stations of Moseroth in the land of the children of Jaakan, and Jotbath.

GUNITES, a family of Naphtali, numbered with the rest of Israel in the Plains of Moab, Num. xxvi. 48. They were descended from Guni, the second son of Naphtali, Gen. xlvii. 24.; 1 Chron. vii. 13.

GUR, a place at the Going up to which, Ahaziah, king of Judah, was smitten by the troops of Jehu, after the latter had killed Joram, king of Israel, in the field of Naboth, 2 Kgs. ix. 27. It was near Ibleam, and not far from Megiddo, whither Ahaziah fled, and where he died; but whether a town, or a part of Mt. Carmel, or some neighbouring height, is not known.

GUR-BAAL, a region or city inhabited by the Arabians, whom Uzziiah, king of Judah, in the beginning of his reign vanquished, 2 Chron. xxvi. 7. The Septuagint translates the word Petra; so that, possibly, reference may be here made to the famous city of this name in Edom, Isa. xvi. 1., marg., called otherwise Selah (i.e. *the Rock*) or Joktheel, 2 Kgs. xiv. 7. See SELAH.

GUTTER, THE, some part of the hill of Zion, whether a water-course of any kind, or the ditch that protected one portion of the fort, is not known. In Ps. xlii. 7., the word is translated water-spout. It was to this "Gutter," that David provoked his troops to get up and smite the scornful Jebusites, who still had possession of Zion, 2 Sam. v. 8.; whereupon Joab led the way, and captured this stronghold, 1 Chron. xi. 6.

HABAIAH, CHILDREN OF, a family of the priests, who returned home after the seventy years' captivity in Babylon, Ezra ii. 61.; Neh. vii. 63.; but their register not being found in the genealogy, they were, as polluted, put from the priesthood, until there should stand up a priest with Urim and Thummim.

HABOR, a place whither Tiglath-Pileser, king of Assyria, carried captive the trans-Jordanic and northernmost tribes of Israel, B.C. 740, 2 Kgs. xv. 29.; 1 Chron. v. 26.; and where

some of the remainder of the Ten Tribes carried captive by Shalmaneser, king of Assyria, B.C. 721, were also located, 2 Kgs. xvii. 6., xviii. 11. It is conjectured to have been upon or around the R. Chaboras of profane geography, which is still called *Khabur*, and flows into the R. Euphrates at Carchemish; and this the rather, from its being described as by the R. of Gozan, which itself may have been the Chaboras; for the heathen authors place a district named Gaunianitis, now *Kouschan*, between it and the Euphrates. Others, however, place Habor in Me-

dia, about the banks of the river now called *Kizil-Ozen*, which runs down through the modern Persian province of *Ghilan* into the Caspian Sea, on the S. of which is a town still called *Abhar* or *Habor*, said to be very ancient. The prophet Ezekiel is thought to speak of Habor in his mention of the R. of Chebar. See CHEBAR.

**HACHILAH, HILL OF**, where David concealed himself for a time from Saul, and where when betrayed by the Ziphims, Ps. liv., title, Saul went with his forces to seek him, 1 Sam. xxiii. 19., xxvi. 1. 3. It appears to have lain to the S. of Jeshimon, or the Wilderness of Ziph, in the country of the Ziphims, about 10 miles E. of Hebron, and near the *Dead Sea*.

**HACHMONITE, THE**, a patronymic of one of David's mighty men, who was the chief of his captains, 1 Chron. xi. 11., xxvii. 32., marg. He is called the Tachmonite 2 Sam. xxiii. 8., but whence the name is derived does not appear.

**HADASHAH**, a city of the tribe of Judah in the Valley, Josh. xv. 37., and so, near the borders of Simeon and Dan.

**HADATTAH**, a city belonging to the tribe of Judah, in its S. part, towards the frontiers of Edom, Josh. xv. 25.

**HADADRIMMON**, a place in the Valley of Megiddon, Zech. xii. 11., where Josiah, king of Judah, was slain by Pharaoh-Nechoh, when attempting to prevent his campaign against Carhemish on the Euphrates, 2 Kgs. xxiii. 29.; 2 Chron. xxxv. 22. Upon this occasion there was a great mourning and lamentation made for him by all Judah and Jerusalem, in which the prophet Jeremiah took a conspicuous part, and which was thenceforward made an ordinance in Israel, 2 Chron. xxxv. 25.; and such, it is foretold by Zechariah shall be the mourning of the repentant Jews at Jerusalem, when they have been brought back to their own land in the last days, made victorious over all their enemies, and been blessed with a spirit of grace and supplication, Zech. xii. 6. 8. 10. Hadadrimmon was in the inheritance of the half-tribe of Manasseh on this side Jordan. Jerome says it was afterwards called Maximianopolis, which the Jerusalem Itinerary places 17 miles from Cæsarea and 10 from Esdraelon.

**HADID**, a city of the Benjamites, re-inhabited after the Babylonian captivity, Neh. xi. 34., by the children of Hadid or Harid, who returned home with Zerubbabel, Ezra ii. 33.; Neh. vii. 37. It is mentioned in conjunction with Lod, i.e. Lydda and Ono, and so probably was near these

two places. It is supposed to have been the same with Adida, a town in the district of Sephela, the plain country in front of the Mediterranean Sea, to the S. of Joppa, and which is mentioned as an important town during the Maccabæan wars, 1 Macc. xii. 38., xiii. 13. Eusebius and Jerome both place the town of Adi or Aditha near Lydda.

**HADORAM**, the name of one of the families descended from Joktan, the younger son of Eber, Gen. x. 27.; 1 Chron. i. 21. They are supposed to have settled somewhere in Persia, though others place them in Arabia. In the Septuagint they are called Odoora and Kedouram.

**HADRACH, THE LAND OF**, against which a burden of woe is denounced by the prophet Zechariah, ix. 1., which is especially to rest on Damascus. It is uncertain what place or country is meant, but most probably Syria itself, which is here designated under some appellation referring to one of its idols, as Ashtaroth or Derceto, though the metropolis is called by its ordinary name. Others think that the neighbouring kingdom of Zobah, 2 Sam. viii. 4., is signified, and others, that Hadrach points out a great city which, according to the old rabbins, lay to the E. of Damascus, and whose site was still seen in their days. It is called Sedrach in the Septuagint. Ptolemy mentions a town in Cœle-Syria named Adra, which is supposed by some writers to carry traces in it of the ancient Hadrach.

**HAGAB, THE CHILDREN OF**, a family of the Nethinims that returned home with Zerubbabel after the Babylonian captivity, Ezra ii. 46., as did also another family of them called

**HAGABAH, THE CHILDREN OF**, Ezra ii. 45.; Neh. vii. 48.

**HAGARENES**, or

**HAGARITES**, a people descended from Ishmael, the son of Abraham by Hagar, Gen. xvi. 15., xxi. 9., xxv. 12., who appear to have settled to the E. and S.E. of Canaan, whence they traded with Egypt in the productions of their own country and of Gilead. Some of them, called Ishmaelites, Gen. xxxvii. 25. 27, 28., xxxix. 1., or Midianites, xxxvii. 28. 36., appear to have bought Joseph from his brethren, and sold him again to Potiphar. They bordered on what became eventually the inheritance of Reuben and Gad in Gilead, into which they thrust themselves after the conquest of the two Amorite kings by Moses, but were soon driven out again by the Israelites. Three

families of them are afterwards especially mentioned, viz. Jetur, Nephish, and Nodab, as having been assailed by the two and a half tribes beyond Jordan, and conquered by them, when they carried off a great spoil, 1 Chron. v. 10. 19, 20. One of David's valiant men was a Haggerite, 1 Chron. xi. 38.; and his chief shepherd also was a Hagerite, 1 Chron. xxvii. 31. These and other branches of the Hagarenes appear to have often combined with Moab, Ammon, Edom, Amalek, and other enemies of Israel, Ps. lxxxiii. 6., and may perhaps be sometimes included among the Children of the East and the Arabians, who from time to time oppressed the Jews. Hagar is made by St. Paul, Gal. iv. 24, 25., to shadow forth the Jews in their bondage to their law. There is a tribe named Agraï placed in this neighbourhood by the profane authors, and also another called Gerhæi on the W. shores of the Persian Gulf, both of which may have sprung from the Hagarites: and the district of Ituræa, S.W. of Damascus, Lu. iii. 1., no doubt derived its name from the Jetur mentioned above. According to the apocryphal book of Baruch, iii. 23., the Agarenes were great seekers after wisdom.

**HAGGITES**, a family of the tribe of Gad, descended from Haggi, the second son of Gad, and numbered with the rest of Israel in the Plains of Moab, Gen. xlvii. 16.; Num. xxvi. 15.

**HAI**, an ancient city of Canaan to the E. of Bethel, near which Abram pitched his tent soon after his first entrance into the land, Gen. xii. 8., and again after his return out of Egypt, xiii. 3. It is commonly written Ai in the book of Joshua. See **AI**.

**HAKAN, THE CHILDREN OF**, a marginal reading of 1 Macc. v. 4., for the children of Bean, who are thus supposed to have sprung from Akan, Gen. xxxvi. 26., or Jakan, 1 Chron. i. 42., a descendant of Esau; or from the Bene-jaakan, or children of Jaakan, Num. xxxiii. 31, 32., Deut. x. 6., near whom the Israelites had one of their encampments in the neighbourhood of Mt. Hor. They are here mentioned amongst those Edomites who were smitten by Judas Maccabæus for their treachery. See **BEAN**.

**HAKUPHA, THE CHILDREN OF**, a family of the Nethinims that returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 51.; Neh. vii. 53.

**HALAH**, a city or region whither, amongst other places, Tiglath-Pileser, king of Assyria,

carried captive the trans-Jordanic and northernmost tribes of Israel, B.C. 740, 2 Kgs. xv. 29.; 1 Chron. v. 26.; and whither also Shalmaneser, king of Assyria, carried captive the remnant of the Ten Tribes, B.C. 721, 2 Kgs. xvii. 6., xviii. 11. From its being mentioned together with Habor and the R. of Gozan, Halah is thought to have been in the N. part of the province of Assyria, where Ptolemy places the district Calachene; and thus it might be identified with the Calah mentioned in Gen. x. 11, 12., as having been built by Nimrod. Others, however, would assign it a more S. situation, near the modern city of *Holwan*, once a famous summer-residence of the caliphs, on the borders of *Irak* and *Kourdistan*. But those who think the R. of Gozan is the same with the *Kizil-Ozen*, which runs into the S. part of the Caspian Sea, would place Halah in that neighbourhood, about the modern *Persian* province of *Ghilan*.

**HALAK, MT.** (*the Smooth Mountain*), a mountain in the S. part of the land of Canaan, which is described as going up to Seir. Between it on the S. and Baal-Gad in the Valley of Lebanon on the N., lay the dominions of the one and thirty kings conquered by Joshua, Josh. xi. 17., xii. 7. Indeed Mt. Halak and Baal-Gad may be taken as the two extremities of Canaan, in the same way that the land of Israel is described as extending from Dan to Beersheba.

**HALHUL**, a city of the tribe of Judah in the hill country, Josh. xv. 58., supposed to have been near Hebron, where Jerome mentions a small town called Alula.

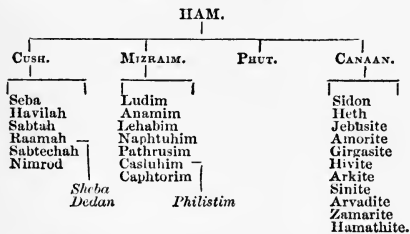
**HALI**, a city within the inheritance of the tribe of Asher, Josh. xix. 25.

**HALICARNASSUS**, a city of the province of Caria in Asia Minor, said in 1 Macc. xv. 23. to have been one of the places to which the Romans wrote letters in favour of the Jews, testifying their friendship and confederacy. It was opposite the island of Cos or Coos, passed by St. Paul in his voyage from Ephesus to Jerusalem, Acts xxi. 1., on the N. shore of what is now called the *Gulf of Cos*. On the S. shore of the gulf was the celebrated city of Cnidus, also passed by the great Apostle in his stormy voyage from Jerusalem to Rome, Acts xxvii. 7. Halicarnassus, now called *Boodroom*, was founded originally by a Greek colony from Træzene; it became the largest and most beautiful city in all Caria, and was the metropolis of Doris until disunited from the league, in consequence of a dispute which took place at one of their solemn



festivals. It was the residence of the Carian kings, to one of whom, Mausolus, his queen Artemisia raised such a magnificent sepulchre, that it was considered one of the seven wonders of the world, and from it all splendid tombs came to be called Mausolea. The citadel of Halicarnassus was so strong that it was besieged in vain for a considerable time by Alexander the Great. Herodotus, the father of history, Dionysius Halicarnassensis, the philosopher Heraclitus, and many other great men, were born in this city.

HAM, THE LAND OF, or TABERNACLES OF, the ancient name of Egypt, derived from Ham, the second son of Noah, Gen. v. 32., vi. 10., vii. 13., and father of Canaan, ix. 18. 22. He seems to have settled with his sons Cush, Mizraim, Phut, and Canaan, x. 6., chiefly in the continent of Africa, though they extended into the adjoining parts of Asia, where they are thought to have peopled Arabia and Canaan. Though Egypt is generally called Mizraim in the Old Testament, after Mizraim, the second son of Ham, yet it is occasionally named the land of Ham, as in 1 Chron. iv. 40.; Ps. lxxviii. 51., cv. 23. 27., cvi. 22.; and Plutarch states that the Egyptians themselves in some of their sacred writings, styled their country Chemia or Chamia, an appellation plainly derived from that of Ham. It has been thought by some that the idol Iammon or Ammon, worshipped in Egypt and Lybia, was Ham; but this is doubtful. *See* EGYPT. The descendants of Ham were as follows:



IIAM, THEY OF, 1 Chron. iv. 40., is an expression thought by certain critics to refer to the Philistines, or the Amalekites; but it seems most likely to have designated some wandering tribe of the Egyptians or the Casluhim; except indeed, it should have related to the Ham mentioned in Gen. xiv. 5., and so possibly have some connection with the Ammonites and Hamathites.

HAM, Gen. xiv. 5., a region or city of the Zuzims, who were here smitten by Chedor-

laomer, king of Elam, and the three kings that were with him. It may, perhaps, have been in the neighbourhood of the city known afterwards as Ammon, or Rabbath-Ammon, which became the metropolis of the Ammonites, and is still called *Amman*; as it appears to have been in the country inhabited of old by these Zuzims and Zamzummims, Deut. ii. 20., lying to the S.E. of Mt. Gilcad, on the borders of Arabia. The Septuagint version translates the word Ham, "*with them*;" meaning that the Rephaims and Zuzims were both smitten. This rendering therefore, if correct, would account for Ham not being mentioned elsewhere in Holy Writ, except it should be included amongst the possessions of the Hamathite, Gen. x. 18. Jerome states that the city of Amatha, which lay to the S.E. of the Sea of Tiberias, and was celebrated for its hot springs, still known as *Hammet el Sheikh*, was founded by a colony of the Hamathites.

HAMATH, the name of a country and kingdom to the N. of Canaan, the situation and extent of which can only be generally defined. Its inhabitants are supposed to be first mentioned in Gen. x. 18., 1 Chron. i. 16., amongst the tribes descended from the eleven sons of Canaan, of whom the Hamathite was the youngest. It appears to have been in some part (probably towards the sea) separated from the land of Canaan by the district or kingdom of Rehob; the spies sent out by Moses from the Wilderness having searched the Land of Promise as far as the latter country, "as men come to Hamath," Num. xiii. 21.; though it is evident, that the Israelitish border touched close upon Riblah, Num. xxxiv. 11., which was in the land of Hamath, 2 Kgs. xxiii. 33. And the expression of THE ENTRANCE OF HAMATH, Num. xxxiv. 8.; or the Entering into Hamath, Josh. xiii. 5.; or the Entering in of Hamath, Judg. iii. 3.; 1 Kgs. viii. 65.; 2 Chron. vii. 3.; Amos vi. 14.; or the Entering of Hamath, 2 Kgs. xiv. 25.; 1 Chron. xiii. 5.; by which the N. limits of Israel are so often defined, in opposition to the S. boundaries of the R. of Egypt and the Sea of the Plain, seems to hint that, however closely "the land of Hamath once bordered on Canaan, yet that it did not latterly actually join it, excepting by this means. The "Entrance" was, perhaps, the name given to that long valley between the two ranges of Mt. Lebanon and Mt. Hoor, or Anti-Lebanon, called Aulon by some profane authors, and through which flows the Water of Lebanon, or the R. Leontes; its modern appellation is *El-Bekaa*. The kingdom

of Hamath seems also to have lain to the N.W. of the kingdom of Zobah; as when David went to establish his dominion by the R. Euphrates, he smote Hadadezer unto Hamath, 1 Chron. xviii. 3. Upon this occasion, Toi, king of Hamath, sent presents to David, and entered into friendly relations with him, 2 Sam. viii. 9.; 1 Chron. xviii. 9.; having before that been at war with Hadadezer, and probably lost that portion of his territory named Hamath-zobah; which if David took possession of it, as it is most likely he did, Solomon re-conquered, and built store-cities in it, 2 Chron. viii. 3, 4., though it appears to have rebelled again, and to have been re-conquered by Jeroboam II. many years afterwards, 2 Kgs. xiv. 28.

The land or kingdom of Hamath may perhaps, therefore, have once included the whole N. part of Syria, extending to the confines of Palestine between Rehob and Syria-Damascus; although it may have from time to time lost portions of its territory in wars with the neighbouring sovereigns. Its metropolis was likewise called Hamath, or as Amos, vi. 2., styles it, Hamath the Great, and stood upon the R. Orontes, now *Aaszy*, which flows N. past Antioch into the Mediterranean Sea. It was probably desolated by the Assyrians, agreeably to the words of Amos, which may account for Riblah being so often mentioned, and not Hamath, from which it was only 30 miles distant. But it afterwards recovered its splendour, and when at a much later period it fell into the hands of the Greeks, they changed its name to Epiphania; an appellation, however, which it did not long retain, being still called *Hamah*, and having a population of nearly 50,000 souls. It has been supposed by many that there were two cities of this name, though both on the same river; Hamath the Great having stood at *Antioch*, which being destroyed, Hamath the Less was built at *Hamah*. It would appear from the boasting of Sennacherib to Hezekiah, king of Judah, and from the blasphemous letter he sent him, that the Assyrian monarchs had at last overpowered the kingdom of Hamath, 2 Kgs. xviii. 34., xix. 13.; 2 Chron. xxxii. 14.; Isa. x. 9., xxxvi. 19., xxxvii. 13.; and from it, after the final captivity of the kingdom of Israel, Esar-haddon brought some of its idolatrous inhabitants to put them in the cities of Samaria, where they set up their false god Ashima, 2 Kgs. xvii. 24. 30.; Ezra iv. 2. 10.

After the death of Josiah, king of Judah, Hamath appears to have fallen for a time into the hands of Pharaoh-Nechoh, king of Egypt;

who, at one of its cities, named Riblah, imprisoned Jehohaz, the son of Josiah, until he sent him to Egypt, where he died, 2 Kgs. xxiii. 33. But it was soon recovered by the king of Babylon, who perhaps carried out against it the threatenings of Jeremiah, xlix. 23.; and when Jerusalem was destroyed, B. C. 588, held his court at Riblah, where they put out the eyes of Zedekiah, king of Judah, and slew his sons, 2 Kgs. xxv. 6, 7.; Jer. xxxix. 5, 6., lii. 9., as well as many of the nobles of Jerusalem, 2 Kgs. xxv. 20, 21.; Jer. lii. 27. In this gradual and harassing devastation of Israel, it is not unlikely that Hamath in some way joined, as did most of the neighbouring countries. For some such offence the prophet Zechariah, ix. 2., denounces war against it. Many of the Jews are now scattered over this country, and are to be recovered when the whole nation is brought back to their own land, Isa. xi. 11. At that time, Hamath is once again to form part of the N. border of the Promised Land, and more particularly of the tribe of Dan, Ezek. xlvii. 16, 17. 20., xlviii. 1.

HAMATH, ENTERING IN OF. *See* HAMATH.

HAMATHITE, Gen. x. 18.; 1 Chron. i. 16., so called from the youngest son of Canaan, whose descendants are thought to have settled in the N. part of Syria, between Asia Minor and Palestine. *See* HAMATH.

HAMATH-ZOBAB, 2 Chron. viii. 3., a kingdom of Syria to the N.E. of Canaan, between Damascus and the Euphrates, the limits of which are not known. It is conjectured by some to be the same with Zobah; but others think it was another and an independent state, until it was captured from Toi, the king of Hamath, by Hadadezer, king of Zobah, 2 Sam. viii. 10.; 1 Chron. xviii. 10.; when it is presumed to have received this name, or else afterwards, when David vanquished Hadadezer, 2 Sam. viii. 3. 7. 9.; 1 Chron. xviii. 3. 5. 7. 9. Hamath-zobah was conquered again by Solomon, 2 Chron. viii. 3., who built cities in it, at the same time that he built Tadmor in the Wilderness, viii. 4., which is said to have been "in the land," and which is supposed by some to have been in the old territory of Hamath-zobah. *See* HAMATH.

HAMMATH, a fenced city of the tribe of Naphtali, Josh. xix. 35.

HAMMON, a city of the tribe of Asher, Josh. xix. 28.; supposed by some to be the same with Baal-hammon, So. of Sol. viii. 11., where Solomon

had a favourite vineyard, which he let out to keepers, each of whom was to pay him 1000 pieces of silver.

HAMMON, a city in the inheritance of Naphtali, 1 Chron. vi. 76., which is thought to be the same with

HAMMOTH-DOR, Josh. xxi. 32., in the tribe of Naphtali, since both are mentioned as having been constituted Levitical cities, and assigned to the children of Gershon.

HAMONAH (i.e. *the Multitude*), the name to be given to a city which is to stand apparently in the Valley of Hamon-Gog, after the first overthrow of the vast host of Gog and Magog in the latter days, Ezek. xxxix. 16. See GOG.

HAMON-GOG (i.e. *the Multitude of Gog*), THE VALLEY OF, otherwise the Valley of the Passengers, where the huge armies of Gog and Magog, with all their followers, are to be miraculously overthrown, when they come up against the Jews, after their restoration to their own land, in the days before the Millennium, Ezek. xxxix. 11. 15. Its situation is within the limits of the land of Israel, on the E. of "the Sea;" but whether of the Sea of Gennesaret, or the Sea of the Plain is signified, remains uncertain. Here the carcasses of this mighty army, after having for some time polluted the air so as to stop the noses of the passengers, are at last to be buried, and the valley is thenceforward to receive its name.

HAMULITES, a family of the tribe of Judah, which was numbered by Moses with the rest of Israel in the Plains of Moab, Num. xxvi. 21., so called after Hamul, the grandson of Judah, Gen. xlv. 12.; 1 Chron. ii. 5.

HANAN, THE CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 46.; Neh. vii. 49.

HANANEEL, the name of one of the many towers, Ps. xlviii. 12., in the walls of Jerusalem, probably near the N.E. corner. Jeremiah foretold that, after the destruction of the city by the Chaldeans, it should again form one of its limits, Jer. xxxi. 38.; which was so far accomplished when the walls were rebuilt on the incitement of Nehemiah, who with the priests, and Levites, and princes of Israel, dedicated them to the Lord, Neh. iii. 1., xii. 39. Though now in ruins, together with the rest of the city, it appears from the prophecy of Zechariah, xiv. 10., as if destined again to form one

of the extreme points of the New City in the latter days.

HANES, a city of Egypt, whither the Jews in the days of Hezekiah sent ambassadors to ask for aid against Sennacherib, for which they were threatened with punishment by the prophet Isaiah, xxx. 4. It was probably the same with Tahapanes, Jer. ii. 16.; or Tahpanhes, Jer. xliii. 7, 8, 9., xlv. 1., xlv. 14.; or Tehaphnehes, Ezek. xxx. 18.; which was one of the chief residences of the Pharaohs, on the banks of the easternmost or Bubastic branch of the Nile, about midway between Zoan and Sin. Others, however, place it much further S., towards the centre of Egypt, where now is the village *Ahnas*, and formerly stood the city called Heracleopolis Magna. There was here a splendid palace of the kings of Egypt, and the city itself appears in the time of Jeremiah and Ezekiel to have been a luxurious and pompous place. It carried on an extensive trade with many nations through the Mediterranean and Red Seas, and was so powerful, that Jeremiah, when lamenting the sufferings of the Jews, mentions it specially amongst their persecutors. It was one of the cities to which Johanan carried off Jeremiah and the remnant of the captivity after the murder of Gedaliah by Ishmael, in contempt of the prophet's prediction of its speedy desolation by Nebuchadnezzar, king of Babylon. According to a doubtful tradition, Jeremiah, who is believed to have been put to death in Egypt, was buried here. Hanes is identified with the Anusis and the Daphnæ Pelusiæ of Herodotus. The apocryphal writer in Judith i. 9., calls it Taphnes, and mentions it as one of the places summoned by Nabuchodonosor, king of the Assyrians, to assist him against Arphaxad, king of the Medes.

HANNATHON, a town or district of the tribe of Zebulun, Josh. xix. 14.

HANOCHITES, a family of the tribe of Reuben, which was numbered with the rest of Israel by Moses in the Plains of Moab, Num. xxvi. 5., and sprang from Hanoeh, the eldest son of Reuben, Gen. xlv. 9.; Ex. vi. 14.; 1 Chron. v. 3.

HAPHRAIM, a town in the inheritance of Issachar, Josh. xix. 19., placed by Eusebius 10 miles N. from Legio, now called *Lejwan*, and so near the R. Kishon, and towards the W. borders of the great Plain of Jezreel. Some identify it with the district Apherema, mentioned 1 Macc. xi. 34.; but this is very doubtful. See APHEREMA.

HARA, 1 Chron. v. 26., one of the places whither Tiglath-Pileser, king of Assyria, removed the trans-Jordanic and northernmost tribes of Israel, whom he took captive, B.C. 740. It is conjectured to have been a district in Media, about the modern province of *Irak*; but others fix it much further to the E., in the province of Aria, the modern *Khorasan*, near the city Aria, which is now called *Herat*. But it is not unlikely that it is the same place with Haran, which Sennacherib, king of Assyria, boasted to Hezekiah that his fathers had destroyed, 2 Kgs. xix. 12.; Isa. xxxvii. 12.; especially as Hara is only mentioned in the book of Chronicles, which omits all notice of this Haran. See HARAN.

HARADAH, a station of the Israelites during their journeying in the Wilderness, Num. xxxiii. 24, 25.

HARAN, an ancient city in the N. part of Mesopotamia, whither Abram with his father Terah, and Lot his cousin, removed at the command of God, from Ur of the Chaldees, B.C. 1921; and where he dwelt for a time, until after the death of Terah, Gen. xi. 31, 32., xii. 4, 5. The name is written Charran in the Acts of the Apostles, vii. 2. 4., and in the Septuagint. It is thought to be the same with the city of Nahor in Mesopotamia, Gen. xxiv. 10., whither Abraham sent his servant to obtain a wife for his son Isaac, and whence he brought Rebekah. Hither Jacob fled to his mother's brother Laban after he had deceived his father in the matter of the blessing, Gen. xxvii. 43., xxviii. 10., xxix. 4. It appears to have been reduced to subjection by some of the kings of Assyria, as Sennacherib boasted of the fact when endeavouring to frighten Hezekiah into submission, 2 Kgs. xix. 12.; Isa. xxxvii. 12.; and hence it may be not unlikely to have been the place called Hara in 1 Chron. v. 26., whither Tiglath-Pileser, about thirty years before, had removed some of the trans-Jordanic Israelites whom he had taken captive. The prophet Ezekiel, xxvii. 23., enumerates Haran amongst those places of the East that supplied Tyre with its rich merchandize. It is called Charræ in profane history, and is celebrated as having been the place where Crassus the triumvir, took refuge after his defeat by the Parthians; but flying by night towards Armenia, he was overtaken and put to death by his enemies, who in derision of his avarice poured melted gold down his throat. The inhabitants of Charræ were noted for their worship of the host of heaven, but more espe-

cially of the moon. The city still retains its old name of *Harran*.

HARARITE, the patronymic of two of David's mighty men, 2 Sam.-xxiii. 11. 33.; 1 Chron. xi. 34. It is written Harorite in 1 Chron. xi. 27., or Harodite in the margin, and in 2 Sam. xxiii. 25.

HARETH, FOREST OF, a place in the tribe of Judah, whither David fled from Saul after leaving the cave of Adullam, and commending his parents to the good offices of the king of Moab, 1 Sam. xxii. 5., xxiii. 3. It was hither that Abiathar brought David the tidings of Saul's having slain all the inhabitants of Nob; and hence David set out on his expedition to save Keilah from the Philistines.

HARHUR, CHILDREN OF, a family of the Nethinims that returned home with Zerubbabel after the seventy years' captivity, Ezra ii. 51.; Neh. vii. 53.

HARIM, THE CHILDREN OF, two families so named returned from Babylon after the captivity; one of the priests, Ezra ii. 39.; Neh. vii. 42.; the third one in order of the twenty-four courses appointed by David, 1 Chron. xxiv. 8.; the other, of the people, Ezra ii. 32.; Neh. vii. 35.

HARIPH, THE CHILDREN OF, who returned from Babylon with Zerubbabel after the edict of Cyrus, B.C. 536, Neh. vii. 24.; they are called children of Jonah in Ezra ii. 18.

HAROD, WELL OF (i.e. *of Fear*), the place where Gideon before his battle with the Midianites, encamped with his army of 32,000 men. This great host was here first reduced to 10,000 by his proclaiming that all who were fearful and afraid were to return home; and then, further diminished to 300, by selecting such men only as drank water by lapping with the hand. It was somewhere by the Hill of Moreh, Judg. vii. 1., probably in the inheritance of the half-tribe of Manasseh on this side Jordan, in the neighbourhood of the fords of Beth-barah, vii. 24, 25., where many of the Midianites were taken and slain. It has been supposed by some that it was near Mt. Gilead, from Gideon's commanding all the fearful ones to depart from Mt. Gilead, Judg. vii. 3.; but the expression may mean nothing more than their leaving him and his countrymen, who followed him from and belonged to Mt. Gilead. It is supposed to have been the same with "the Fountain in

Jezreel," by which the Israelites under Saul pitched, previous to the fatal battle of Gilboa, 1 Sam. xxix. 1.; but this seems doubtful, being too far from the Hill of Moreh. It is called Arad in the Septuagint.

**HARODITE**, the patronymic of one of David's mighty men, 2 Sam. xxiii. 25.; written

**HARORITE** in 1 Chron. xi. 27. See **HARARITE**.

**HAROSHETH** of the Gentiles, a city in the N. of Canaan, the dwelling-place of Sisera, the general of Jabin, king of Canaan, who reigned in the neighbouring city of Hazor, Judg. iv. 2. 13. 16. It was probably in the lot of Naphtali, iv. 6. 10, 11., not far from the Waters of Merom, and so, in the midst of Galilee, or of "the Nations of Gilgal," Josh. xii. 23., or "The Nations" of Gen. xiv. 1. 9.; whence it may have derived its epithet. Sisera gathered all the hosts he could between Harosheth and the R. Kishon, on the borders of which, and of the Waters of Megiddo, and at Endor, he and Jabin met their defeat, the army being chased back to Harosheth, Judg. iv. 7., v. 19. 21.; Ps. lxxxiii. 9, 10.

**HARSHIA, CHILDREN OF**, a family of the Nethinims that returned home with Zerubbabel after the captivity in Babylon, Ezra ii. 52.; Neh. vii. 54.

**HARUPHITE**, a patronymic of one of David's valiant men of Benjamin, who went and joined him at Ziklag, when he was defending himself against Saul, 1 Chron. xii. 5.

**HASHMONAH**, a station of the Israelites when marching through the Wilderness, Num. xxxiii. 29, 30.

**HASHIUM, CHILDREN OF**, Ezra ii. 19.; Neh. vii. 22.; who returned to Judæa with Zerubbabel after the seventy years' captivity in Babylon; as did also the children of

**HASUPIA**, Ezra ii. 43., or **HASHUPIA**, Neh. vii. 46., a family of the Nethinims; and the children of

**HATIPHA**, another family of the Nethinims, Ezra ii. 54.; Neh. vii. 56.; and likewise the children of

**HATITA**, a family of the porters, Ezra ii. 42.; Neh. vii. 45.; and the children of

**HATIL**, a family of Solomon's servants, Ezra ii. 57.; Neh. vii. 50.

**HAVEN OF THE SEA, THE**, a place where

Jacob foretold that Zebulun should dwell when settled in the Promised Land, and which was to be for a "haven of ships," Gen. xlix. 13. Moses appears to allude to it in his blessing on this tribe, Deut. xxxiii. 18, 19., as "the Going out" of Zebulun, and as one of the places where they should suck of the abundance of the seas, and of treasures hid in the sand. It is usually identified with the famous gulf, now called the *Bay of Acre*, on the Mediterranean Sea; though others, with less reason, fix it at some place on the Sea of Chinnereth, such as Tiberias.

**HAVEN OF THE SEA, THE**, Ezek. xxv. 17., marg., by which dwelt the Philistines and Cherethims, whose destruction was foretold by the prophet. It may allude to the ports of Joppa, or Ascalon, or Gaza, as the whole sea-coast of the Philistines appears to be pointed at.

**HAVILAH**, the second son of Cush, the son of Ham, Gen. x. 7.; 1 Chron. i. 9. See **LAND OF HAVILAH**.

**HAVILAH, LAND OF**, the name of a country adjoining the Garden of Eden, which may have derived its name from Havilah, the second son of Cush, Gen. x. 7.; 1 Chron. i. 9. It was compassed by the R. Pison, and was rich in gold, bdellium, and the onyx stone, Gen. ii. 11. It is generally identified with that Havilah which is mentioned afterwards as the E. border of the Ishmaelites; their W. frontier being the land of Shur, which lay before Egypt, Gen. xxv. 18.; and which is again spoken of in 1 Sam. xv. 7., as forming the E. bounds of the Amalekites, whom Saul was sent to slay. This would make it correspond with the N.E. portion of Arabia, touching upon Chaldaea; the R. Pison being conjectured to have been the same with that W. arm of the Euphrates, which, before the time of Alexander the Great, is said to have run into the Persian Gulf, but which is now dried up: and in these regions there is a people named Chaulotai, mentioned by the profane geographers. Others, however, place Havilah in Colchis, a country at the E. end of the Euxine or Black Sea, noted for its abounding in gold, and for the fable of the golden fleece; the R. Pison being, in this case, identified with the Phasis of the ancients, and now called *Phaz*. See **EDEN**.

**HAVOTH-JAIR** (i.e. *the Villages of Jair*), the name of a district in Argob, reckoned otherwise in the regions of Gilead and Bashan, which was included in the lot of the half-tribe of Manasseh beyond Jordan. It was so called

after Jair, one of the descendants of Machir, the son of Manasseh, who took the small towns of it, and gave them this name, Num. xxxii. 41.; Judg. x. 4.; or that of Bashan-havoth-jair, Deut. iii. 14. There were at first, as it would appear, only twenty-three of these cities, though by further conquests from Geshur and Aram, they amounted to sixty, Josh. xiii. 30.; 1 Kgs. iv. 13.; 1 Chron. ii. 22, 23. Out of these, there were thirty which, in the time of Jair, the Gileadite, one of the judges of Israel, were governed by his thirty sons. They are sometimes merely called the Towns of Jair, and are mentioned in 1 Kgs. iv. 13., as having become by that time great cities, with walls and brazen bars, and as being included in Solomon's purveyorship assigned to Ben-geber.

HAURAN, a district of Cœle-Syria, lying to the N.E. of the Land of Promise, of which it is to form one of the frontiers on the future restoration of the Jews to their own inheritance, Ezek. xlvii. 16, 18. It is a very fine, rich region, still maintaining its name of *Hauran*, lying between the great desert of Syria and the E. bounds of the old province of Bashan. It is called Auranitis by the profane authors, as well as by Josephus; who frequently unites it with Batanæa and Trachonitis, as the possession of one Zenodorus, though at a later period it fell under the power of the Herods. In the beginning of our Blessed Saviour's ministry, it formed, together with Ituræa and Trachonitis, the tetrarchy of Philip, Lu. iii. 1.; the name of Ituræa being probably still older than that of Hauran, having been derived from Jetur, a son of Ishmael, Gen. xxv. 15.; 1 Chron. i. 31.; whose descendants settled hereabouts, and for a time harassed the trans-Jordanic tribes until they were subdued, 1 Chron. v. 10. 19—22. See ABILENE.

HAZAR-ADDAR, a place on the S. frontier of the land of Israel, towards Edom, between Kadesh-barnea and Azmon, Num. xxxiv. 4. It seems to be the same place called Hezron in Josh. xv. 3. 25., and there mentioned as one of the border towns of the tribe of Judah.

HAZAR-ENAN, a city on the frontiers of the Land of Promise, on the N.E. side, towards the regions of Hamath and Damascus, Num. xxxiv. 9, 10. Eusebius calls it Enan, and says it is the border of Damascus. It is foretold by the prophet Ezekiel as one of the frontier places of the Jews when finally restored to their own inheritance, and particularly of the tribe of Dan, Ezek. xlvii. 17., xlviii. 1.

HAZAAR-GADDAH, a city of the tribe of Judah in its S. part, in the neighbourhood of the coast of Edom, Josh. xv. 27.

HAZAR-HATTICON, or the *Middle Village*, a place near the coast of Hauran, which is to form part of the N.E. border of the land of the Jews at their final restoration to their own country, Ezek. xlvii. 16.

HAZARMAVETH, the descendants of a son of Joktan of that name, Gen. x. 26.; 1 Chron. i. 20.; who is conjectured to have settled in the S. part of Persia, or, according to others, on the S. shores of Arabia Felix, in the neighbourhood of the Indian Ocean, in a region much celebrated for its myrrh and frankincense. They are thought by some to have been the same people frequently mentioned by the heathen authors under the names of Chatramotitæ and Adramitæ, whose metropolis Sabota, now probably *Mazebeh*, was the great market for their valuable gums. These last inhabited the S. coast of Arabia, where the modern district of *Hudramaut* is thought still to retain traces of the old appellation.

HAZAR-SIHUAL, a city of Israel, on the frontiers of Edom, at first allotted to the tribe of Judah, Josh. xv. 28., but afterwards assigned to Simeon, xix. 3.; 1 Chron. iv. 28. It was re-inhabited by Judah after the Babylonian captivity, Neh. xi. 27.

HAZAR-SUSAH, a city in the inheritance of the tribe of Simeon, Josh. xix. 5., called Hazar-susim in 1 Chron. iv. 31.

HAZAZON-TAMAR (i.e. *City of Palm-trees*), 2 Chron. xx. 2., or Hazezon-tamar, Gen. xiv. 7., the same place with Engedi; which see.

HAZEROTH, an encampment of the Israelites in the Wilderness, whither they removed from Kibroth-hattaavah, where the quails had been given them in wrath, and so many of the people died of the plague that followed, Num. xi. 35., xxxiii. 17, 18. It was here that Miriam and Aaron raised a sedition against Moses, because of the Cushite woman whom he had married, for which Miriam was smitten with leprosy, and, though healed at the prayer of Moses, was shut out of the camp seven days, Num. xii. 1—16. Their station is also mentioned amongst those at which Moses delivered many of his judgments to Israel, Deut. i. 1.

HAZERIM, between which and Azzah, i.e. Gaza, dwelt the Avims, Deut. ii. 23, or Avites as they are called in Josh. xiii. 3., until they were driven out and destroyed by the Capthorims. It may have been the same with Hazeroth.

HAZOR, an old Canaanitish city in the N. part of the land, the king of which, named Jabin, made a league with several other kings against Joshua and the Israelites, soon after their entrance into the Promised Land; but they were all utterly routed by the Waters of Merom, with great slaughter by Joshua, who burnt Hazor with fire, Josh. xi. 1. 10, 11. 13., xii. 19. On the division of the land, it was allotted to the tribe of Naphtali, xix. 36. But after the death of Joshua, when the Israelites for their idolatry were delivered into the hands of their enemies, the Canaanites made head against them, and oppressed them for twenty years during the reign of their king Jabin, whose residence was at Hazor, Judg. iv. 2. 17.; 1 Sam. xii. 9.; but he and his general Sisera, with their whole host, were at last sorely smitten by Deborah and Barak, Judg. iv. 16. 18. 24.; Ps. lxxxiii. 9, 10. It was considered of such consequence, probably from its being on the N.E. frontier, towards Hamath and Syria-Damascus, that Solomon fortified it, together with a few other important places, 1 Kgs. ix. 15.; but many years afterwards it was conquered by Tiglath-Pileser, king of Assyria, together with all the N. part of Israel, when he carried captive the inhabitants, v. c. 740, 2 Kgs. xv. 29.; Isa. ix. 1. It lay, probably, at only a short distance from the Waters of Merom and the R. Jordan, near the furthest bounds of Naphtali, and is thought to have been the same place with Esora, mentioned in the apocryphal book of Judith iv. 4., the inhabitants of which sent messengers to Jerusalem for assistance against Holofernes.

HAZOR, the name of two cities within the inheritance of the tribe of Judah, Josh. xv. 23. 25., one or both of which recovered from its desolation after the Babylonian captivity, Neh. xi. 33.

HAZOR, THE KINGDOMS OF, mentioned together with Kedar, and so, probably, adjacent to it, on the borders of Arabia Felix and Arabia Deserta, towards the shores of the Red Sea, in the N. part of the modern province of *Hedjaz*, where is a considerable place called *Hajar*. They are numbered with "the Men of the East," and were probably concerned in many of the attacks made by these bodies upon the Jews. This may have led to the woe denounced against them by Jeremiah, xlix. 28. 30. 33., of being stripped of their wealth by Nebuchadnezzar, king of Babylon, and their country made a desolation for ever.

HEATHEN, THE. See GENTILES.

HEATHEN, ISLES OF THE, Zeph. ii. 11. See ISLES OF THE GENTILES.

HEBERITES, a family of the tribe of Asher, numbered by Moses in the Plains of Moab together with the rest of Israel, Num. xxvi. 45.; they were so called after Heber, the grandson of Asher, Gen. xlii. 17.; 1 Chron. vii. 31.

HEBREWS, THE, an appellation given to the Jews in Holy Scripture, the origin of which is very uncertain. It is supposed by some to have been derived from Eber or Heber, the father of Peleg, and son of Salah, who was the grandson of Shem, Gen. x. 24, 25., xi. 14. 17.; 1 Chron. i. 18, 19. 25.; Lu. iii. 35.; whence the title of the children of Eber, Gen. x. 21., and even Eber itself, Num. xxxiv. 21., is used to designate the Israelites. And further, since Eber was the father of Peleg, in whose days the earth was divided, it is supposed that the descendants of Eber were not concerned in the building of the Tower of Babel, and that therefore they retained the original language, which became thenceforward peculiar to themselves. But still there seems no known reason why Abraham, who was the sixth in descent from Eber, should take his own name, or give name to the Jews, from this patriarch, more than from any other of his ancestors, especially Shem, who is particularly called the "Father of ALL the Children of Eber," Gen. x. 21.; except, indeed, all the ancestors of Abraham up to Eber, received the same name likewise. Others, therefore, conjecture that the appellation was derived from a word signifying *beyond*; the Hebrews having come into the Promised Land from *beyond* the Euphrates, as they were reminded in his last days by Joshua, xxiv. 2, 3. 14, 15.; so that their very name was a perpetual memorial to them of their having had the land of others given to them, that they were only strangers and pilgrims in it, and through it, typically, must look to a yet better country. Cf. Gen. xvii. 8., xxiii. 4.; Deut. ix. 6., xxvi. 5.; Heb. xi. 13.

Generally speaking, the appellation of Hebrews is only adopted by the Israelites themselves towards foreigners, and used by foreigners to describe them; for example, Abram and the Amorites and Hittites; the Israelites and Egyptians; the Israelites and Philistines; Jonah and the men of Tarshish; though it gradually fell into more common use. It is first employed, in Gen. xiv. 13., to designate Abram himself, who is called Abram the Hebrew; then by the Egyptians to Joseph, Gen. xxxix. 14. 17., xli. 12., and by Joseph himself to Canaan, which he

calls the Land of the Hebrews, Gen. xl. 15. Afterwards, it is frequently used by the Egyptians to denote the brethren of Joseph, Gen. xliii. 32.; and at a later period, the whole mighty nation sprung from Jacob, whom the Egyptians were afflicting, Ex. i. 15, 16. 19., ii. 6, 7. Then Moses employs it when speaking of his own people, Ex. ii. 11. 13.; and at length God Himself is pleased to call Himself the Lord God of the Hebrews, iii. 18., v. 3., vii. 16., ix. 1. 13., x. 3. After the Exodus the name is seldom met with; it occurs thrice in regard to the laws of slavery, Ex. xxi. 2.; Deut. xv. 12.; Jer. xxxiv. 9. 14.; more frequently in the account of the Philistine wars, 1 Sam. iv. 6. 9., xiii. 3. 7. 19., xiv. 11. 21., xxix. 3.; and once in the history of Jonah, i. 9. It is seldom found in the New Testament, and then evidently as a mark of distinction, being employed only in two ways. One, to describe the sacred language of the nation, as the names of the miraculous pool, of the scenes of Christ's judgment and suffering, and in Pilate's inscription over the cross, Lu. xxiii. 38.; Jo. v. 2., xix. 13. 17. 20.; in the Blessed Redeemer's address to St. Paul at his conversion, Acts xxvi. 14.; in this apostle's defence of himself to his countrymen, Acts xxi. 40., xxii. 2.; and in the translation of some words relating to the reign of Antichrist, Rev. ix. 11., xvi. 16. The other case is, when a distinction is drawn between the pure Jews and those of foreign extraction or mixed descent, as in the dispute between the parties about the distribution of alms, Acts vi. 1.; and in Paul's assertion of his own dignity in this respect, 2 Cor. xi. 22., being a Hebrew of the Hebrews, Philip. iii. 5. (by descent from both parents, by education, and by speaking the language of their forefathers), which gave him more claim to be heard in his wonderful Epistle to the Hebrews themselves.

The appellation is also used occasionally in the apocryphal writings, but always as a term of dignity by the Jews themselves, or of contemptuous distinction by foreigners, Judith x. 12., xiv. 18.; 2 Macc. vii. 31., xi. 13., xv. 37. See ISRAEL.

HEBREWS, LAND OF THE, Gen. xl. 15.; another name for Canaan; which see.

HEBRON, a famous royal city of the Amorites in the S. of Canaan, so ancient, that we read it was built seven years before Zoan in Egypt, Num. xiii. 22., the great capital where the Pharaohs held their court in the time of Moses, Ps. lxxviii. 12. It stood on an eminence in the Vale of Hebron, Gen. xxxvii. 14., called other-

wise the Plain of Mamre, Gen. xiii. 18., xiv. 13., xviii. 1., and it is hence sometimes called MAMRE, Gen. xxiii. 17. 19., xxv. 9., xxxv. 27., xlix. 30., l. 13., after Mamre the Amorite, the brother of Aner and Eshcol, Gen. xiv. 13. 24., who may perhaps have enlarged or fortified it. It was likewise called KIRJATH-ARBA, before it received the name of Hebron, after Arba, the father of Anak, and a chief of the Anakims, Josh. xiv. 15., xxi. 11. It was here that Abraham settled after parting with Lot, whom he went hence to rescue from the bands of Chedorlaomer; and it was here that he entertained the three angels who came to destroy the Cities of the Plain, Gen. xiii. 18., xiv. 13., xviii. 1. Here Sarah died, xxiii. 2., and was buried in the Field of Machpelah, before Hebron, which Abraham bought of Ephron the Hittite, xxiii. 17. 19.; where the good patriarch also was himself buried, xxv. 9., as likewise were Isaac and Rebekah, who had lived here, xxxv. 27., xlix. 30. 31., and Jacob and Leah, who had for a time dwelt here, until Jacob went down into Egypt, xxxvii. 14., xlix. 31., l. 13. Cf. Acts vii. 16.

Hebron was visited by the spies whom Moses sent to search the land, and who found it inhabited by the Anakims, Num. xiii. 22.; Josh. xiv. 12.; but its king having made a confederacy with four other kings against the Israelites, soon after their entrance into the Promised Land, it was attacked and taken by Joshua, when all the inhabitants were put to the sword, Josh. x. 3. 5. 23. 36. 39., xii. 10.; except a few of the Anakims, who appear to have escaped, but were eventually slain, Josh. xi. 21. At his own urgent petition, and in fulfilment of the promise of Moses to him, Joshua gave Hebron for an inheritance to Caleb, Josh. xiv. 13, 14, 15., xv. 13., who drove thence such of the old inhabitants as remained, Judg. i. 10. 20. On the division of the land it fell within the borders of the tribe of Judah, Josh. xv. 54.; but was afterwards constituted a City of Refuge, Josh. xx. 7., xxi. 13., and assigned to the sons of Aaron for a possession, Josh. xxi. 11. 13.; 1 Chron. vi. 55. 57. It was to a hill before this city that Samson carried the gate of Gaza, with its posts and bar, when the Philistines had waylaid him there, Judg. xvi. 3.

Hebron seems to have sided with David during his persecution by Saul, 1 Sam. xxx. 31.; after whose death he came up hither by God's direction, where he was made king of the house of Judah, and eventually king over Israel; and remained for seven years and a half during the contest with Ishbosheth and Abner, many of his



sons being born here, 2 Sam. ii. 1. 3. 11. 32., iii. 2. 5. 19. 20. 22. 27. 32., iv. 1. 8. 12., v. 1. 3. 5. 13.; 1 Kgs. ii. 11.; 1 Chron. iii. 1. 4., xi. 1. 3., xii. 23. 38., xxix. 27. It was also the place whither Absalom retired from David and hatched his rebellion, 2 Sam. xv. 7. 9. 10. After the division of the kingdom, it was strongly fortified by Rehoboam, 2 Chron. xi. 10. During the Babylonian captivity, it was seized upon by the Edomites, who had some time before made considerable inroads on the S. of Judah, when they constituted it their metropolis for some years until driven away by the Maccabees, 1 Macc. v. 65. Hence in the later times, it is often reckoned to Idumæa or Edom, though this must be only understood of the name in an extended and improper sense. After the edict of Cyrus, and the return of many of the Jews to their own land, Hebron was again inhabited by them, Neh. xi. 25.; and became no doubt, both from its situation and traditionary interest, an important place. It was in a district of the same name, in the midst of the hill country of Judah, Lu. i. 39.; and was probably the dwelling-place of Zacharias and Elizabeth, where John the Baptist was born. Hebron was about 20 miles to the S. of Jerusalem, and as many from Beersheba and Kadesh-barnea; it is now called *Kafr Ibrahim* or *El-Khalil*.

HEBRON, a city of the tribe of Asher, probably not far from Zidon, Josh. xix. 28.

HEBRON, VALE OF, Gen. xxxvii. 14., otherwise the Plain of Mamre, in which stood the great city of Hebron or Mamre. See HEBRON.

HEBRONITES, a Levitical family, so called after Hebron, the son of Kohath, Ex. vi. 18.; 1 Chron. vi. 2. 18. They were numbered with the rest of Israel soon after the Exodus, and again in the Plains of Moab, and are afterwards mentioned as employed in the service of the sanctuary, Num. iii. 27., xxvi. 58.; 1 Chron. xv. 9., xxvi. 23. 30, 31.

HELAM, a place between the Euphrates and Jordan, probably in the neighbourhood of the former, where the Syrians beyond the river came to the assistance of those Syrians who had been assisting the Ammonites against David; but they were here sorely beaten by David, losing 700 chariots, 40,000 men, and Shobach their general, 2 Sam. x. 16, 17. It is identified by many with the Alamatha of profane geography, on the banks of the Euphrates, to the N.W. of Tiphseh or Thapsacus; and is said to be now called *Elamiri*. See NEHELAMITE.

HELBAH, a city of the tribe of Asher, from which they did not drive out the old Canaanite inhabitants, Judg. i. 31.

HELBAH, a city mentioned by the prophet Ezekiel, xxxvii. 18., as famous for its wine, with which it supplied Tyre. It is no doubt the same with the celebrated city Chalybon of the heathen authors, the name of which, when it fell into the hands of the Macedonians, was changed to Beræa. By this last appellation it is described in 2 Macc. xiii. 4., as the place where Antiochus Eupator had Menelaus put to death. It is situated in the N. of Syria, about midway between Antioch and the Euphrates, on the Chalos or *Coich*; a little river, the fish of which were, it is said, considered gods by the Syrians, who would not suffer them to be injured. It is still called *Haleb* or *Aleppo*, and is an important and populous city, the capital of a *Turkish* pachalic of the same name.

HELEK, THE CHILDREN OF, Josh. xvii. 2.; or the

HELEKITES, Num. xxvi. 30., a family of the Gileadites, numbered by Moses in the Plains of Moab, and who on the division of the land by Joshua received a portion in the half-tribe of Manasseh.

HELEPH, Josh. xix. 33., a city in the inheritance of the tribe of Naphtali.

HELIOPOLIS (i.e. *the City of the Sun*), Ezek. xxx. 17., marg., a city of Egypt, which in the text is called Aven, and against which the prophet denounces woe by the hand of Nebuchadnezzar, king of Babylon. It is also called On, Bethshemesh, and Irchemesh. See AVEN.

HELKATH, a city of the tribe of Asher, Josh. xix. 25., afterwards assigned for a possession to the Levites of the family of Gershon, xxi. 31. It is identified by some with that Hukok mentioned 1 Chron. vi. 75.

HELKATH-HAZZURIM (or *the Field of Strong Men*), a place in Gibeon, in the tribe of Benjamin; so called from the mortal skirmish between twelve of David's men under Joab, and twelve of Ishbosheth's under Abner, which ended in the routing of Ishbosheth's army, and their being chased back into Gilead, 2 Sam. ii. 16.

HEMATH THE GREAT, Amos vi. 2., otherwise HAMATH; which see. It was the metropolis of the kingdom and country of Hamath, and was probably desolated by one of the kings of

Assyria, according to the boasting of Sennacherib to Hezekiah, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvi. 19., and the tenor of Amos' prophecy. It has been supposed that there were two cities of this name, both on the R. Orontes, now called *Aaszy*, which flows from Mt. Lebanon through the N. part of Syria into the Mediterranean Sea. The older of these two cities may have been that here alluded to as Hemath the Great, near the mouth of the river, where afterwards stood the famous city Antioch, which still retains its name in that of *Antakia*. On its destruction by the Assyrians, it is thought another Hamath was built further S., towards the borders of Syria-Damascus. The name of this latter city when it fell into the hands of the Greeks was changed to Epiphania, but after a time it appears to have recovered its old appellation, as it is now called *Hamah*. See ANTIOCH.

HEMATH, ENTERING IN OF, 1 Chron. xiii. 5.; Amos vi. 14. See HAMATH.

HENA, a place which Sennacherib, king of Assyria, boasted to Hezekiah that his forefathers had conquered, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvii. 13. It is called Ana in the Septuagint, and is identified by many with the Anatho of profane history, now called *Anah*, on an island formed by the R. Euphrates, near the common limits of Babylon, Mesopotamia, Syria, and Arabia.

HEPHER, one of the ancient royal cities of Canaan, the king of which was vanquished by Joshua, xii. 17. It seems to have given name to THE LAND OF HEPHER, which with Aruboth and Sochoh, constituted one of Solomon's purveyorships under the charge of Ben-hesed, 1 Kgs. iv. 10. It appears to have been somewhere in the inheritance of Benjamin, on the borders of Ephraim.

HEPHERITES, so called after Hephher, a son of Manasseh, who were numbered by Moses with the rest of Israel in the Plains of Moab, Num. xxvi. 32. They had their inheritance assigned them by Joshua in the half-tribe of Manasseh on this side Jordan, Josh. xvii. 2.

HEPHZIBAH (i.e. *My delight is in her*), a name hereafter to be applied to Zion at the glorious restoration of Jerusalem, Isa. lxix. 4.

HERES, MT., a place in the lot of the children of Dan, from which they could not drive out the Amorites, Judg. i. 35. It was in the district of Aijalon, and was probably a spur of Mt. Ephraim.

HERMON, MT., a lofty mountain on the N.E. frontiers of Palestine, of which it is often described as one of the limits in this direction, Deut. iii. 8., iv. 48.; Josh. xi. 17., xii. 1. It was a ridge of the Anti-Lebanon, which broke away from it towards the source of the R. Jordan, and struck down into the kingdom of Og in Bashan, Josh. xii. 5. The neighbouring country at one time was inhabited by the Hivites, Josh. xi. 3.; but after the subjection of Og, who is said to have reigned in Mt. Hermon, Josh. xii. 5., it formed part of the N. bounds of the half-tribe of Manasseh beyond Jordan, 1 Chron. v. 23., though they do not appear to have conquered all the people near it at the death of Joshua, Josh. xiii. 5. 11. It was famed for its fir-trees, and was called Sirion by the Sidonians, Deut. iii. 9.; Ps. xxix. 6.; Shenir by the Amorites, Deut. iii. 9.; So. of Sol. iv. 8.; or Senir, 1 Chron. v. 23.; Ezek. xxvii. 5.; and also Sion, Deut. iv. 48. It was one of the loftiest mountains in all the country, some of its peaks being covered with perpetual snow. It would appear from the Song of Solomon, iv. 8., to have been the haunt of lions and leopards, and to have been called in some portion of it Amana; though it has been conjectured that Mt. Amana was another range in the extreme N. of Syria. Perhaps the name of Amana may have been applied to a lower ridge of it towards the W., called Mt. Paneum in the heathen authors, where was Lake Phiala, the reputed source of the R. Jordan. The whole of Mt. Hermon is now called *Heish* or *Jebel-esh-Sheikh*. The apocryphal writer in Ecclus. xxiv. 13., describes the mountains of Hermon as famed for their cypress trees.

It is commonly thought that there was another Mt. Hermon, distinguished by some as the Little Hermon (*cf.* Ps. xlii. 6., marg.), on the W. side of the Jordan, near Mt. Tabor, the situation and the dew of which are alluded to by the Psalmist, Ps. lxxxix. 12.. cxxxiii. 3. But there seems no reason why these passages should not be referred to the above-mentioned mountain; Tabor on the W. and Hermon on the E. of Jordan, representing the Eastern and Western parts of the world: though the Hill Mizar, Ps. xlii. 6., or the *Little Hill*, may, perhaps, be applied to the mountain near Tabor, if it should not rather designate Mt. Paneum, or some hill in the neighbourhood of Mahanaim, beyond Jordan, where David was probably in exile when he wrote the words.

HERMONITES, LAND OF THE, Ps. xlii.

6., probably that part of the trans-Jordanic territory where David took refuge during the rebellion of his son Absalom, on the borders of Gad and Manasseh, towards the S. slopes of Mt. Hermon.

HESED, 1 Kgs. iv. 10. See BEN-HESED.

HESHBON, an ancient city in the country beyond Jordan, about 20 miles E. of the river, opposite Jericho, in a commanding position on the top of a hill which formed part of the mountains of Abarim. It stood in a region of the same name, Num. xxi. 30.; Deut. ii. 24., xxix. 7.; Josh. ix. 10., xii. 5., xiii. 27.; Neh. ix. 22.; Judith v. 15.; and belonged originally to the Moabites, from whom it (and all this country as far S. as the R. Arnon) had been taken by the Amorites, after which it became their capital and the residence of the sovereign, Deut. i. 4., iii. 2., iv. 46.; Josh. xii. 2., xiii. 10. 21.; whence it gave name to his kingdom. It was taken from their king Sihon by Moses shortly before his death, Num. xxi. 25, 26, 27, 28. 30. 34.; Deut. xxix. 7. It was assigned to the children of Reuben, by whom it was restored and rebuilt, Num. xxxii. 3. 37.; Josh. xiii. 17.; though it stood close upon the borders of the inheritance of Gad, Josh. xiii. 26. It was afterwards appointed to be a Levitical city, and given for a possession to the children of Merari, Josh. xxi. 39.; 1 Chron. vi. 81. Three hundred years later, the Ammonites endeavoured to wrest it and all the neighbouring country from the Israelites, under the pretence that the latter had taken it from them; but Jephthah, having rehearsed the real history of the conquest without the Ammonites retiring from their invasion, fell upon them, and with great slaughter drove them within their own borders, Judg. xi. 19. 26. There were some celebrated fishpools in Heshbon, which are mentioned in the Song of Solomon, vii. 4. After the captivity of the trans-Jordanic tribes by Tiglath-Pileser, king of Assyria, the Moabites again took possession of their old territory; whence the prophet Isaiah, xv. 4., xvi. 8, 9., and Jeremiah, xlviii. 2. 34. 45., xlix. 3., when foretelling the desolation of Moab, speak of Heshbon as in their country. Hence, too, it is often described in the ecclesiastical writers as a city of Arabia. It is still called *Hesban*, and contains extensive remains of the ancient city.

HESHIMON, a city in the inheritance of the tribe of Judah, Josh. xv. 27.

HETH, THE CHILDREN OF, one of the

old nations of the land of Canaan, so named after Heth, the second son of Canaan, Gen. x. 15.; 1 Chron. i. 13.; from whom Abraham bought the Cave of Machpelah, Gen. xxiii. 3. 5. 7. 10. 16. 18. 20., xlix. 32. They dwelled round Hebron, which was probably their capital. From fear of Jacob marrying one of the daughters of Heth, Gen. xxvii. 46., as Esau had done, xxvi. 34., Isaac and Rebekah sent him to Mesopotamia. They were also called Hittites; which see.

HETHLON, a place in the neighbourhood of the Mediterranean Sea, mentioned by the prophet Ezekiel, xlvii. 15., xlviii. 1., as forming one of the N. bounds of the Promised Land at the future restoration of the Jews.

HEZRON, one of the border towns of the tribe of Judah towards Edom, Josh. xv. 3. 25.; thought to be the same with Hazar-addar, mentioned in Num. xxxiv. 4., as forming part of the S. frontier of the land of Israel.

HEZRONITES, two families of the Israelites, who were numbered by Moses, together with the rest of the nation, in the Plains of Moab, Num. xxvi. 6. 21.; one called after a son of Judah, 1 Chron. ii. 5. 9., iv. 1.; and the other, after a son of Reuben, 1 Chron. v. 3.

HIDDEKEL, one of the four rivers which proceeded out of the Garden of Eden, Gen. ii. 14., mentioned by the prophet Daniel, x. 4., as the great river by the side of which he was favoured with one of his visions. See EDEN.

HIERAPOLIS, a city of Asia Minor, in the W. part of the province of Phrygia, on the confines of Lydia and Caria, near the springs of the R. Meander. It was a Greek colony, noted for its worship of the heathen deity Apollo, and for its hot mineral springs. There was also a famous cavern here, called Plutonium, fabled to be the descent into the nether world, owing to the constant vapours issuing from it being so poisonous as to destroy any living creature coming within their reach, except the idolatrous priests. There was a Christian church at Hierapolis, which is alluded to by St. Paul in his Epistle to the Colossians, iv. 13., as being, together with Colosse and Laodicea (which were only a few miles to the N. of them), especially cared for by Epaphras. Hierapolis is now called *Tuluk Kalisi*.

HIGH COUNTRIES, the mountainous countries of Armenia, Assyria, and Media, into which Antiochus Epiphanes passed over from Antioch shortly before his death, 1 Macc. iii.

37., vi. 1. *Cf.* 2 Macc. ix. 28. This region appears to be the same with the Hill Country mentioned Judith i. 6., ii. 22., in the campaign of Nabuchodonosor against Arphaxad.

**HIGH GATE**, or **HIGHER GATE**. *See* **GATE** OF BENJAMIN.

**HILEN**, a city in the inheritance of Judah which was eventually assigned to the sons of Aaron for a possession, 1 Chron. vi. 58. It is called Holon in Josh. xxi. 15.

**HILL COUNTRY, THE** (i.e. of Lebanon), an appellation given to the mountainous region on the frontiers of Palestine, Phœnicia, and Syria, in the N. part of the inheritance of Asher and Naphtali. It lay between the Mediterranean Sea and the springs of the Jordan, about the termination of the two great ranges of Lebanon and Anti-Lebanon, and, though within the limits of the Promised Land, was not completely subdued and portioned out by the Israelites until after the death of Joshua, Josh. xiii. 6. It seems to have been the scene of some of the operations of Holofernes' army, Judith vi. 11. The name appears to be also applied to the country about Mt. Gilboa, Judith vii. 18.

**HILL COUNTRY OF JUDAH**, the central part of the inheritance of the tribe of Judah, S. of Bethlehem, and in the neighbourhood of the city of Hebron, Josh. xxi. 11. It is also called the Country of the Hills, Josh. x. 40., or the Mountain of Judah, Josh. xx. 7., or the Hill Country, Lu. i. 39.; Judith v. 15.; or the Hill Country of Judæa, Lu. i. 65.; and was the dwelling-place of Zacharias and Elizabeth, where they were visited by the Virgin Mary, and where John the Baptist was born.

**HINDER SEA**, an appellation given by the prophet Zechariah, xiv. 8., to the Mediterranean Sea (as it is conjectured by the Jewish doctors), into which one half of the living waters that are to go out from Jerusalem in the latter days are to flow, the other half running into the Former Sea (marg. Eastern Sea), i.e. as they say, the *Persian Gulf*.

**HINNOM, THE VALLEY OF**, or **GEHINNOM**, or the Valley of the Son of Hinnom, or the Valley of the Children of Hinnom, a long narrow valley on the S. side of Jerusalem, which partly formed the border between the two tribes of Judah and Benjamin, Josh. xv. 8., xviii. 16.; Neh. xi. 30.; communicating on the S. with the Valley of the Giants, and on the E. with the

Valley of Kidron, towards the E. Gate of Jerusalem, Jer. xix. 2. It was bounded on the S. by an elevation, which is described as the mountain that lies before the Valley of Hinnom, Josh. xv. 8., xviii. 16. The valley is traversed by a small rivulet, which ran into the Brook Kidron; and it was originally a fertile and pleasant place, until the idolatrous Israelites here established the worship of the idols Moloch and Baal, though forewarned by Moses against such wicked cruelty, Lev. xviii. 21., xx. 2.; Deut. xii. 31., xviii. 10.; Jer. xix. 5. It was likewise called **TOPHET**, Isa. xxx. 33.; Jer. vii. 31, 32., xix. 6. 11, 12, 13, 14.; or **Topheth**, 2 Kgs. xxiii. 10., from the tabrets or drums (in Hebrew *toph*), which were beaten to drown the shrieks of the victims. Ahaz, 2 Kgs. xvi. 3., 2 Chron. xxviii. 3., and Manasseh, 2 Chron. xxxiii. 6., with many others, Ps. cvi. 37, 38., fell into this dreadful idolatry; whence its frequent mention by the prophets, and their denunciations of God's wrath against it, Isa. lvii. 5.; Jer. vii. 31, 32., xix. 2. 6., xxxii. 35.; Ezek. xvi. 20, 21. 30. 45., xx. 26. 31., xxiii. 37. The detestable idol is said to have been a large brazen image with the face of a bull, having its arms extended to receive the children, whence they dropped into the furnace of fire beneath. The place was defiled by Josiah, 2 Kgs. xxiii. 10. 16., who unconsecrated it by burning and burying dead bodies there; and afterwards, when great numbers were here slain in the siege of Jerusalem by the Chaldeans, or died by the famine that followed, it became a common burying-place of the Jews, Jer. vii. 32., xix. 6. 7. 11.; whereby was fulfilled the prophecy of Ezekiel, vi. 4, 5. 13., that God would lay the dead carcasses of the Israelites before their idols. *Cf.* Lev. xxvi. 30. After the Babylonian captivity, when the Jews were turned from idolatry, the Valley of Hinnom became hateful to them, and hence they abandoned it to the vilest uses; every description of filth and garbage being cast into it, and the bodies of criminals being interred there. To prevent the pestilence which might arise from putrefaction, huge fires are said to have been kept always burning, to consume the mass of useless and foul corruption; on which account, as well as from the horrid cruelties which had been so long practised there, the valley appears to have received the appellation of the **GEHENNA** of Fire. Hence, by an easy metaphor, the name is transferred to that lake of eternal fire, which shall not be quenched; and which in the original Greek of the New Testament is called Gehenna at Matt. v. 22. 29.,

x. 28., xviii. 9., xxiii. 15. 33.; Mk. ix. 43. 47.; Lu. xii. 5.; Jam. iii. 6. Cf. Isa. xxx. 33.; Rev. xx. 10. 14, 15. The prophet Jeremiah, xxxi. 40., calls it "the Valley of the Dead Bodies and of the Ashes;" but foretells that, notwithstanding the former iniquities performed there, it shall be a place holy unto the Lord at the coming restoration of Jerusalem.

HITTITES, so named after Heth, the second son of Canaan, Gen. x. 15.; 1 Chron. i. 13.; whence they are likewise called the children of Heth. They were one of the wicked nations of Canaan given by God to Abraham and his seed, Gen. xv. 20.; Neh. ix. 8. From them Abraham purchased the cave of Machpelah, Gen. xxiii. 10., xxv. 9., xlix. 29, 30, l. 13.; and his grandson Esau took two wives from amongst their nation, Gen. xxvi. 34., xxxvi. 2., which induced Isaac and Rebekah to send Jacob to Mesopotamia, xxvii. 46. They are first met with in the mountainous country round Hebron, Gen. xxiii. 2, 3.; Num. xiii. 29.; which probably was their capital, and the neighbourhood of which is called the land of the Hittites, Judg. i. 26. It seems not unlikely that at one time they were the leading tribe of Canaan; as all the country on this side Jordan is called "the land of the Hittites," Josh. i. 4., as the trans-Jordanic territory is called the land of the Amorites; whence the prophet Ezekiel, xvi. 3. 45., reproaches apostate Israel with having had an Amorite for their father, and a Hittite for their mother.

The promise of possessing their country was frequently renewed to the Israelites by God, who undertook to drive out the Hittites from before them, commanding His people to root them out, and not to copy their evil ways, or to make alliances with them, Ex. iii. 8. 17., xiii. 5., xxiii. 23. 28., xxxiii. 2., xxxiv. 11.; Deut. vii. 1., xx. 17.; Josh. iii. 10. Their country was traversed by the spies, whom Moses sent out from Kadesh to search the land, Num. xiii. 29.; and about forty years afterwards, when Jericho and Ai had been smitten, and the law had been rehearsed from Mt. Ebal and Mt. Gerizim, the Hittites were attacked and subdued by Joshua in several encounters, Josh. ix. 1., xi. 3., xii. 8., xxiv. 11., and after his death by the tribe of Judah, Judg. i. 4., though they were not at first wholly destroyed, but dwelt among the children of Israel, Judg. iii. 5. It was a Hittite who showed the tribe of Ephraim, when they were assaulting Bethel, the entrance into the city; for which service he was permitted to return to

his own country, and to build a city which he named Luz, Judg. i. 26. Two of David's companions were Hittites, viz., Ahimelech, who shared his fortunes when fleeing from Saul, 1 Sam. xxvi. 6.; and Uriah, one of his mighty men, whose wife Bathsheba, was taken by David, 2 Sam. xi. 3. 6. 17. 21. 24., xii. 9, 10., xxiii. 39.; 1 Kgs. xv. 5.; 1 Chron. xi. 41. Some of Solomon's strange wives were Hittites, 1 Kgs. xi. 1. The remnant of the Hittites that had not been cut off in Solomon's days, were by him reduced to a tribute of bond-service, 1 Kgs. ix. 20.; 2 Chron. viii. 7. Their name is thought to be used then, and at a still later period, to designate all the Canaanites who dwelt amongst the Israelites, including probably the Philistines; and their rulers (whatever was the amount of their power) are called the kings of the Hittites, 1 Kgs. x. 29.; 2 Kgs. vii. 6.; 2 Chron. i. 17. Some of them seem even to have survived the Babylonian captivity, and to have intermarried with the Jews who returned home, Ezra ix. 1, 2.

HIVITES one of the devoted nations of Canaan, so named after the sixth son of Canaan, Gen. x. 17., 1 Chron. i. 15., whose country was promised by God to Abraham. They are conjectured to have been the same with the Avims, or Avites, who dwelt on the coast of the Mediterranean Sea near Gaza, until they were expelled by the Caphtorims, Deut. ii. 23., after which their country became that of the Philistines, Josh. xiii. 3., and they themselves were driven more inland, and to the N. of Palestine. One of Esau's wives was a Hivite, Gen. xxxvi. 2., and Hamor, of whom Jacob purchased a field near Shalem, in Shechem, and who with his son Shechem; and all their townsmen, were slain because of Dinah, is called a Hivite, Gen. xxxiv. 2. The promise of their subjugation by Israel through God's special help was often renewed, when they were commanded to extirpate the wicked race, and neither to copy their abominations, nor to intermarry with them, iii. 8. 17., xii. 5., xxiii. 23. 28.; Ex. xxxiii. 2., xxxiv. 11.; Deut. vii. 1., xx. 17.; Josh. iii. 10. But after the destruction of Jericho and Ai, the Hivites who dwelt in Gibeon, and its three confederate cities, contrived to save their lives by making a covenant with Israel, under the plea that they lived a very long way off (alluding, perhaps, to those Hivites who dwelt near Lebanon), and having thus fallen away from the league, which appears to have been previously made with the other Canaanites against Joshua and his host, they drew down upon them the hostility of their old

confederates, and were only saved from destruction by the timely help of their new allies, with the miraculous interference of God in behalf of His people, Josh. ix. 1. 7., x. 1—14. These Hivites of Gibeon were the only Canaanites with whom the Israelites made peace, Josh. xi. 19.; and even these, when their device was discovered, since Israel could not break the covenant so unadvisedly made, were reduced to a state of bond-service, as hewers of wood and drawers of water for the congregation for ever, Josh. x. 16—21. Cf. 2 Sam. xxi. 1, 2. 6. The rest of the Hivites, as well those that lived under Hermon and Lebanon, Josh. xi. 3., as the others, Josh. xii. 8., were all either utterly destroyed, or reduced to a measure of subjection and tribute by Joshua, xi. 23., xxiv. 11., though the Israelites dwelt among such as had been left, and during the time of the judges, intermarried with them, and copied their idolatrous ways, Judg. iii. 3. 5. Those in the N. of the land were still in their cities under Lebanon, when David sinfully numbered the people, 2 Sam. xxiv. 7.; but they and all the other Canaanites who remained in the days of Solomon, were reduced by him to a tribute of bond-service, 1 Kgs. ix. 20.; 2 Chron. viii. 7. See NETHINIMS.

HOBAB, a place on the left hand (i. e. to the N.) of Damascus, whither Abraham pursued Chedorlaomer, king of Elam, and the confederate kings, until he recovered Lot and the other captives, with all the goods they had seized, Gen. xiv. 15. Nothing further is known of its situation, though some identify it with a city called Cochaba, placed near Damascus by profane authors, and others with Chobai mentioned Judith xv. 4, 5., in the account of the chase of the routed army of Holofernes.

HODAVIAH or HODEVAH, a family of the Levites that returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 40.; Neh. vii. 43. They are called the sons of Judah by Ezra, iii. 9.

HOLON, a city of the tribe of Judah, in the mountains, Josh. xv. 51., afterwards assigned for a possession to the priests the children of Aaron, xxi. 15. It appears to be the same with that called Hilen in 1 Chron. vi. 58.

HOLON, a city of Moab, in the plain country, against which, in conjunction with other cities near it, the prophet Jeremiah, xlvi. 21., denounces woe.

HOLY CITY, THE, an appellation given to the city of Jerusalem, from its containing the

Temple of God, and from the Lord's dwelling there in the midst of His people, and graciously vouchsafing them His blessed presence and peace, Neh. xi. 1. 18.; Isa. xlviii. 2., lii. 1.; Dan. ix. 24.; Matt. iv. 5., xxvii. 53.; Rev. xi. 2. Hence the name is applied also to the New Jerusalem, Rev. xxi. 2., xxii. 19. Cf. Ezek. xlvi. 35.; Zech. viii. 3. The present modern city of *Jerusalem* is still called by the Eastern nations *El-Khoddes*, i. e. The Holy.

HOLY LAND, THE, a name given to the Land of Promise by the prophet Zechariah, ii. 12., in his vision concerning it in the latter days of its final restoration; probably from God's having called it His own land, Deut. xxxii. 43., and made it the dwelling-place of His people, Ex. xix. 5, 6., and blessing it with His gracious presence, Deut. xi. 12.; Zech. ii. 10.

HOR, MT., a lofty mountain of Arabia Petraea, on the borders of Edom, in the great ridge of Mt. Seir, about midway between the Red Sea and the Sea of the Plain. It was one of the stations of the Israelites in their journeying through the Wilderness, and probably gave name to another station called Hor-hagidgad, Num. xxxiii. 32, 33. It was in Mt. Hor that in the fortieth year after the Exodus, Aaron died, being 123 years old; having, at the command of God, gone up into the mountain, and been there stripped by Moses of his holy garments, which were put upon Eleazar his son, Num. xx. 22. 23. 25. 27., xxi. 4., xxxiii. 37, 38, 39. 41.; Deut. xxxii. 50. The mountain is now called *Mt. Haroun*, and on it is an edifice which is shown as Aaron's Tomb. It overhangs *Wady Mousa*, where are the ruins of the celebrated city of Selah or Petra, once the metropolis of Edom.

HOR, MT., a mountain in the N. part of the land of Canaan, between which and the entrance of Hamath, Moses drew the N. frontier of Israel, Num. xxxiv. 7, 8. It appears to have been near the Great Sea, and was probably that spur of Mt. Hermon which runs towards the Mediterranean, and is called in the profane authors Anti-Lebanon; since Joshua defines the same border as lying between Mt. Hermon and the entering into Hamath, Josh. xiii. 5.

HOREB, MT., or OREB, the name of a mountain in that peninsula of Arabia Petraea which lies between the two heads of the Red Sea, now called the *Gulfs of Suez* and *Akabah*. It would appear to be used in two very different

ways; being sometimes applied to the whole magnificent range which fills the S. end of the peninsula, thus including Mt. Sinai; and in other passages being confined to a separate elevation distinct from that particular mountain where Moses actually received the law; or else it may be regarded as used of the people congregated round Horeb, receiving the law which was given from Sinai. There are two noble and well-defined peaks in the range, the N. one of which (now called *Jebel Musa*), is that commonly distinguished as Mt. Sinai; the S. one is called Mt. Katherine, and forms part of the ridge called Jebel Humr. There is an extensive valley to the N. of Jebel Musa, called W. er Rahah and W. es Sheikh, in which, it is conjectured, the Israelites assembled at the giving of the Law.

It was on some part of this mountain that Moses was feeding the flock of Jethro, his father-in-law, when God appeared to him in the burning bush, and sent him to deliver Israel, Ex. iii. 1.; and here also, after the Exodus, when the people murmured for water, God was pleased to direct Moses to smite the rock in Horeb whereon he stood, that water might flow forth for the people to drink, Ex. xvii. 6. Here likewise it was, that they made the golden calf whilst Moses was in Sinai, Deut. ix. 8.; Ps. evi. 19.; and of which, when he had ground it to powder and cast it into the brook that descended from the mount, he made them to drink of the water, and in token of their humiliation before God to strip themselves of their ornaments, Ex. xxxii. 20., xxxiii. 6.; Deut. ix. 21. In this barren and rocky region of Horeb, the Israelites wandered for nearly a year, Deut. i. 2. 6. 19.; having signally conquered the Amalekites in one of its valleys called Rephidim, Ex. xvii. 8.; and received the law of God written on the two tables of stone, when God spake to them out of the midst of the fire, and made a covenant with them, Deut. iv. 10. 15., v. 2., xviii. 16., xxix. 1.; 1 Kgs. viii. 9.; 2 Chron. v. 10.; Mal. iv. 4. It was to Mt. Horeb, likewise, that the prophet Elijah fled from Jezebel, when he was favoured with his wondrous vision and sent to anoint Hazael, Jehu, and Elisha, shortly before he was carried up into heaven, 1 Kgs. xix. 8. In the last reference, Horeb is called the Mount of God, as it is also in other passages. See MOUNTAIN OF GOD.

The apocryphal writer of the second book of Esdras, ii. 33., states that he here received a charge of the Lord to go to the people of Israel.

HOREM, a fenced city of the tribe of Naphthali, Josh. xix. 38.

HOR-HAGIDGAD, a station of the Israelites in the Wilderness, while journeying towards Mt. Hor, from which it may perhaps have received its name, Num. xxxiii. 32, 33. It appears to be the same with the encampment called Gudgodah at Deut. x. 7.

HORIMS or HORITES, an ancient race of people, who dwelt to the S. of Canaan in Mt. Seir, and in the Wilderness of El-Paran. They were governed by their own rulers before the time of Abraham; but were smitten by Chedorlaomer, king of Elam, and his confederates, Gen. xiv. 6.; and at a later period by the descendants of Esau, who seem for a time to have dwelt amongst them, though they eventually destroyed them, Gen. xxxvi. 20, 21, 29.; Deut. ii. 12, 22. They are conjectured to have belonged to the gigantic race of the Rephaims. See GIANTS.

HORMAH (i. e. *Utter Destruction*), a place in the S. of Canaan, not far from Seir and the borders of Edom, whither the rebellious Israelites who would invade the land against the will of God, were chased by the Amalekites and Canaanites, and discomfited, Num. xiv. 45.; Deut. i. 44. It has been supposed to be the same place with that Hormah mentioned in Num. xxi. 3., where, about forty years afterwards, the Canaanites under King Arad came out against the Israelites when they were encamped near Mt. Hor, and were signally beaten; but this seems doubtful. It may probably have been the same with the royal city of Hormah, whose king was conquered by Joshua, Josh. xii. 14.; and which was at first allotted to the tribe of Judah, Josh. xv. 30., though given afterwards to that of Simeon, xix. 4.; 1 Chron. iv. 30. After Joshua's death these two tribes united to bring it again into subjection, and changed its name from Zephath to Hormah, Judg. i. 17. David had friends in Hormah to whom he sent some of the spoils taken from the Amalekites after the plunder of Ziklag, 1 Sam. xxx. 30.; it has been identified with a place now called Sebata.

HORONITE, a patronymic given to Sanballat, one of the chief opposers of the Jews in the time of Nehemiah, Neh. ii. 10. 19., xiii. 28., probably from his having been a petty prince of Horonaim.

HORONAIM, a city of Moab. It appears to have been built upon an eminence, and to have been a great thoroughfare and place of consequence; the prophet Isaiah, xv. 5., and Jeremiah,

xlviii. 3. 5. 34., both foretell its desolation. See HORONITE.

**HORSE-GATE**, one of the gates of Jerusalem, probably on the S.E. side, towards the Brook Kidron and the Valley of Hinnom. It is conjectured to have obtained its name from the king's horses being taken in and out through it, as it was near his house, 2 Kgs. xi. 16. Hard by, Athaliah, who had usurped the crown of Judah, was slain in the days of Joash, when Jehoiada restored the kingdom, 2 Chron. xxiii. 15. It was repaired under Nehemiah after the Babylonian captivity, Neh. iii. 28.; and at the future restoration of Jerusalem, its site, together with the rest of the city, is again to be holy unto the Lord, Jer. xxxi. 40.

**HORSEMEN, CITIES OF THE**, 1 Kgs. ix. 19.; 2 Chron. viii. 6.; certain cities in Palestine which Solomon seems to have built by an extensive levy upon the people; probably to house the numerous horses which he had, as well as to receive his cavalry. Cf. 1 Kgs. iv. 26., x. 25. 28., xxii. 4.; 2 Kgs. iii. 7.; 2 Chron. i. 16., ix. 24, 25. 28.; Isa. ii. 7.

**HOSAH**, a town in the inheritance of the tribe of Asher, apparently on the sea-coast between Tyre and Achzib, Josh. xix. 29.

**HUKKOK**, a city in the inheritance of the tribe of Naphtali, Josh. xix. 34., supposed by some to be the same with that Hukok mentioned in 1 Chron. vi. 75., as a Levitical city possessed by the Gershomites, in the lot of Asher. Others, however, identify this latter with Helkath, in the tribe of Asher, Josh. xix. 25., xxi. 31.

**HUL**, a son of Aram, and grandson of Shem, Gen. x. 23.; 1 Chron. i. 17.; whose descendants

are thought to have settled in the N. of Syria, in the neighbourhood of the city Chalybon, now *Aleppo*, and the district Chalcidice.

**HUMTAH**, a city of the tribe of Judah, in the hill country, Josh. xv. 54.

**HUPHAMITES** or **HUPPIM**, a family of the tribe of Benjamin, numbered by Moses, together with the rest of Israel, in the Plains of Moab, Num. xxvi. 39., so named after Hupham or Huphim, Benjamin's son, Gen. xli. 21.; 1 Chron. vii. 12.

**HUR, THE SON OF**, or **BEN-HUR, THE PURVEYORSHIP OF**, was in Mt. Ephraim, 1 Kgs. iv. 8.

**HUSHATHITE**, a patronymic of one of David's mighty men, named Sillechai, who slew Saph, one of the race of the giants, 2 Sam. xxi. 18.; 1 Chron. xi. 29., xx. 4., xxvii. 11. He appears to be also called Mebunnai at 2 Sam. xxiii. 27.; whence the appellation was derived does not seem to be known.

**HUZZAB** (marg., *That which was established*), a name applied by the prophet Nahum, ii. 7., to the city of Nineveh, in his prediction of its destruction. Some suppose it to designate the whole mighty and ancient Assyrian empire; but it probably refers to the metropolis itself sitting as a queen in the midst of her strong and almost impregnable defences.

**HYDASPE**, a place mentioned by the apocryphal writer of the book of Judith, i. 6., as one whence the neighbouring people came to join Arphaxad, king of the Medes, in his war with Nabuchodonosor, king of Nineveh. It may perhaps allude to the R. Hydaspes, now *Jhylum*, one of the five rivers of the *Punjab*, in the N.W. of India, flowing into the Indus: or perhaps to the Indus itself.

**IBLEAM**, a town belonging to the half-tribe of Manasseh on this side Jordan, within the limits of Issachar and Asher, Josh. xvii. 11., from which they did not drive out the old Canaanite inhabitants, Judg. i. 27. Near it Ahaziah, king of Judah, was overtaken in his chariot and killed by the servants of Jehu, 2 Kgs. ix. 27. It lay probably in the N.W. corner of Manasseh, between the R. Kishon and the sea-coast, about Cæsarea.

**ICONIUM**, a populous city of Asia Minor,

originally reckoned to the great province of Phrygia, but latterly in the smaller one of Lycaonia, of which it may be called the capital. It was said by the mythologists to have derived its name from a little *statue*, which was there set up by Prometheus or Perseus. Its chief interest to the Christian arises from its having been visited by Paul and Barnabas, on their first missionary tour in the peninsula, Acts xiii. 51., xiv. 1.; upon which occasion they were obliged to fly from it, in consequence of the persecution raised against them by the Jews, who followed



them to Lystra, where they persuaded the people to stone Paul, xiv. 19. 21. Its neighbourhood was afterwards again visited by the great Apostle in company with Silas, when he met with and circumcised Timothy, Acts xvi. 2., who was already a disciple, having perhaps been converted by him in his first journey, and been a witness of his persecutions and afflictions, 1 Tim. i. 2.; 2 Tim. iii. 11. It is still a very considerable place, called *Konia*, and one of the chief seats of government in the *Turkish* province of *Karamania*; but like all Mussulman cities it is in a sad state of neglect and apparent desolation.

IDALAH, a city in the lot of the tribe of Zebulun, Josh. xix. 15.

IDUMÆA, Isa. xxxiv. 5, 6.; Ezek. xxxv. 15., xxxvi. 5.; Mk. iii. 8.; 1 Macc. iv. 15. 29. 61., v. 3., vi. 31.; 2 Macc. x. 15, 16., xii. 32. See EDOM.

IJE-ABARIM (i.e. *Heaps of Abarim*), Num. xxi. 11., xxxiii. 44.; called also

IIM, Num. xxxiii. 45.; a station of the Israelites, two journeys to the S. of the R. Arnon, in the Wilderness before Moab, towards the E.; and on the borders of this land. It is conjectured to have been a part of the great range of Abarim, which extended to the N., and in which they pitched before Nebo, which was one of its peaks, Num. xxxiii. 48.

IIM, a town of the tribe of Judah, towards the frontiers of Edom, Josh. xv. 29.

IJON, a fortified city, apparently in the tribe of Naphtali, which was smitten by Benhadad, king of Syria, when leagued with Asa, king of Judah, against Baasha, king of Israel, 1 Kgs. xv. 20.; 2 Chron. xvi. 4. It was also one of the places mastered by Tiglath-Pileser, king of Assyria, when, 200 years afterwards, he carried captive the Northern and trans-Jordanic tribes of Israel, 2 Kgs. xv. 29. Cf. 1 Chron. v. 26.; Isa. ix. 1.

ILLYRICUM, a large province in the S.E. of Europe, lying along the E. shores of the Adriatic Sea. It was bounded on the N. by Noricum and Pannonia, and on the E. by Mæsia and Macedonia, including parts of the modern *Austrian* districts of *Carniola* and *Croatia*, and the *Turkish* divisions of *Bosnia*, *Dalmatia*, *Herzegovina*, *Monte Negro*, &c. Its two great divisions were Liburnia on the N., and Dalmatia on the S. The former is not mentioned in the Bible, but to the latter St. Paul, in his second Epistle to Timothy,

iv. 10., mentions Titus as having gone. He tells the Romans, xv. 19., that from Jerusalem round about unto Illyricum, he had fully preached the Gospel of Christ; so that he had then laboured all through Palestine, Syria, Asia Minor, Greece, and Macedonia, and had approached as near to Rome as the borders of this province. The Illyrians were a widely dispersed people, and are represented as having been savages and robbers; a pretext used by the Romans for attacking them 200 years B.C., but they were not subjugated till the reign of Augustus. The Illyrians and Thracians are said by Strabo to have been the only two known nations in the N. of Europe who tattooed their skins.

IMMANUEL'S LAND, a name applied to the Holy Land by the prophet Isaiah, viii. 8., when foretelling God's judgment against it for the infidelity of the people; but darkly shadowing its final deliverance by the promised Messiah, the Divine Proprietor of the whole of Israel's inheritance.

IMMER, a town or district, probably in Chaldea or Mesopotamia, whence some of the Jews returned home with Zerubbabel. These captives had belonged probably to some of the Ten Tribes who had been so much longer in captivity than Judah and Benjamin; but, having lost their genealogy, they could not lay claim to any inheritance, though they desired, and were permitted, to dwell among their own people, Ezra ii. 59.; Neh. vii. 61.

IMMER, CHILDREN OF, Ezra ii. 37., Neh. vii. 40., one of the four families of the priests who alone, out of the twenty-four courses, returned home from Babylon after the edict of Cyrus.

INDIA, otherwise HODDU or HONDU, the well-known country of Asia, to the E. of the R. Indus, which is still distinguished by the same name. It is not mentioned in Holy Writ anywhere but in the book of Esth. i. 1., viii. 9., where it is stated to have then constituted the E. frontier of the Persian empire, the W. extending to Ethiopia. But though not named elsewhere, some of its products appear to have been known to the Jews as early as the days of Moses, Ex. xxv. 6., xxx. 23. 34., xxxvii. 29., probably through commerce with the people of Arabia; and long afterwards, some of its regions may have been visited by Solomon's navy, 1 Kgs. x. 22. The India which is mentioned in 1 Macc. viii. 8., as having been given by the Romans to Eumenes, must either refer to some other country, or (as is conjectured) must be

an error of the transcriber for Ionia, since India itself was never in the power either of the Romans, or Eumenes.

IR-NAHASH (i.e. *City of the Serpent*), marg. City of Nahash, 1 Chron. iv. 12., a place in Judah, otherwise not known.

IRON, a fenced city of the tribe of Naphtali, Josh. xix. 38.

IRPEEL, a city in the inheritance of Benjamin, Josh. xviii. 27.

IRSHEMESH, a city of the tribe of Dan, Josh. xix. 41.

ISAAC, HIGH PLACES OF, Amos vii. 9., an altar and grove set up by the idolatrous Jews at Beersheba, where Isaac had dwelt, and built an altar to the God of Abraham, as afterwards did Jacob likewise, Gen. xxvi. 25., xli. 1.; an abuse of which the degenerate people were solemnly warned by Amos, v. 5., viii. 14.

ISHMAELITES or ISHNEELITES, the descendants of Ishmael (i.e. *God shall hear*), the son of Abraham by Hagar; who, though not permitted to remain in his father's house, or to inherit the birthright, was yet in an especial way blessed of God, Gen. xvi. 11. 15, 16., xvii. 20. 26., xxi. 9.; 1 Chron. i. 28.; Gal. iv. 25. 30. Ishmael settled in the Wilderness of Paran, where he became an archer, and married an Egyptian, Gen. xxi. 20, 21.; and here the promises made to him, that he should be multiplied and become a great nation, not to be numbered for multitude, and that he should beget twelve princes, began to be fulfilled. His sons were Nebajoth, Kedar, Ad-beel, Mibsam, Mishma, Dumah, Massa, Haddar, Tema, Jetur, Naphish, and Kedemah. All these, at first, dwelt from Havilah to Shur, between Egypt and Assyria, Gen. xxv. 12—15. 18.; and are thought to have thence gradually overspread the peninsula of Arabia, the people of which are reputed to be their descendants. See JOKSHAN and JOKTAN. They have well exemplified the character predicted of Ishmael, that "he should be a wild man, his hand against every man and every man's hand against him;" for they have ever since lived a wandering and predatory life, scorning cities, and making a home of that vast barren wilderness, where they still dwell in as much real independence as Ishmael did nearly 4000 years ago. Their roving, lawless, and murderous character has led them to assail every place and people within their reach; and during the middle ages, these Saracens, as they are called by the Christian writers, made such rapid conquests over some of the

fairest provinces of Asia, Africa, and Europe, as to set up one of the largest empires that have ever existed in the world. And though they have all along been driven back from their new possessions on every side at various times, yet the combined power of all the neighbouring, as well as more distant, nations, has never been able to subdue them in their own land. The arms of Sesostris and Cyrus, of Pompey and Trajan, as well as of all others who in any way have made the effort, have never been able to achieve the conquest of Arabia. They are still armed against mankind; their alliance is never courted, and can never be obtained; and the utmost that any nation has been able to accomplish with them, is a partial and purchased forbearance. They still maintain their prophetic character, and will probably continue to do so, until their kings in the latter day shall bring their gifts to the Lord, and their land shall stretch out its hands unto God, Ps. lxxviii. 31., lxxii. 10. 15.; Isa. lx. 7.; and meanwhile they are a standing memorial of His truth, whose covenant was made with their forefather.

It was a company of Ishmaelites going with their camels to Egypt, with spicery, balm, and myrrh, to whom Joseph was sold by his brethren, and by whom he was again sold to Potiphar, Gen. xxxvii. 25. 27, 28., xxxix. 1. They are called Midianites in xxxvii. 28. 36., perhaps from their having come from that quarter, or from some of the latter people being with them. Cf. Judg. viii. 24. 26. Some of the Ishmaelites bordering on the Land of Promise, are called Hagarenes in Scripture, and appear to have begun to harass the Israelites soon after their settlement in the trans-Jordanic country, when the two tribes and a half mastered them and seized on their possessions, 1 Chron. v. 18—22. They also joined the Midianites in oppressing Israel in the days of Gideon, by whom they were signally defeated, Judg. viii. 24.: and many times afterwards they appear to be described as the Children of the East, and to have assailed the Jews when an opportunity offered. David seems once to have taken refuge among them, when flying from Saul, 1 Sam. xxv. 1.; and some of them were also at that time united with the Israelites; for Jesse's daughter Abigail married an Ishmaelite, who was the father of Amasa, 1 Chron. ii. 17.; 2 Sam. xvii. 25., marg.; and two of David's officers, whom he set over his camels and flocks, were likewise of the same nation, 1 Chron. xxvii. 30, 31. But the Psalmist still complains of their conspiracies and enmity, and prays

against their oppression, Ps. lxxxiii. 6., cxx. 5.; and the prophets Isaiah, xxi. 13–17., and Jeremiah, xlix. 28., denounce God's judgments against them for their persecution of His people, though the former promises their entrance into the church in the latter days, Isa. lx. 6, 7. The author of the apocryphal book of Judith, ii. 23., speaks of their having been smitten by Holofernes, the general of Nabuchodonosor; and during the Maccabæan wars they were often mixed up in the affairs of all parties with varying success and defeats, 1 Macc. xi. 16, 17, 39., xii. 31.; 2 Macc. v. 8., xii. 10, 11. See ARABIA.

ISH-TOB, or THE MEN OF TOB, who joined the Ammonites in their war against David on the occasion of the ill-treatment of his ambassadors, and were beaten by Joab, 2 Sam. x. 6, 8. Their country is first mentioned as THE LAND OF TOB, Judg. xi. 3. 5., whither Jephthah fled from his brethren, until he was brought back by the Gileadites to be their captain against the Ammonites. It is probably the same with the places of Tobie, 1 Macc. v. 13., where during the Maccabæan wars, the Jews were cruelly massacred, though many of them appear to have continued in that neighbourhood, whence they were called Tubieni, 2 Macc. xii. 17. It seems to have bordered on the Ammonite country, in the N.W. part of Arabia, near the region now called *Hauran*; and to the E. of which Ptolemy places a town which he calls *Thauba*.

ISLANDS OF THE SEA, or the Isles, or

the Isles of the Gentiles, or the Isles beyond the Sea, or the Isles of the Heathen, or the Isles of Elishah, or the Islands of Chittim. See ISLES OF THE GENTILES.

ISLE, THE, Isa. xxiii. 2. 6. See TYRE.

ISRAEL, THE PEOPLE OF, or

ISRAELITES, an appellation given in Holy Writ to all the descendants of Jacob, whose name had been changed from Jacob to Israel (i.e. a *Prince of God*) by the angel with whom he wrestled at Peniel, Gen. xxxii. 28., xxxv. 10.; Ex. xxxii. 13.; 1 Kgs. xviii. 31.; 2 Kgs. xvii. 34. It is also used in a more confined way to distinguish the kingdom of the Ten Tribes after its separation from the kingdom of Judah; though, at a later period, it is again applied to the united body of the two tribes and of that small remnant of the whole nation, which returned home after the Babylonian captivity.

The name appears to occur first for that of all the descendants of Jacob in Gen. xxxiv. 7. in the matter of Dinah; and next, in the account of their migration to Egypt, B.C. 1706, and of Jacob's blessing them at his death, Gen. xlvii. 27., xlviii. 20., xlix. 7. 16. 28. In the last reference, mention is first made of "the twelve tribes of Israel," and it may be here convenient to enumerate them according to the different lists given in Holy Writ; which, though they somewhat vary in agreement with the arrangements of Almighty God in His dealings with them as a nation, always confine the number to twelve.

	Jacob's sons, Gen. xxix., xxx., xxxv.	The Twelve Tribes as blessed by Jacob, Gen. xlix.; and as appointed to pronounce the blessings and curses in Gerizim and Ebal, Deut. xxvii. 12, 13.	The Twelve Tribes as blessed by Moses, Deut. xxxiii.	The Twelve Tribes as represented by the spies, Num. xiii. 2., as appointed to divide the land, Num. xxxiv. 18.; and as settled in the Land of Promise, Num. xxxii.; Josh. xiii., xv., xvi., xviii., xix.	The Twelve Tribes in Ezekiel's vision, Ezek. xlviii.	The Twelve Gates of the New City of Jerusalem, Ezek. xlviii.	The Twelve Tribes in the Sealing Vi- sion of St. John, Rev. vii.
1.	Reuben.	Reuben	Reuben.	Reuben.	Reuben.	Reuben.	Reuben.
2.	Simeon.	Simeon.	Simeon.	Simeon.	Simeon.	Simeon.	Simeon.
3.	Levi.	Levi.	Levi.	Levi.	Levi.	Levi.	Levi.
4.	Judah.	Judah.	Judah.	Judah.	Judah.	Judah.	Judah.
5.	Dan.	Dan.	Dan.	Dan.	Dan.	Dan.	Dan.
6.	Naphtali.	Naphtali.	Naphtali.	Naphtali.	Naphtali.	Naphtali.	Naphtali.
7.	Gad.	Gad.	Gad.	Gad.	Gad.	Gad.	Gad.
8.	Asher.	Asher.	Asher.	Asher.	Asher.	Asher.	Asher.
9.	Issachar.	Issachar.	Issachar.	Issachar.	Issachar.	Issachar.	Issachar.
10.	Zebulun.	Zebulun.	Zebulun.	Zebulun.	Zebulun.	Zebulun.	Zebulun.
11.	Joseph.	Joseph.	Joseph.	Joseph.	Joseph.	Joseph.	Joseph.
12.	Benjamin.	Benjamin.	Benjamin.	Benjamin.	Benjamin.	Benjamin.	Benjamin.
Joseph's sons {	Manasseh.	Manasseh.	Manasseh.	Manasseh.	Manasseh.	Manasseh.	Manasseh.
	Ephraim.	Ephraim.	Ephraim.	Ephraim.	Ephraim.	Ephraim.	Ephraim.

From this time the name occurs so constantly in the Bible, that only some of the principal references to it are here made. After the death

of Jacob and Joseph, and all that generation, another king arose in Egypt, who out of fear at the amazing increase of the Israelites, oppressed

them grievously, and commanded all their male children to be cast into the river. But God sent Moses to deliver them, who, after having been long rejected by Pharaoh, brought the ten plagues upon Egypt, at the end of which Pharaoh sent them away, but afterwards pursuing them, all his host was drowned in the Red Sea, Gen. i. 25.; Ex. i. 7. 12., ii. 23. 25., iii. 16., iv. 22. 31., v. 2., vi. 5. 13., ix. 4. 7., xii. 6. 15. 19., 21. 37. 47. 51., xiv. 2. 3. 5. 8. 10. 15. 16. 19. 20. 22. 25. 29. 30. 31., xv. 1. 19. The Israelites left Egypt 430 years after God's covenant with Abraham, even in the selfsame day, Gen. xv. 13.; Ex. xii. 41.; and though they went down there only seventy-five souls in all, they came up 600,000 that were men, beside children, Ex. i. 5. xii. 37.; Acts vii. 14. The energetic expressions employed in Ex. i. 7., admirably display the unparalleled multiplication of the Israelites in Egypt, according to the repeated promises of God, and also show that they were as remarkably strong and healthy. It is computed that their number was doubled every fourteen years, from Jacob's going down into Egypt until the Exodus. After wandering a short time in the desert of

Shur, where they vanquished the Amalekites, who had attacked them, they came to Mt. Sinai, and received from God the Law of the Ten Commandments, as well as many of the statutes and ordinances by which their nation was thenceforward to be governed, and the directions about the Tabernacle and the Levitical service. The Tabernacle was then first reared, Aaron and his sons were consecrated to their office, and the tribe of Levi set apart for its service by God, and given to the priests in place of the firstborn, the overplus of the latter (273) being redeemed for money, Ex. xvi. 1. 2., xvii. 5. 8., xviii. 1. 8. 9. 12. 25., xxiv. 1. 4. 9., xxix. 43., xxxi. 17., xxxii. 4., xxxiv. 27.; Lev. iv. 13., x. 6., xvii. 3. 8. 10. 12. 13., xx. 2., xxii. 18., xxiii. 42., xxiv. 10. 11., xxv. 55.; Num. v. 1. 9., vi. 2. 23. 27., vii. 2. 84., viii. 6. 11. 16., ix. 2. 10., x. 4. Here likewise all the tribes were first numbered; as they were also again in the Plains of Moab thirty-eight years afterwards; every male above twenty years old, all that were able to go forth to war. The Levites were reckoned from a month old and upwards, Num. i. 2. 3. 16. 44. 45. 49.; iii. 12. 13. 40. 46. 50.

										When numbered in Sinai, Num. i., ii., iii.	When numbered in the Plains of Moab, Num. xxvi.
										Males above twenty.	Males above twenty
Reuben	-	-	-	-	-	-	-	-	-	46,500	43,730
Simeon	-	-	-	-	-	-	-	-	-	59,300	22,200
Gad	-	-	-	-	-	-	-	-	-	45,650	40,500
Judah	-	-	-	-	-	-	-	-	-	74,600	76,500
Issachar	-	-	-	-	-	-	-	-	-	54,400	64,300
Zebulun	-	-	-	-	-	-	-	-	-	57,400	60,500
Ephraim	-	-	-	-	-	-	-	-	-	40,500	32,500
Manasseh	-	-	-	-	-	-	-	-	-	32,200	52,700
Benjamin	-	-	-	-	-	-	-	-	-	35,400	45,600
Dan	-	-	-	-	-	-	-	-	-	62,700	64,400
Asher	-	-	-	-	-	-	-	-	-	41,500	53,400
Naphtali	-	-	-	-	-	-	-	-	-	53,400	45,400
										603,550	601,730
										22,300	23,000
										625,850	624,730
Levites	-	-	-	-	-	-	-	-	-	7,500 8,600 6,200	
										{ Gershonites Kohathites Merarites	

But when David numbered the people, he found in Judah 500,000, and in Israel 1,100,000, in all 1,600,000 fighting men, above twenty years of age, 2 Sam. xxiv. 9.; 1 Chron. xxi. 5.; though even these numbers seem to be exclusive of Levi and Benjamin, 1 Chron. xxi. 6. So that the whole population, including the Levites, the women, and all under twenty years old, would thus probably amount to the number of 8,000,000 souls; an amazing increase since they went down into Egypt, 690 years before, only seventy-five souls; showing how faithfully God

had fulfilled His promise hitherto, that He would "increase Israel like the stars of the heavens," Gen. xv. 5.; 1 Chron. xxvii. 23. And all this, notwithstanding their continual wars with the Amorites, Canaanites, Moabites, Ammonites, Philistines, Syrians, Edomites, Arabians, and others, in which they had been more or less engaged ever since they entered the Promised Land; to say nothing of the destructive civil contests which sometimes raged amongst themselves.

This vast host, as numbered by Moses, travelled

through the Wilderness, under the guidance of the pillar of cloud and of fire (moving when it moved, and resting where it rested), in four great divisions, under the banners of the four leading tribes; the priests and Levites with the Sanctuary, and all that appertained to its service, being in the midst, Num. ii. 2. 32. 34., iii. 38., ix. 17, 18, 19. 22., x. 36. The following was the order of their march :—

Standard of the CAMP OF JUDAH.

1. Judah.
2. Issachar.
3. Zebulun.

—

Gershonites.

Merarites.

(With the Tabernacle.)

—

Standard of the CAMP OF REUBEN.

4. Reuben.
5. Simeon.
6. Gad.

—

Kohathites.

(With the Sanctuary.)

—

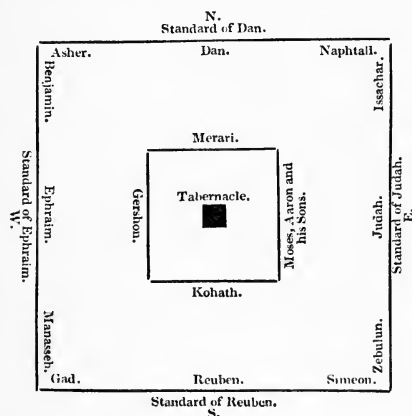
Standard of the CAMP OF EPHRAIM.

7. Ephraim.
8. Benjamin.
9. Manasseh.

Standard of the CAMP OF DAN.

10. Dan.
11. Asher.
12. Naphtali.

When encamped in their tents, their order was as follows :—



In this manner they marched N. to the borders of Canaan, near Kadesh-barnea, when Moses sent off the twelve spies to search the land; but the people murmuring over their report, and purposing to make a captain of their own, and to return to Egypt, were sentenced by God to wander forty years in this desert (i. e. a year for every day the spies were away searching the land), until that whole generation was dead, excepting Joshua and Caleb, who alone of the twelve spies had brought up a good report of the land, Num. x. 12. 28, 29., xi. 4. 16., xiii. 2. 26. 32., xiv. 5. 10. 27. 39. God having thus refused to go with the Israelites into Canaan, and the people having experienced by defeat from the Canaanites and Amalekites, how useless it was to attempt an entrance without His aid, they remained here for a season, and received more laws for their guidance. Then they turned to the S., and took their journey into the Wilderness again, by the way of the Red Sea, round Mt. Seir and Edom, wandering from place to place, (see Num. xxxiii.), and making many encampments until after they arrived at Mt. Hor, where Aaron died, Num. xv. 2. 18. 32. 38., xvi. 2. 40, 41., xvii. 2. 5., xviii. 5. 14. 24. 32., xix. 2., xx. 1. 12, 13, 14. 19. 29. Subsequently they proceeded across the R. Arnon into the land of the Amorites, where they conquered the two kings Sihon and Og, whose dominions were divided amongst the tribes of Reuben, Gad, and half Manasseh by Moses. Soon after this, the people were numbered the second time; and Moses having concluded the code of statutes for the guidance of the nation, given them his parting charge and blessing, and consecrated Joshua to succeed him, was commanded by God to go up to Mt. Nebo and die there, B.C. 1451. Num. xxi. 1. 10. 21. 24. 31., xxii. 1., xxiii. 23., xxiv. 5. 17., xxv. 2., xxvii. 8. 12. 21., xxviii. 2., xxix. 40., xxx. 1., xxxi. 2., xxxii. 4., xxxiii. 1., xxxiv. 2., xxxv. 2. 10., xxxvi. 1. 13.; Deut. i. 3., xxxiv. 12. Joshua led the Israelites over the Jordan; and after the renewal of circumcision at Gilgal, and the destruction of Jericho and Ai, he set up the altar on Mt. Ebal, and there wrote the Law upon stones, Josh. i. 2., ii. 2., iii. 1., iv. 4., v. 1., vi. 1., vii. 1., viii. 10. 30. 35. He then subdued all the kings in the S. that opposed him, as well as those in the N. who came out against him at the Waters of Merom; and after a hard conflict, in which thirty-one kings of the Canaanites were conquered (Josh. xii.), the Tabernacle was set up at Shiloh, where the land was divided by lot among the nine and a half tribes, and the six Cities of Refuge and the forty-eight Levitical

Cities were definitively appointed. A few years after this, Joshua died, B.C. 1426, Josh. ix. 1., x. 1., xi. 5., xiii. 6., xiv. 1., xviii. 1., xx. 2., xxi. 1., xxii. 1., xxiii. 2., xxiv. 1. 31. After the death of Joshua, the people were ruled, during a space of about 450 years (Acts xiii. 20.) until Samuel the prophet, by judges, who in some cases only governed certain portions of the country, though in others the whole nation. Their names, as given in the book of Judges, were,

Othniel, iii. 9.	Jair, x. 3.
Ehud, iii. 15.	Jephthah, xii. 7.
Shamgar, iii. 31., v. 6.	Ibzan, xii. 8.
Deborah, iv. 4.	Elon, xii. 11.
Barak, iv. 6.	Abdon, xii. 13.
Gideon, vi. 11.	Samson, xv. 20. (Bedan?)
Abimelech, ix. 6.	Eli, 1 Sam. iv. 18.
Tola, x. 2.	Samuel, 1 Sam. vii. 15.

Though a few bold campaigns were undertaken against the Canaanites after the death of Joshua during the time of the elders who outlived him, yet a large part of the nation neglected to drive out the old inhabitants, and by intermarrying with them, soon fell into idolatry, and worshipped false gods, Judg. i., ii. 11—13., xvii., xviii. This so provoked God, that He gave them into the power of their enemies; from whom, however, at their cry, He again delivered them, though they quickly fell into the same sin, Judg. ii. 14—23. They were oppressed by Chushan-rishathaim, king of Mesopotamia, for eight years, until delivered by Othniel, iii. 8. Then by Eglon, king of Moab, for eighteen years, until they were delivered by Ehud, iii. 14.; by Jabin, king of Canaan, for twenty years, and delivered by Deborah and Barak, iv. 3. After an interval of some years, they were given into the power of the Midianites, Amalekites, and the Children of the East, who grievously tyrannised over them for seven years, until they were beaten off by Gideon, vi. 10. They were then enslaved by the Philistines and Ammonites for eighteen years, until delivered by Jephthah, x. 8.; and again by the Philistines for forty years, until Samson (or Bedan, i.e. Ben-Dan, or the son of Dan, of which tribe he was a native, 1 Sam. xii. 11.) kept them in check for a time, though at last he perished with the lords of their nation, xiii. 1.; and at a still later period, by the same people, when the two sons of Eli were slain and the ark of God was taken, 1 Sam. iv. 10, 11. After this, they were more than ever oppressed by the Philistines, but were at the end of twenty years, 1 Sam. vii. 2., freed from their bondage

by Samuel, who had been raised up by God as their deliverer. He ruled them for upwards of forty years; when, having been obliged to employ his sons as his assessors, their misconduct gave the people a pretext for casting off the invisible dominion of God, and being governed by a king, like the neighbouring nations, who should go out before them and fight their battles, 1 Sam. viii. 1. 5. 7., xii. 12. Upon which SAUL was at the command of God anointed to be their king, B.C. 1095, 1 Sam. ix. 15, 16., x. 1., and reigned over them forty years, Acts xiii. 21. Both he and his two successors, David and Solomon, are called kings of Israel, and their dominions the kingdom of Israel, 1 Sam. xxiv. 14. 20.; 2 Sam. v. 3. 5., vi. 21.; 1 Kgs. i. 34., ii. 4., viii. 25., though after the division of the kingdom on the accession of Rehoboam, these names were confined to the kingdom of the Ten Tribes.

B.C.

1095. Saul is anointed king by Samuel, and afterwards chosen king by lot at Mizpeh, 1 Sam. x. 1. 17—24.

He delivers Jabesh-Gilead from the Ammonites, xi. 1—11.

1093. Jonathan smites the Philistine garrison at Geba, which greatly provokes them, xiii. 3—5., 17—23. The Israelites assemble against the Philistines at Gilgal, where Saul, weary of staying for Samuel, himself offers sacrifice, for which he is severely reproved, xiii. 6—14.

1087. Jonathan again smites a garrison of the Philistines, who are afterwards attacked and routed by all Israel, xiv. 1—46.

Saul attacks Moab, Ammon, Edom, Zobah, Amalek, and the Philistines, vexing all his enemies on every side, though the latter people fought against him all his days. xiv. 47—52.

1079. He is sent to root out the Amalekites, and to destroy all that they had; but violating both injunctions, by sparing Agag and the best of the spoil, he is rejected from being king, xv. 1—35. The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him, xvi. 14.

1063. Samuel is sent by God to Bethlehem to anoint David king, xvi. 1—13. Saul sends for David to quiet his evil spirit.

The Israelites and Philistines go out to battle at Ephes-dammim. Goliath is slain by David, and the Philistines are worsted, xvii. 1—58.

B.C.

Saul at first keeps David at his court, but observing the friendship between him and Jonathan, becomes envious of him, and repeatedly seeks to kill him, xviii.—xxvii.

1056. Saul conquered by the Philistines at Mt. Gilboa, where himself and his three sons are slain, xxviii., xxix., xxxi.; 1 Chron. x.

DAVID reigned over Israel forty years, 1 Kgs. ii. 11.; 1 Chron. xxix. 27.; and brought its dominion and prosperity to a pitch they had never reached before; extending his kingdom to the R. Euphrates on the E., Gen. xv. 18.; 2 Sam. viii. 3.; 1 Chron. xviii. 3.; and to the Red Sea on the S., 2 Sam. viii. 14.; 1 Kgs. xi. 15, 16.; 1 Chron. xviii. 13.

B.C.

1055. DAVID is made king of Judah at Hebron, where he reigns seven years and a half. Abner makes Ishbosheth, the son of Saul, king of Israel, but afterwards revolts to David, and Ishbosheth is slain, 2 Sam. ii., iii., iv.; 1 Chron. xi.
1048. David is anointed king of all Israel by the tribes at Hebron. He takes Zion from the Jebusites, and dwells there, 2 Sam. v. 1—10.; 1 Chron. xii. 23—40.
1047. He conquers the Philistines twice, 2 Sam. v. 17—25.; 1 Chron. xiv. 8—17.
1042. He brings the ark from Kirjath-Jearim to Zion, 2 Sam. vi.; 1 Chron. xiii. xv.
1040. He conquers the Philistines, Moabites, the kings of Zobah, and Syria-Damascus, the Ammonites, Amalekites, and Edomites, recovering his border to the R. Euphrates and the Red Sea, 2 Sam. viii.; 1 Chron. xviii.
1033. He takes Rabbah from the Ammonites, after first vanquishing the Syrians, 2 Sam. x., xii. 26—31.; 1 Chron. xix., xx. 1—3.
1023. Absalom conspires against David, who flies from Jerusalem; Absalom is killed; David returns to Zion, 2 Sam. xv., xvi., xvii., xviii., xix.
1018. The Philistines beaten in four battles, 2 Sam. xxi. 15—22.; 1 Chron. xx. 4—8.
1017. David numbers the people. The three days' pestilence. He buys Araunah's Threshing-floor in Mt. Moriah, and prepares materials to build the Temple

B.C.

there, 2 Sam. xxiv.; 1 Chron. xxi., xxii., xxviii., xxix.; 2 Chron. iii. 1.

1015. David dies, having first caused Solomon to be anointed king, 1 Kgs. i., ii. 1—11.; 1 Chron. xxiii. 1., xxviii. 1—8., xxix. 26—30.

SOLOMON likewise reigned forty years over all Israel. His peaceful rule was undisturbed by any invasions or wars; he greatly strengthened the laws and institutions of his country, which, under his government, advanced to a pitch of prosperity and magnificence it never knew before or since, 1 Kgs. iii. 13.; 1 Chron. xxix. 25.; 2 Chron. i. 12. But because of his falling into idolatrous practices in his old age, God stirred up as adversaries against him, Hadad the Edomite, Rezin, king of Syria-Damascus, and Jeroboam, the son of Nebat, 1 Kgs. xi.

B.C.

1015. SOLOMON anointed king at David's command, 1 Kgs. i.; 1 Chron. xxix. 22—25.
1012. He begins to build the Temple 480 years after the Exodus, 1 Kgs. v., vi., vii.; 2 Chron. iii., iv., v.
1004. The Temple dedicated, 1 Kgs. viii. 1.; 2 Chron. vi.
992. Solomon's navy brings gold from Ophir. The queen of Sheba visits him, 1 Kgs. ix., x.; 2 Chron. viii. 17, 18., ix. 1—12.
984. His strange wives draw him to idolatry, 1 Kgs. xi. 1—25.
980. Jeroboam is promised the rule over Ten Tribes, 1 Kgs. xi. 26—40.
975. Solomon dies, 1 Kgs. xi. 41—43.; 2 Chron. ix. 26—31.

After the death of Solomon, his son Rehoboam went to Shechem to receive the homage of the Northern tribes, who for many years seem to have considered themselves a distinct portion of the commonwealth from Judah, and perhaps Benjamin. Cf. Josh. xi. 16. 21.; 1 Sam. xvii. 52., xviii. 16.; 2 Sam. ii. 9, 10. 17. 28., iii. 10. 12., iv. 1., v. 1. 5., xi. 11., xii. 8., xix. 11. 20. 40—43., xx. 1, 2., xxi. 2., xxiv. 1. 9.; 1 Kgs. ii. 32. But Rehoboam, rashly rejecting the advice of his father's aged counsellors, and following that of the younger men, the signal for rebellion was quickly given; and in fulfilment of the threatening of God to Solomon, 1 Kgs. xi. 9—13., and of His promise to Jeroboam, the son of Nebat, xi. 29—39., ten out of the twelve tribes revolted from the house of David, and henceforward became a separate kingdom, called THE KING-

DOM OF ISRAEL, the two remaining tribes being now distinguished as THE KINGDOM OF JUDAH; though the old name of Israel is still occasionally found applied to the latter, 1 Kgs. xii. 17.; 2 Chron. xii. 1. The former included the tribes of Ephraim, Manasseh, Simeon, Dan, Issachar, Zebulun, Asher, Naphtali, Reuben, and Gad; the latter, those of Judah and Benjamin. After levying a large army to bring back the insurgent tribes to his dominion, he was forbidden by the Lord to march against them; and was forced to be content with ruling the two tribes, who alone remained faithful to the house of David, 1 Kgs. xii. 1—24.; 2 Chron. x., xi. 1—4. But the priests and Levites that were in all Israel, took part with Rehoboam; the cities of the former having been all within the bounds of the two tribes, one only excepted, which was just within the limits of Simeon, Josh. xxi. 9—19., and now, probably, united with Judah; and the Levites leaving their possessions and coming to dwell in Judah and at Jerusalem, because Jeroboam had stripped them of their office, 2 Chron. xi. 13, 14. Many of the religious people in the Ten Tribes likewise came at first to Jerusalem to sacrifice, according to the law of God, xi. 16, 17.; but in order more completely to break off all connection between the two kingdoms, Jeroboam set up his two golden calves, one at Bethel, on the borders of Judah, and the other at Dan, in the northernmost part of his dominions. He also made priests of the lowest of the people, appointed a feast and sacrifices of his own device, set up high places to worship “devils,” and did all he could to alienate the minds of his people from the national religion and the true worship of God, 1 Kgs.

xii. 26—33.; 2 Chron. xi. 15., xiii. 9. Hence he is so often said to have made Israel to sin, and was forewarned that the kingdom should at length be taken from his house, 1 Kgs. xiv. 7—16.

The metropolis of the kingdom of Israel appears to have been at first Shechem, which was built, or enlarged and strengthened by Jeroboam, 1 Kgs. xii. 25. Tirzah was also a royal residence, xiv. 17., xvi. 6. 8. 15. 23., until the time of Omri, who built Samaria, xvi. 24.; which soon became the capital, and contributed the name of Samaria to the whole kingdom of the Ten Tribes, 1 Kgs. xiii. 32.; 2 Kgs. xvii. 74. Jeroboam was of the tribe of Ephraim, and was succeeded by eighteen other kings out of several dynasties, who, amidst many seasons of divisions and civil war, and two periods of anarchy, ruled the country for a space of 254 years, until they were carried captive by Shalmaneser, king of Assyria, B.C. 721, 2 Kgs. xvii. 6—23.; the trans-Jordanic and the Northern tribes having been led captive thither nineteen years before, 2 Kgs. xv. 29.; 1 Chron. v. 26.; Isa. ix. 1.

The kingdom of Judah continued to be governed by successive descendants of the house of David, in all twenty kings (including Rehoboam), during a period of 387 years, until it was finally carried captive to Babylon, and Jerusalem itself destroyed, by Nebuchadnezzar, B.C. 588, 2 Kgs. xxv.; 2 Chron. xxxvi. 19, 20.; Jer. xxxix., lii.; the seventy years' captivity having commenced eighteen years before, when he plundered Jerusalem and the Temple, taking a great spoil and many prisoners to Babylon, 2 Kgs. xxiv. 1—4.; 2 Chron. xxxvi. 6, 7.; Jer. xxv. 1—12.; Dan. i. 1, 2—7.

Prophets of Judah.	KINGDOM OF JUDAH. 20 Kings—387 Years.		KINGDOM OF ISRAEL. 19 Kings—254 Years.	Prophets of Israel.
Shemaiah.	REHOBOAM (17 years; did evil). The Israelites assemble at Shechem to crown him; but by reason of his refusing their suit, they revolt, kill Adoram, and make Rehoboam flee to Jerusalem. He raises an army, but is forbidden by Shemaiah. The priests and Levites resort to him out of all Israel. War between Rehoboam and Jeroboam all their days, 1 Kgs. xii. 1—24., xiv. 30.; 2 Chron. x., xi. 1—17.	B.C. 975	JEROBOAM (22 years; made Israel to sin). The Ten Tribes rebel. Jeroboam sets up the calves at Bethel and Dan, making priests of the lowest of the people. He builds Shechem. Man of God from Judah prophesies against the altar at Bethel, 1 Kgs. xii. 25—33., xiii.	Man of God from Judah
	REHOBOAM and all Judah with him forsake the law of the Lord, building high places, images, and groves, 1 Kgs. xiv. 22—24.; 2 Chron. xii. 1.	972		Ahijah the Shilonite.
	Shishak, king of Egypt, plunders Jerusalem, and the Temple, 1 Kgs. xiv. 25—28.; 2 Chron. xii. 2—12.	971		



Prophets of Judah.	KINGDOM OF JUDAH. 20 Kings — 387 Years.		KINGDOM OF ISRAEL. 19 Kings — 254 Years.	Prophets of Israel.
	Rehoboam dies. ABIJAM (3 years; walked in all the sins of his father) succeeds his father, 1 Kgs. xiv. 29—31., xv. 1, 2.; 2 Chron. xii. 13—16., xiii. 1, 2.	B.C. 958	War between Abijam and Jeroboam all their days, 1 Kgs. xv. 2.; 2 Chron. xiii. 2.	Amos the Shilonite
	Abijam having declared the right of his cause attacks Jeroboam, 1 Kgs. xv. 3—6.; 2 Chron. xiii. 1—20.	957	Jeroboam conquered by Abijah. God's judgment denounced against the house of Jeroboam. The captivity of Israel foretold, 1 Kgs. xiv. 10—16.; 2 Chron. xiii. 15—20.	
	Abijam dies. ASA (41 years; did right) succeeds his father, 1 Kgs. xv. 7—11.; 2 Chron. xiii. 21, 22., xiv. 1, 2.	955.		
		954	Jeroboam dies. NADAB (2 years; did evil) succeeds his father, 1 Kgs. xiv. 19, 20., xv. 25, 26.; 2 Chron. xiii. 20.	
	War between Asa and Baasha all their days, 1 Kgs. xv. 16, 32.	953	Nadab killed by Baasha. BAASHA (24 years; did evil) succeeds, and destroys the house of Jeroboam, 1 Kgs. xv. 25—34.	
	Asa destroys idolatry from amongst his people, 1 Kgs. xv. 12—15.; 2 Chron. xiv. 3—8., xv.	951		
	Zarah the Ethiopian attacks Asa with a host of 1,000,000, but is smitten by him, 2 Chron. xiv. 9—15.	941		
	Asa hires Benhadad, king of Syria, against Baasha, for which he is reproved by Hanani, whom he imprisons.	940	Baasha attacks Asa, until driven off by Benhadad, 2 Chron. xvi. 1—10.	
		930	Baasha and his house denounced by Jehu, the son of Hanani. Baasha dies. ELAH (2 years; made Israel to sin) succeeds his father, 1 Kgs. xvi. 1—8, 13.	
		929	Elah killed by his servant Zimri. ZIMRI (7 days; did evil) succeeds, and slays all the house of Baasha, 1 Kgs. xvi. 9—15.	
		929*	Zimri, besieged in Tirzah, burns the palace over his head, and dies. The people divided into two parties, that of Tibni and that of Omri, 1 Kgs. xvi. 16—21. Tibni dies. OMRI (12 years; did worse than all before him) succeeds. He builds Samaria, 1 Kgs. xvi. 22—26.	
		918	Omri dies, and is succeeded by his son AHAB (22 years; did evil above all before him); he marries Jezebel, and builds an altar to Baal, 1 Kgs. 27—33.	
	Asa dies, and is succeeded by his son JEHOSHAPHAT (25 years; did right)	914	Hiel the Bethelite rebuilds Jericho, 1 Kgs. xvi. 34.	

Azariah.

Jehu, the son of Hanani.

Elijah.

Prophets of Judah	KINGDOM OF JUDAH. 20 Kings — 587 Years.		KINGDOM OF ISRAEL. 19 Kings — 254 Years.	Prophets of Israel.
Jehu, the son of Hanani.	<b>JEHOSHAPHAT</b> — ( <i>continued</i> ) makes peace with Israel, 1 Kgs. xv. 23, 24., xxii. 41—46.; 2 Chron. xvi. 11—14., xvii.	B.C. 914.		<b>Elijah.</b>
		906	Elijah slays the prophets of Baal at Kishon. End of the three and a half years' famine. Elijah anoints Elisha, 1 Kgs. xvii., xviii., xix.	<b>Elisha.</b>
		901	Benhadad, king of Syria, besieges Samaria; by the direction of a man of God, the Syrians are slain; but returning the following year, are smitten twice, when Ahab makes a covenant with them, 1 Kgs. xx.	<b>Man of God</b>
		898	Ahaziah begins to reign jointly with his father.	
	Jehoshaphat visits Ahab, and goes with him against Ramoth-Gilead, where he is in danger of being slain, but returns safely to Jerusalem, 1 Kgs. xxii. 1—40. He joins himself to Ahaziah, xxii. 48, 49.	897	Ahab, seduced by false prophets, attacks the Syrians in Ramoth-Gilead, where he is slain. He is succeeded by his son <b>AHAZIAH</b> (2 years; did evil), who now reigns alone, 1 Kgs. xxii. 51—53.; 2 Chron. xviii.	<b>Elijah.</b> <b>Mechan.</b>
	The Moabites, Ammonites, and Edomites, invade Judah, but are miraculously repulsed. Jehoshaphat's ships which he made to go to Tarshish, with Ahaziah, are broken at Ezion-geber, 1 Kgs. xxii. 48, 49.; 2 Chron. xx.	896	Moab rebels against Israel, Elijah threatens Ahaziah with judgments for his idolatry. Ahaziah dies, and is succeeded by his second son <b>JEHORAM</b> (12 years; did evil) or Joram. Elijah taken up into heaven, 2 Kgs. i., ii., iii. 1—5.	
	Jehoshaphat assists Jehoram against the Moabites.	895	Jehoram persuades Jehoshaphat and the king of Edom to assist him against the Moabites, who are miraculously vanquished. The king of Moab burns the king of Edom's son, 2 Kgs. iii. 6—27.	
	Jehoram begins to reign jointly with his father for four years; then four years alone, 2 Kgs. viii. 16.	892	Benhadad, king of Syria, besieges Samaria. The famine induces women to eat their children. The Syrians are miraculously driven away, 2 Kgs. vi., vii.	
	Jehoshaphat dies, and is succeeded by his son <b>JEHORAM</b> (8 years; did evil), or Joram, who marries Ahab's daughter. He slays all his brothers. The Edomites revolt. Libnah revolts. He makes high places in Judah, 1 Kgs. xxii. 50.; 2 Kgs. viii. 17—22.; 2 Chron. xxi. 1—15.	889		<b>Elisha</b>
	The Philistines and Arabians invade Judah, and pillage Jerusalem. Jehoram is smitten with an incurable disease, 2 Chron. xxi. 16—18.	887		
	Jehoram dies, and is succeeded by his son <b>AHAZIAH</b> (1 year; did evil), called also Azariah or Jehoahaz, 2 Kgs. viii. 23—27.; 2 Chron. xxi. 19, 20., xxii. 1—4.	885	Elisha goes to Damascus, where Benhadad sends Hazael to inquire about his recovery. Hazael kills Benhadad, 2 Kgs. viii. 7—15.	

Jehu.

Eli ezer.

Jahaziel.

Prophets of Judah.	KINGDOM OF JUDAH. 20 Kings — 387 Years.	B.C. 884.	KINGDOM OF ISRAEL. 19 Kings — 254 Years.	Prophets of Israel.
Zechariah, the son of Jehoiada.	Abaziah joins Jehoram in his campaign against Hazael. He is slain by Jehu, and is succeeded by his mother <b>ATHALIAH</b> (6 years; did evil), who usurps the kingdom, destroying all the seed royal except Joash, who was concealed from her in the Temple, 2 Kgs. viii. 28, 29., ix. 27—29., x. 12—14., xi. 1—3.; 2 Chron. xxii. 5—12.	878.	<b>Jehoram</b> attacks Hazael in Ramoth-Gilead and is wounded. He returns to Jezreel, where he is slain by Jehu. Jezebel is killed. <b>JEHU</b> (28 years; did evil) succeeds, and destroys all the house of Ahab, and also the worshippers of Baal, 2 Kgs. ix. 1—26., 30—37., x. 1—11., 15—31.	Jonah.
	<b>JEHOASH</b> (40 years; did right all the days of Jehoiada), or Joash, is anointed king by Jehoiada. Athaliah is slain. The house of Baal is destroyed, 2 Kgs. xi. 4—21.; 2 Chron. xxiii.	860.	The Lord begins to cut Israel short. Hazael smites the trans-Jordanic tribes, 2 Kgs. x. 32, 33.	
	<b>Jehoash</b> repairs the Temple and restores the worship, 2 Kgs. xii. 1—16.; 2 Chron. xxiv. 4—14.	856.	<b>Jehu</b> dies, and is succeeded by his son <b>JEHOHAZ</b> (17 years; did evil). God delivers Israel into the hands of Hazael and Benhadad all their days, 2 Kgs. x. 34—36., xiii. 1—3.	
	<b>Jehoash</b> and the people fall into idolatry. Zechariah is stoned. The Syrians invade Judah, sack Jerusalem, and destroy the nobles, 2 Kgs. xii. 17, 18.; 2 Chron. xxiv. 17—24.	841.	<b>Jehoash</b> begins to reign jointly with his father, 2 Kgs. xiii. 1—7.	
Man of God.	<b>Jehoash</b> slain by his servants. He is succeeded by his son <b>AMAZIAH</b> (29 years; did right), who slays his father's murderers. He numbers the people, 2 Kgs. xii. 19—21., xiv. 1—6.; 2 Chron. xxiv. 25—27., xxv. 1—10.	839.	<b>Jehoahaz</b> dies, and is succeeded by his son <b>JEHOASH</b> (16 years; did evil), or Joash. The next year the Moabites invade Israel, 2 Kgs. xiii. 8—11., 20, 21.	Jonah.
	<b>Amaziah</b> hires 100,000 Israelites to help him against the Edomites, but at the bidding of a prophet, he dismisses them. He conquers the Edomites and takes Selah; but serves the gods of Edom, 2 Kgs. xiv. 7.; 2 Chron. xxv. 6—16.	837.	<b>Jehoash</b> associates <b>Jeroboam II.</b> in the kingdom with him; the following year the Syrians are beaten three times, as Elisha had foretold, 2 Kgs. xiii. 14—19, 22—25.	
	<b>Amaziah</b> provokes <b>Jehoash</b> to battle and is conquered by him. Jerusalem and the Temple are plundered by <b>Jehoash</b> , 2 Kgs. xiv. 8—14.	827.	<b>Jehoash</b> allows 100,000 of his subjects to be hired by <b>Amaziah</b> against the Edomites; but being sent home again, they pillage Judah and massacre the people in revenge.	
		826.	<b>Jehoash</b> provoked to war by <b>Amaziah</b> , defeats him, breaks down the wall of Jerusalem, and pillages it and the Temple, 2 Chron. xxv. 17—24.	
		825.	<b>Jehoash</b> dies, and is succeeded by his son <b>JEHOBOAM II.</b> (41 years; did evil), who soon restores the coast of Israel according to the prophecy of <b>Jonah</b> , 2 Kgs. xiii. 12, 13., xiv. 15, 16, 23—27.	Jonah.

Prophets of Judah.	KINGDOM OF JUDAH. 20 Kings — 387 Years.		KINGDOM OF ISRAEL. 19 Kings — 254 Years.	Prophets of Israel.
Zechariah, who had understanding in the visions of God.  Joel.	Amaziah slain by conspiracy. He is succeeded by his son UZZIAH (52 years; did right) or Azariah, who builds Elath on the Red Sea, and restores it to Judah, 2 Kgs. xiv. 17—22., xv. 1—4.; 2 Chron. xxv. 25—28., xxvi. 1—5.	B.C. 810	He recovers Damascus and Hamath, 2 Kgs. xiv. 28.	
	He conquers the Philistines, Arabians, and Mehurims. Other nations court his favour. He beautifies and fortifies Jerusalem, 2 Chron. xxvi. 6—15.	800		Amos.
		784	Jeroboam II. dies. INTERREGNUM of 11 years, 2 Kgs. xiv. 28.	Hosea.
		773	ZACHARIAH (6 months; did evil), son of Jeroboam II., made king, 2 Kgs. xiv. 29., xv. 8. 9.	
		772	He is slain by SHALLUM (1 month), who succeeds him, 2 Kgs. xv. 10—13.	
Isaiah.		772.	Shallum is slain by MENAHM (10 years; did evil), who succeeds him. He captures Tiphshah on the Euphrates, 2 Kgs. xv. 14—18.	
		771.	Pul, king of Assyria, invades Israel, but is bribed off by Menahem, 2 Kgs. xv. 19, 20; 1 Chron. v. 26.	
	Uzziah, invading the priest's office, is smitten with leprosy. Jotham his son rules for him, 2 Kgs. xv. 5.; 2 Chron. xxvi. 16—21	765.		
		761.	Menahem dies, and is succeeded by his son PEKAHIAH (2 years; did evil), 2 Kgs. xv. 21—24.	Amos.
		759.	He is slain by his captain PEKAH (20 years; did evil), the son of Remaliah, who succeeds him, 2 Kgs. xv. 25—28.	
Micah.	Uzziah dies, and is succeeded by his son JOTHAM (16 years; did right), who strengthens Jerusalem, and conquers the Ammonites, 2 Kgs. xv. 6, 7. 32—35.; 2 Chron. xxvi. 22, 23., xxvii. 1—6.	758.		
	Judah invaded by Pekah and Rezin, king of Syria. Jotham dies, and is succeeded by his son AHAZ (16 years; did not right), who introduces idolatry, and makes his son pass through the fire. He keeps Israel and Syria in check, 2 Kgs. xv. 36—38., xvi. 1—6.; 2 Chron. xxvii. 7—9., xxviii. 1—4.	742.	Pekah invades Judah, together with Rezin, king of Syria, but they are beaten off, though Rezin captures Elath on the Red Sea.	Hosea.
	Judah brought low because of Ahaz,	741.	Pekah and Rezin conquer Ahaz, plunder	Obed

KINGDOM OF JUDAH. 20 Kings — 387 Years.		KINGDOM OF ISRAEL. 19 Kings — 254 Years.	
Prophets of Judah.  Isaiah.  Micah.	sins, by Pekah and Rezin. The Edomites and Philistines ravage Judah, 2 Chron. xxviii. 17—19.	B.C. 741.	Judah, and take many prisoners, whom Oded warns them to restore, 2 Chron. xxviii. 5—15.
	Ahaz in his distress takes the silver and gold from the Temple, and hires Tiglath-Pileser, king of Assyria, to help him, 2 Kgs. xvi. 7—16.; 2 Chron. xxviii. 16, 20, 21. He goes to Damascus and becomes more idolatrous.	740.	Tiglath-Pileser, king of Assyria, carries captive the trans-Jordanic and the Northern tribes of Israel; he slays Rezin, and captures Damascus, 2 Kgs. xv. 29.; 1 Chron. v. 26.
	Ahaz strips the Temple to bribe off Tiglath-Pileser, 2 Kgs. xvi. 17, 18.; 2 Chron. xxviii. 22—25.	739.	Pekah is slain by Hoshea. ANARCHY for 9 years, 2 Kgs. xv. 30, 31.
		730.	HOSHEA (9 years; did evil) becomes the settled king. Shalmaneser attacks him, and makes him tributary, 2 Kgs. xvii. 1—3.
	Ahaz dies, and is succeeded by his son HEZEKIAH (29 years; did right), who destroys idolatry, and restores the true worship, 2 Kgs. xvi. 19, 20., xviii. 1—6.; 2 Chron. xxviii. 26, 27., xxix., xxx., xxxi.	726.	
Isaiah.  Micah.	He casts off the Assyrian yoke; he conquers the Philistines, and prospers on all sides, 2 Kgs. xviii. 7, 8.	725.	Hoshea confederating with So, king of Egypt, and sending no tribute to the king of Assyria, is attacked and imprisoned by the latter, 2 Kgs. xvii. 4.
		721.	After a siege of 3 years SAMARIA IS TAKEN by Shalmaneser, king of Assyria, who carries Israel captive to Halah, Habor, Gozan, and the cities of the Medes, 2 Kgs. xvii. 5—23., xviii. 9—12.

KINGDOM OF JUDAH. 20 Kings. — 387 Years.	
Isaiah.  Micah.	713. Sennacherib, king of Assyria, invading Judah, but being bribed by a tribute, retires. Hezekiah's sickness and recovery, 2 Kgs. xviii. 13—16., xx. 1—11.; 2 Chron. xxxii. 1—8. 24—26.
	710. Sennacherib sends his threatening message and letter to Hezekiah. The Assyrian army is miraculously destroyed, 2 Kgs. xviii. 17—37., xix.; 2 Chron. xxxii. 9—23.
	698. Hezekiah dies, and is succeeded by his son MANASSEH (55 years; did evil) who establishes idolatry and sheds much innocent blood, 2 Kgs. xx. 20, 21., xxi. 1—16.; 2 Chron. xxxii. 27—33., xxxiii. 1—10.
	677. Manasseh taken captive and carried to Babylon. Upon his humbling himself before God, he is released, and returning, puts down idolatry, 2 Chron. xxxiii. 11—17. The strange nations sent by the king of Assyria into Samaria, being plagued with lions, make a mixture of religions, 2 Kgs. xvii. 24—41.; Ezra iv. 2. 10.
	643. Manasseh dies, and is succeeded by his son AMON, (2 years; did evil), who forsakes God, 2 Kgs. xxi. 17—22.; 2 Chron. xxxiii. 18—23.

Prophets of Judah.		KINGDOM OF JUDAH. 20 Kings — 387 Years.	
Jeremiah.	Z. Phiniah.	B.C. 641.	Amon is slain by his servants, and succeeded by his son JOSIAH (31 years; did right), 2 Kgs. xxi. 23—26., xxii. 1, 2; 2 Chron. xxxiii. 24, 25., xxxiv. 1, 2.
	Harakruk.	624.	He repairs the Temple, finds the book of the Law, and the next year keeps a more solemn Passover than any since the days of Samuel, 2 Kgs. xxii. 3—20., xxxiii. 1— 25.; 2 Chron. xxxiv. 3—33., xxxv. 1—19.
	Jeremiah.	610.	Pharaoh-Nechoh, king Egypt, going to attack the king of Assyria, is hindered by Josiah, who is slain by him at Megiddo. Josiah is succeeded by his son JEHOAHAZ (3 months; did evil), or SHALLUM, 2 Kgs. xxiii. 26—32; 2 Chron. xxxv. 20—27., xxxvi. 1, 2.
Daniel.	Jeremiah.	610.	Jehoahaz is deposed by Pharaoh-Nechoh, who sets up his brother JEHOIAKIM (11 years; did evil) or ELIAKIM in his place, exacting a heavy tribute, 2 Kgs. xxiii. 33—37.; 2 Chron. xxxvi. 3—5.
	Daniel.	606.	He is conquered by Nebuchadnezzar, king of Babylon, who plunders Jerusalem and the Temple, and takes many prisoners to Babylon. The seventy years' captivity begins from this date, 2 Kgs. xxiv. 1.; 2 Chron. xxxvi. 6, 7.
	Ezekiel.	599.	After being pressed by the Chaldees, Syrians, Moabites, and Ammonites, he dies and is succeeded by his son JEHOIACHIN (3 months; did evil) or JECONIAH. Jerusalem is again taken and pillaged by Nebuchadnezzar, and large numbers of the people are taken captive to Babylon, 2 Kgs. xxiv. 2—11.; 2 Chron. xxxvi. 8—10.
Zerubbah.	Ezekiel.	599.	He is taken captive to Babylon and is succeeded by his uncle Mattaniah, whose name was changed by Nebuchadnezzar to ZEDEKIAH (11 years; did evil), 2 Kgs. xxiv. 12—18.; 2 Chron. xxxvi. 11, 12.
	Zerubbah.	588.	After a siege of 2 years JERUSALEM IS TAKEN, and, together with the Temple, is burned. The eyes of Zedekiah are put out, and his sons and all the nobles are slain. Vast treasures are taken to Babylon; the people are all carried captive, except a few of the poor, who are left to till the land, 2 Kgs. xxiv. 19, 20., xxv. 1—21.; 2 Chron. xxxvi. 13—21.
	Obadiah.	588.	GEDALIAH (2 months) is made governor of the land by Nebuchadnezzar, but being slain by Ishmael of the seed royal, all the Jews who had been left, fly into Egypt from fear of the Chaldeans, 2 Kgs. xxv. 22—26.
Jeremiah.	Ezekiel.	580.	Nebuchadnezzar dedicates his golden image, Dan. iii.
	Jeremiah.	569.	He is distracted 7 years, Dan. iv.
	Jeremiah.	562.	Evil-Merodach, king of Babylon, releases and advances Jehoiachin, 2 Kgs. xxv. 27—30.
		538.	Belshazzar's impious feast and death. Darius the Median takes the kingdom, and makes Daniel his chief president, who the next year is thrown into the den of lions, Dan. v., vi.

Prophets of Judah.		KINGDOM OF JUDAH. 20 Kings — 387 Years.	
Daniel.	Haggai.	Zechariah.	<p>B.C. 536.</p> <p>Cyrus, succeeding Darius, issues an edict for the Jews to return home under ZERUBBABEL appointed their governor. They begin to return; the seventy years' captivity ends, 2 Chron. xxxvi. 22, 23.; Ezra i., ii., iii. 1—7.; Neh. vii. 6—73., xii. 1—26.</p>
			<p>535.</p> <p>The foundations of the Temple are laid, but the help of the Samaritans being rejected, they frustrate the work all the days of Cyrus and Artaxerxes, Ezra iii. 8—13., iv.</p>
			<p>520.</p> <p>The Jews, incited by Haggai and Zechariah, resume the building of the Temple, Ezra v. 1—5.</p>
			<p>519.</p> <p>The Samaritans again disturb them, but a decree is obtained from Darius for completing the Temple. The feast of Ahasuerus. Vashti is deposed, Ezra v. 6—17., vi. 1—12. Esther i.</p>
			<p>515.</p> <p>The Temple is dedicated and the Passover kept. Esther is made queen by Ahasuerus. Ezra vi. 13—22.; Esther ii.</p>
			<p>510.</p> <p>Haman's plot against the Jews is defeated by Esther. The following year the Jews defend themselves against their enemies, and slay Haman's ten sons. The feast of Purim is ordained, Esther iii., iv., v., vi., vii., viii., ix.</p>
			<p>457.</p> <p>EZRA is sent by Artaxerxes to be governor of Judæa. Many Jews return with him. He makes the people put away their strange wives, Ezra vii., viii., ix., x.</p>
			<p>445.</p> <p>NEHEMIAH being sent by Artaxerxes to govern Judæa for a season, rebuilds Jerusalem, though opposed by Sanballat and other enemies. He restores order, and purifies the worship of God, and after eleven years' absence, returns back to the Persian court as appointed, Neh. i., ii., iii., iv., vi. vii. 1—5., viii., ix., x., xi., xii. 27—47., xiii. 1—3.</p>
			<p>434.</p> <p>He returns again to Jerusalem after a short stay at the Persian court, and continues his work of reformation, Neh. xiii. 4—31.</p>
			<p>397.</p> <p>Malachi prophesies. The Canon of the Old Testament closes.</p>
Malachi.			

Though the edict of Cyrus extended to "all the people of God," and that of Artaxerxes to "all the people of Israel," only a few out of the Ten Tribes returned with Zerubbabel and Ezra; the vast body of them remaining behind, and being still scattered over the earth, no one knows where. Those who returned being mainly of the two tribes of Judah and Benjamin, Ezra i. 5., iv. 1., x. 9., the people became henceforward denominated Jews after the leading tribe of Judah. See JEWS. There was, however, still a recognition of the *Twelve Tribes* by the nation even to the end of their polity,

however much they were dispersed abroad: hence Zerubbabel at his first Passover, offered twelve he-goats, according to the number of the Twelve Tribes, Ezra vi. 17., and at a later period the people under Ezra offered twelve bullocks with the same view, Ezra viii. 35. St. Paul speaks of the Twelve Tribes instantly serving God, Acts xxvi. 7. St. James addresses his Epistle to the Twelve Tribes which are scattered abroad, Jam. i. 1.; and our Lord announces to His faithful followers their judgment of the Twelve Tribes of Israel, Matt. xix. 28.; Lu. xxii. 30. The name Israel was also still employed to designate

the whole nation both in the book of Ezra, ii. 2. 59. 70., vi. 16., vii. 7. 13., viii. 35., ix. 1., x. 1, 2. 5. 10. 25., and Nehemiah, i. 6., ii. 10., vii. 61. 73., ix. 1. 17., x. 39., xi. 3., xii. 47., xiii. 3. (cf. 1 Chron. ix. 2.); as well as in the New Testament, Matt. viii. 10., ix. 33., x. 6. 23., xv. 24., xxvii. 9. 42.; Mk. xv. 32.; Lu. i. 16. 54. 80., ii. 25. 32. 34., vii. 9., xxiv. 21.; Jo. i. 31. 49., iii. 10., xii. 13.; Acts i. 6., ii. 22. 36., iii. 12., iv. 8. 10. 27., v. 21. 31. 35., ix. 15., x. 36., xi. 7. 25. 26., xiii. 16. 17. 23. 24., xxi. 28., xxviii. 20.; Rom. ix. 4. 6. 31., x. 1., xi. 1. 7. 25. 26.; 1 Cor. x. 18.; 2 Cor. xi. 22.; Gal. vi. 16.; Eph. ii. 12.; Philip. iii. 5.; Heb. viii. 8. 10.; Rev. vii. 4., xxi. 12.; though with much less frequency than had previously been the case. It is likewise used in most of the apocryphal books in the same occasional way.

The promises of mercy and of covenant blessings made to Israel throughout the whole of the Old Testament, are far too numerous to be here enumerated. They are constantly called His son, His first-born, His people, His hosts, His own peculiar people, His chosen nation, His inheritance and portion; blessings are pronounced upon such as bless them, and curses upon such as curse them, examples of which are not wanting in Holy Writ. But if the promises of mercy, deliverance, and glory, on the condition of their obedience, were great and wonderful, the threatenings denounced against them on their rejection of God and His laws were dreadful and alarming. A summary of both these was exhibited to them twice by Moses; once in the first year after the Exodus, Lev. xxvi.; and again, shortly before his death, Deut. xxviii. But notwithstanding all the religious advantages they possessed, greater than any nation that had ever existed, and the abundant reasons they had to continue the faithful servants of God, as well as the warnings they had received to guard against their own stiff-necked ways, they grievously degenerated from the laws of God, fell gradually into awful crimes and idolatries, until the season came for removing them out of their own land, and scattering them amongst the heathen, as they had been forewarned should surely be the case. These predictions concerning their captivity are too numerous and manifold to be noted here, but the following are a few of them: Lev. xxvi. 33.; Deut. iv. 27., xxviii. 63—68., xxx. 3., xxxii. 26.; 1 Kgs. xiv. 15.; 2 Kgs. xxiii. 27.; Neh. i. 8.; Ps. xlv. 11., lx. 1., cvi. 27.; Isa. xviii. 2., xxiv. 1., l. 1., li. 17—20.; Jer. ix. 16., x. 21., xiii. 24., xv. 1., xviii. 17., xxv. 34.; Ezek. v. 2. 10. 12.,

vi. 8., xii. 14, 15., xx. 23., xxii. 15.; Dan. xii. 7.; Hos. iii. 4.; Joel iii. 2.; Amos vi. 7, 8., ix. 1—10.; Mic. i. 16.; Hab. iii. 14.; Zeph. 1. In due season the wrath of God came upon them, and they were led into captivity

Israel { I. By Tiglath-Pileser, B.C. 740.  
          II. By Shalmaneser, B.C. 721.

Judah. III. By Nebuchadnezzar, B.C. 606 and 588.

#### IV. By the Romans, A.D. 70.

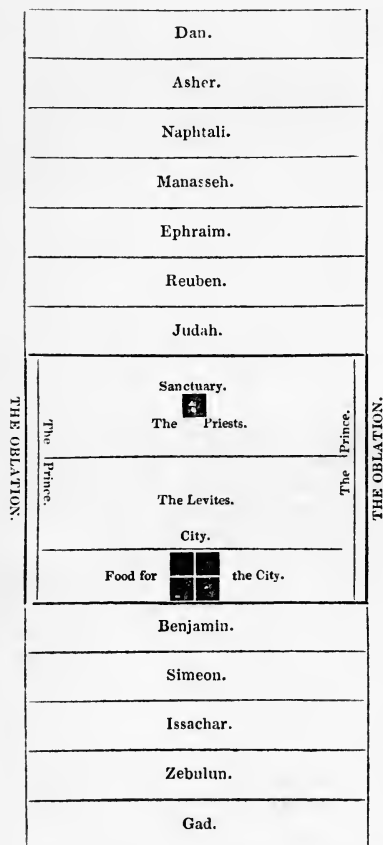
But the promises of their future return from their present dispersion, and of their final restoration to their own land, are no less abundant and striking; though many of them may also have a secondary bearing upon the glorious increase and settlement of the Christian church. A few of them are here given: Isa. i. 26., ii. 1—5., xi. 11—16., xiv. 1., xviii. 7., xxvii. 12, 13., xl. 1, 2., xlix. 9—12., li. 11—15. 22., liv. 6—10., lx. 1., lxii. 4., lxx. 9. 17—25., lxxi. 8.; Jer. xii. 14, 15., xvi. 14, 15., xxiii. 3. 7, 8., xxx. 3., xxxi. 1—14., xxxii. 36, 37., xxxiii. 26., xlv. 27, 28.; Ezek. xi. 17., xx. 34. 41., xxviii. 25., xxxiv. 12., xxxvi. 24., xxxvii. xl.—xlviii.; Hos. i. 10.; Joel iii. 1.; Amos ix. 11—15.; Obad. 17—21.; Mic. ii. 12, 13., iv. 1—7.; Zeph. iii. 10. 13.; Zech. ii., viii. 1—8., x. 5—12., xii. 9—14., xiv.

Other nations shall be subject to them, and be instructed by them, Isa. xlix. 22., liv. 3., lv. 5., lx. 3—7. 9—12. 16., lxi. 5, 6., lxii. 2., lxvi. 12. 19, 20.; Zech. xiv. 16—19. See GENTILES. And those nations that have oppressed and persecuted them, shall suffer for it in return, Gen. xxvii. 29.; Num. xxiv. 9.; Deut. xxx. 7.; Isa. xvii. 12., xxvi. 21., xxxiii. 1., xxxiv., xlvii., xlix. 25., lx. 14., lxiii. 4—6., lxvi. 24.; Jer. xlv. 25., l. 1.; Ezek. xxxviii., xxxix.; Joel iii. 2.; Mic. v. 8., vii. 16, 17.; Zeph. iii. 8.; Hagg. ii. 22.; Zech. i. 15., x. 5., xii. 4. 9., xiv. 1—15.

The position of the Twelve Tribes at their final restoration, both with respect to each other and the country at large, is altogether different from that in which they were settled by Moses and Joshua. Ezekiel describes them as all possessing equal portions of 25,000 reeds in length by 10,000 in breadth (the reeds being six cubits and a hand breadth, xl. 5., i.e. probably about 11 feet); seven tribes being to the N. and five to the S. of the Oblation. This Oblation is to be an exact square of 25,000 reeds, xlviii. 20.: the northernmost portion in which is to be a portion for the priests, of the same dimensions as those of the other tribes, a square space being left in the midst of it for the sanctuary, with its suburbs, of 500 reeds each side. To the S. of



them is to be a similar portion for the Levites; and still farther S. a portion of half the breadth, but the same length, for the city and its fields for food. The city is to be in the midst of the last-mentioned portion, and is to be a square measuring 4500 reeds on every side, the residue of the portion being for food for them that serve the city. On the E. and W. sides of the whole Oblation, is to be a portion for the prince, but its width does not appear to be given, Ezek. xlii. 20., xlv. 1—8., xlvii. 13—23., xlviii.



There is yet to be mentioned that *spiritual and heavenly* sense in which the name Israel and Israelite often occurs in the Bible, applied to the truly obedient and believing of this chosen race, in contradistinction to its more extensive and national use. Hence our Lord speaks of an "Israelite indeed," Jo. i. 47. St. Paul affirms "they are not all Israel which are of Israel," Rom. ix 6., and prays for peace and mercy upon "the

Israel of God," Gal. vi. 16.\* Similar instances are scattered up and down both Testaments. The name is likewise connected, in a most condescending and encouraging way, with that of Almighty God and His Blessed Son Jesus Christ our Lord; so that in passages far too numerous to be noted, we meet with the well-known expressions, the God of Israel, the Holy One of Israel, the Rock of Israel, the Strength of Israel, the Shepherd of Israel, the Hope of Israel, the Consolation of Israel, the King of Israel, the Glory of Israel.

ISRAEL, LAND OF, the name occasionally applied to the Holy Land, as being the abode and possession of the descendants of Jacob, 1 Sam. xiii. 19.; 1 Chron. xiii. 2., xxii. 2.; 2 Chron. ii. 17.; Ezek. vii. 2., xi. 17., xii. 19., xiii. 9., xx. 38. 42., xxi. 2., xxv. 3. 6., xxxvii. 12., xxxviii. 18, 19., xl. 2.; Matt. ii. 20, 21. See CANAAN. It is likewise occasionally applied to the dominions of the Ten Tribes, in contradistinction to the land of Judah, 2 Kgs. v. 2., vi. 23.; 2 Chron. xxx. 25., xxxiv. 7.; Ezek. xxvii. 17., xlvii. 18.

ISRAEL, MOUNTAINS OF, an appellation designating that lofty range of hills connecting Mt. Ephraim, Gilboa, and Hermon, which runs through the whole kingdom of the Ten Tribes. It formed a place of retreat for the Canaanites in their war with Joshua, who drove them from it, especially those of them called Anakims, Josh. xi. 16. 21. Here also in the latter days of their kingdom, the Israelites erected high places, against which the prophet Ezekiel was commanded to prophesy, Ezek. vi. 2, 3. Mt. Moriah or Mt. Zion in Jerusalem, seems also meant by the mountain of the height of Israel, Ezek. xvii. 23., xx. 40., where, in the last days, God promises to plant the Gospel. The VALLEY OF ISRAEL is likewise mentioned in Josh. xi. 16. as having been mastered by Joshua: it was probably the low ground towards the shore of the Mediterranean Sea. See VALLEY.

ISSACHAR (i.e. *a Hire*), one of the twelve tribes of Israel, so called after Issachar, the ninth son of Jacob, by Leah, Gen. xxx. 18., xxxv. 23.; Ex. i. 3.; 1 Chron. ii. 1.; who had four sons, Gen. xlv. 13.; 1 Chron. vii. 1. When the tribe came up out of Egypt, 256 years after the birth of Issachar, they amounted to 54,400 fighting men, Num. i. 8. 28, 29., ii. 5.; when they were again numbered thirty-eight years afterwards in the Plains of Moab, they had increased to 64,300, Num. xxvi. 23. 25. They marched under the standard of Judah, being the second tribe as ranged in the order of their journeying, followed

by Zebulun, these three tribes being the foremost of the twelve: and when encamped, they pitched their tents on the E. side of the Tabernacle, towards the rising of the sun, Num. ii. 3. 5., x. 15. Their offerings for the service of God were made on the second day, vii. 18. They were a laborious, peaceful, and patient people, much inclined to agricultural pursuits, and averse to war; though, when called to arms, they showed themselves valiant, and ready to bear its burden, as much as that of their more welcome occupation in the field, Judg. v. 15., x. 1. This was in accordance with the blessing pronounced upon Issachar by Jacob at his death, Gen. xlix. 14, 15.: "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Like their brethren of Zebulun (with whom they are always linked in the Wilderness, in Canaan, and in the latter days), they appear to have been zealous for the ordinances of God; always ready to offer the sacrifices of righteousness out of their just gains, and not only forward to go up to Jerusalem at the appointed times, but using their influence with others to accompany them thither, and hospitably entertaining them when there out of their abundant prosperity.

One of their number was appointed by Moses to go with the other spies to search the land, and another of them to join men from the other tribes whom it concerned, in dividing Canaan amongst the Israelites after its conquest under Joshua, Num. xiii. 7., xxxiv. 26. They were likewise one of the six tribes appointed to stand upon Mt. Gerizim and bless the people, when Joshua wrote the law on Mt. Ebal, Deut. xxvii. 12.

The lot of Issachar, Josh. xix. 17. 23., fell in the N. part of the Holy Land; being bounded on the E. by the Jordan, xix. 22., which separated it from Gad; on the S. by Manasseh, this side Jordan; on the W. probably by some small portions of Ephraim and Manasseh, Josh. xvii. 10, 11.; and on the N. by Zebulun. It was a most fruitful and luxurious soil, including a large portion of the magnificent Valley of Jezreel; and, as might have been expected from the blessings of Jacob and Moses, Gen. xlix. 15., Deut. xxxiii. 18., a country to which its inhabitants became so bound as peacefully to enjoy its blessings; unambitious of political, warlike, or maritime and trading distinctions, but on the contrary ready to suffer much in behalf of their home. These habits of agricultural enjoyment and tranquil repose may

have much conduced to that remarkable character given of them in 1 Chron. xii. 32., as "men that had understanding of the times to know what Israel ought to do;" and may also account for the little that is otherwise recorded of them.

There were four Levitical cities in their inheritance, which Joshua assigned for a possession to the children of Gershon, viz. Kishon (or Kedesh), Dabareh, Jarmuth (or Ramoth), and Engannim (or Anem), Josh. xxi. 6. 28.; 1 Chron. vi. 62. 72. The tribe of Issachar distinguished themselves in the war against Jabin and Sisera, Judg. v. 15., under Deborah and Barak; and at a later period in the history, one of the judges, named Tola, sprang from amongst them, and delivered them from their enemies, Judg. x. 1., marg. They joined the rest of the nation in crowning David at Hebron, and otherwise supporting his cause, 1 Chron. xii. 40., xxvii. 18.; and one of their princes was made by him ruler over the whole tribe, probably in all civil matters, 1 Chron. xxvii. 18. In the time of Solomon, their territory alone formed one of the twelve purveyorships into which he divided the land for providing his household with victuals, 1 Kgs. iv. 17. Baasha, who slew Nadab, the son of Jeroboam, and became afterwards king of Israel for twenty-four years, was of this tribe, 1 Kgs. xv. 27. Their country was no doubt often overrun and pillaged, and they themselves made tributary, during the many struggles with the Syrians and other enemies; and it is not unlikely that some of them were led captive by Tiglath-Pileser, B. C. 740, together with their N. neighbours in Galilee, 2 Kgs. xv. 29., before the final captivity of the kingdom of Israel by Shalmaneser, nineteen years afterwards, 2 Kgs. xvii. 6. 23. Between these two periods, many of them are represented as having humbled themselves before God, on account of their sins, and going up to keep the Passover at Jerusalem at the invitation of the good King Hezekiah, 2 Chron. xxx. 10, 11. 18.—In the prophetic division of the Holy Land by Ezekiel, the tribe of Issachar is placed the tenth in order from the N., being on the S. side of the Oblation below Simeon, and immediately to the N. of Zebulun, Ezek. xlvi. 25, 26.; and one of the gates of the New City, on the S. side, is to be called the Gate of Issachar, xlvi. 33. St. John in his vision saw twelve thousand sealed of this tribe, Rev. vii. 7.

ISSACHAR, GATE OF, one of the three gates which are to be in the S. side of the New City in the latter days, the other two being Simeon and Zebulun, Ezek. xlvi. 33.

ITALY, one of the most beautiful and important countries of Europe, bounded on the N. by the mountainous range of the Alps, and on all other sides by the Mediterranean Sea, that portion which washes its E. shores being called the Adriatic. It contained originally many very different nations and tribes, at one time independent of each other, though mutual feuds and ambitious invasions often made some dominant. In its S. part there were many important and flourishing colonies established by the Greeks at a very early period, and hence this portion of the peninsula became known by the name of Magna Græcia. But after many changes, the whole of Italy became subject to the city of Rome; and hence this country is celebrated in history as the seat and centre of the greatest and most powerful empire of ancient times, whose career was foretold by the prophet Daniel, ii. 40—44., vii. 7, 8. 23—27., though its name does not seem to be given in the Old Testament. There is likewise very little said of it in the New Testament, though Christianity was planted there at an early period, and soon made great progress. Aquila is mentioned as having come from Italy to Corinth, where he met Paul, Acts xviii. 2.; and Paul speaks of his sailing to Italy when he was on his way as a prisoner to Rome, xxvii. 1. 6., whence he sent to the Hebrews salutations from the Christians of Italy, Heb. xiii. 24. The Italian band, of which Cornelius was a centurion, is also spoken of, Acts x. 1.; it is thought to have been a cohort formed chiefly of Italians, as a body guard to the Roman governor, generally stationed at Cæsarea; most of the Roman corps in Syria and Palestine being composed of provincials. But as Italy was once the uncontrolled mistress of the political world, so now she has long been the queen of corrupt doctrine and ecclesiastical tyranny among the nations, Rev. xvii. 4—6., xviii. 7. 24.; and it would appear from the language of prophecy, that the vengeance which will in due season be taken upon the apostate body that has so long defiled it, shall not be less ruinous and awful than that which was taken upon its prototype Babylon, or even upon the Cities of the Plain, Rev. xviii. 4, 5. 10. 19—21. See LATIN and ROME.

ITHNAN, a city in the S. part of the tribe of Judah, towards the coast of Edom, Josh. xv. 23.

ITHRITE, a patronymic of two of David's mighty men, whence derived does not appear, 2 Sam. xxiii. 38.; 1 Chron. xi. 40.; they sprang from Kirjath-jearim, 1 Chron. ii. 53.

ITTAH-KAZIN, a place within the tribe of Zebulun, upon its borders, Josh. xix. 13.

ITURÆA, a small district of Syria, on the borders of Arabia, and adjacent to Batanæa or Bashan, in the neighbourhood of the region of Auranitis or *Hauran*, with which it is often identified. It formed, together with the region of Trachonitis, a tetrarchy, which was governed by Philip at the time when John the Baptist entered upon the public work of his ministry, Lu. iii. 1. It is thought to have derived its name from Jetur, a son of Ishmael, Gen. xxv. 15.; 1 Chron. i. 31.; as his descendants are known to have settled somewhat further to the S., on the borders of Reuben, Gad, and Manasseh; whose possessions they invaded, but were eventually driven off with great loss, 1 Chron. v. 19. They appear to have lived a wandering and predatory life, and to have been expert archers, like all their brethren, Gen. xvi. 12. About 100 years B.C., they were conquered by Aristobulus, and compelled either to leave the neighbourhood, or to submit to circumcision; whereupon, most of them chose the latter alternative. When Pompey entered the country, they submitted to the Romans, though they were allowed to be governed for a time by their own princes under tribute, until eventually Ituræa was annexed to the Roman province of Syria.

IVAH, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvii. 13. See AVA.

IZEHARITES, Num. iii. 27., or Izharites, 1 Chron. xxiv. 22., xxvi. 23. 29., a family of the Kohathites, so named after Izehar, Num. iii. 19., or Izhar, 1 Chron. vi. 2., the second son of Kohath, who is called Amminadab in 1 Chron. vi. 22. See KOHATH.

IZRAHITE, the patronymic of one of David's chief captains, 1 Chron. xxvii. 8.; whence derived does not appear.

JAAKAN, CHILDREN OF, Deut. x. 6., a tribe that dwelt in the Wilderness round Beeroth, one of the encampments of the Israelites, in the

neighbourhood of Mt. Hor; they are called Benc-jaakan in Num. xxxiii. 31, 32., and seem to have sprung from Akan, Gen. xxxvi. 27., or

Jakan, 1 Chron. i. 42., a descendant of Seir the Horite.

JAALA, or JAALAH, THE CHILDREN OF, Ezra ii. 56.; Neh. vii. 58.; a family of Solomon's servants who returned with Zerubabel after the seventy years' captivity. Cf. 1 Kgs. ix. 21.

JAAZER, a city and district of the Amorites in the country beyond Jordan, conquered by the Israelites under Moses, and afterwards assigned to the tribe of Gad, who rebuilt the city, Num. xxi. 32., xxxii. 35. See JAZER.

JABBOK, a river in the trans-Jordanic part of Palestine, which rises in the mountains on the borders of Arabia, and flows W. into the Jordan, after a course of 40 miles, about midway between the Sea of Chinnereth and the Salt Sea; it is now called *El Zerkah*. There was a ford at it, which Jacob passed over previous to his wrestling with the angel at Peniel, Gen. xxxii. 22. The R. Jabbok formed part of the N. boundary of Sihon, king of the Amorites; whom in the upper part of its course it appears to have parted from the Ammonites likewise, Num. xxi. 24.; Deut. ii. 37.; Josh. xii. 2.; Judg. xi. 13. 22. After the division of the land by Moses amongst the two tribes and a half, it became a portion of the frontier between the latter people and the tribe of Gad, Deut. iii. 16. From this last circumstance, and from its running through the midst of the inheritance of this tribe, it has been conjectured to be the same with the "R. OF GAD," which was visited by Joab when numbering Israel at the command of David, 2 Sam. xxiv. 5.

JABESH, a city of Israel beyond Jordan, more frequently called

JABESH-GILEAD, from its situation in the region of Gilead. It does not appear to what tribe it belonged; though it would seem by its situation to have fallen within the limits of Gad, not far from the borders of Manasseh. According to Eusebius, it was 6 miles from Pella in the direction of Gerasa; and its name seems still preserved in that of the *Wady Yabes*, which enters the Jordan not far from Bethshan. It was invaded and sacked by the rest of Israel for not having joined in the national attack on the Benjamites in the matter of the Levite's concubine; when its inhabitants were put to the sword, and 400 young virgins were captured as wives for those Benjamites who had escaped the general vengeance of the nation, Judg. xxi. 8, 9, 10, 12, 14. The city, however, recovered

from this desolation, and was closely besieged by the Ammonites, soon after the accession of Saul to the crown, whose intrepid conduct speedily delivered them from the cruel and reproachful conditions of their enemies, 1 Sam. xi. 1, 3, 5, 9, 10. This kindness was remembered by the men of Jabesh-Gilead on the death of Saul in Mt. Gilboa, when, at considerable peril, they went by night, and took the bodies of Saul and his sons from Bethshan, where the Philistines had nailed them to the wall, and buried their ashes under a tree in Jabesh, 1 Sam. xxxi. 11, 12, 13.; 1 Chron. x. 11, 12. For this good service they were greatly commended by David, who some years afterwards removed the remains to the sepulchre of Saul's family in Zelah of the Benjamites, 2 Sam. ii. 4, 5., xxi. 12.

JABEZ, a place where certain families of the scribes dwelt, mentioned in 1 Chron. ii. 55.: it was probably somewhere in the inheritance of Judah towards Hebron. Cf. 1 Chron. iv. 9, 10.

JABNEEL, a town of the tribe of Naphtali, probably in the N. part towards the source of the R. Jordan, Josh. xix. 33.

JABNEEL, a city of the tribe of Judah, towards the N.W. frontier, and not far from the Mediterranean Sea, Josh. xv. 11. It would appear to have fallen at a later period within the limits of Dan. It may have been the same with

JABNEH, a city taken from the Philistines by Uzziah, king of Judah, 2 Chron. xxvi. 6. It is called Jamnia by Josephus (who says it was given to the tribe of Dan), and also in the apocrypha. Jamnia was well peopled both by Jews and Gentiles, and possessed a good harbour. During the Maccabean wars it was the scene of many a struggle, 1 Macc. iv. 15., v. 58., x. 69., xv. 40., xii. 8, 9, 40., but was finally taken from the Jews by Pompey, who annexed it to Syria. It appears to be the same with Jemnaan, Judith ii. 28., into which Holofernes struck terror by his victories. After the destruction of Jerusalem by the Romans, the Sanhedrim sat at Jamnia for a long period. It likewise contained a celebrated school of learning for the Jews. The place is now called *Yebna*, about midway between Joppa and Ashdod.

JACHIN (i.e. *He shall establish*), the name of the brazen pillar set up by Solomon in the porch of the Temple, on the right hand; the

name of the other being Boaz, 1 Kgs. vii. 21.; 2 Chron. iii. 17. See BOAZ.

**JACHINITES**, a family of the tribe of Simeon, numbered by Moses with the rest of Israel in the Plains of Moab, Num. xxvi. 12.: they were so named from Jachin, a son of Simeon, Gen. xlv. 10.

**JACOB**, a name employed in many places of Holy Scripture to designate all the Jewish people, as descended from Jacob, Gen. xxv. 26., the father of the twelve patriarchs, in the same way that the appellation Israel is used. Sometimes it is found alone; at others we meet with the House of Jacob, the Congregation of Jacob, the tribes of the Sons of Jacob; but in all cases apparently referring to the Jews as the people of God, and in covenant with Him.

In the following passages it is used *generally*, to describe the whole nation, Gen. xlix. 7.; Num. xxiii. 7.; Ps. xxii. 23., xxiv. 6., xlv. 4., lxxviii. 71., lxxix. 7., lxxxvii. 2., xcix. 4.; Isa. xl. 27., xli. 21., xliii. 22., xlv. 1.:—as having the covenant made with them, Ex. xix. 3.; 1 Kgs. xviii. 31.; 1 Chron. xvi. 17.; Ps. cv. 10.; Jer. xxxiii. 26.; Mic. vii. 20.:—as having the law given to them, Deut. xxxiii. 4. 10.; 2 Kgs. xvii. 34.; Ps. lxxviii. 5., cxlvii. 19.:—as being the servants of God, 1 Chron. xvi. 13.; Isa. xlv. 21., xlviii. 12.:—as having blessings promised them, Num. xxiv. 17. 19.; Deut. xxxiii. 28.; Isa. xxvii. 6.:—as in a happy condition, Num. xxiii. 10. 21. 23., xxiv. 5.; Deut. xxxii. 9.; Ps. xlvii. 4., lix. 13., lxxxv. 1., cv. 6., cxxxv. 4.; Isa. xli. 14., xliii. 1., xlv. 2. 5., lx. 16.; Jer. x. 16.:—as punished for sin, Ps. lxxviii. 21.; Isa. ix. 8., xvii. 4., xxvii. 9., xlii. 24., xliii. 28., lviii. 1.; Jer. x. 25.; Lam. i. 17., ii. 2. 3.; Hos. x. 11., xii. 2.; Amos vi. 8., vii. 2. 5., viii. 7.; Mic. i. 5., iii. 1. 8.; Nah. ii. 2.:—as promised restoration from their captivity, Ps. xiv. 7., liii. 6.; Isa. x. 21., xiv. 1., xlv. 23., xlviii. 20., xlix. 5. 6. 26., lix. 20., lxxv. 9.; Jer. xxx. 7. 10. 18., xxxi. 7. 11., xxxiii. 26., xlv. 27. 28.; Obad. 17. 18.; Mic. ii. 12., v. 8.; Rom. xi. 26.

**JACOB'S WELL**, a fountain near the city of Sychar or Sichem, in Samaria, reputed to have been dug by Jacob, who at all events dwelt near it prior to the slaughter of the Shechemites by his son, Gen. xxxiii. 18. 19., xlviii. 22.; Josh. xxiv. 32. It was here that our Blessed Saviour had his memorable conversation with the woman of Samaria, when he revealed Himself to her as the Messiah, Jo. iv. 6. 12.

A church is said to have been formerly erected over it, of which nothing now remains but the ruins: the well, however, still exists; it is called *Bir-Samarea*, and is to this day an object of great veneration, being visited by numerous pilgrims.

**JEDAIAH**, a family of the priests that returned home with Zerubbabel after the captivity in Babylon, Ezra ii. 36.; Neh. vii. 39.

**JAGUR**, a city of the tribe of Judah, in the southernmost part, towards the borders of Edom, Josh. xv. 21.

**JAHAZ**, a city of the Amorites beyond Jordan, where their king Sihon came out to fight against Israel, and where he was smitten by Moses, Num. xxi. 23.; Deut. ii. 32.; Judg. xi. 20. It is also called

**JAHAZA**, or **JAHAZAH**, or **JAHAZ**, and was given by Moses to the Reubenites, Josh. xiii. 18., though afterwards assigned for a possession to the children of Merari, xxi. 36.; 1 Chron. vi. 78. After the captivity of the trans-Jordanic tribes by Tiglath-Pileser, it seems to have been seized upon by the Moabites; whence it is included in the denunciations of wrath against the latter people by the prophets Isaiah, xv. 4., and Jeremiah, xlviii. 21. 34. It appears to have been in the Plain Country in the Wilderness, near the borders of Arabia, and towards the upper course of the R. Arnon. Its ruins are thought to be met with near a place now known as *Pom-i-Rasass*. It has been conjectured by some that Jahaz and Jazer are the same; but there seems no conclusive reason for it.

**JAHLEELITES**, a family of the tribe of Zebulun, numbered by Moses in the Plains of Moab, together with the rest of Israel, Num. xxvi. 26.: they were so named after Jahleel, a son of Zebulun, Gen. xlv. 14.

**JAHAZAH**, 1 Chron. vi. 78. See **JAHAZ**.

**JAHZEELITES**, a family of the tribe of Naphtali, numbered with the rest of Israel in the Plains of Moab by Moses, Num. xxvi. 48.; so called after Jahzeel, a son of Naphtali, Gen. xlv. 24.

**JAIR**, TOWNS OF, Josh. xiii. 30.; 1 Kgs. iv. 13.; 1 Chron. ii. 22. 23. See **HAVOTH-JAIR**.

**JAIRITE** a patronymic of Ira, one of David's chief rulers, 2 Sam. xx. 26., derived probably from Jair: he appears to be called an Ithrite in xxiii. 38.

**JAMBRI, CHILDREN OF**, 1 Macc. ix. 36, 37., apparently a tribe of Arabs, who in the days of the Maccabees had got possession of Medeba, a city near Heshbon, in the Reubenite territory. They cut off John, the brother of Jonathan, when sent on an embassy to the Nabathites, but were afterwards severely handled for their treachery.

**JAMINITES**, a family of the tribe of Simeon, numbered by Moses in the Plains of Moab, together with all Israel, Num. xxvi. 12.: they were so named after Jamin, the second son of Simeon, Gen. xlv. 10.; 1 Chron. iv. 24.

**JAMNIA**, and

**JAMNITES**. See **JABNEH**.

**JANOAH**, a considerable city in the N. part of Israel, which was taken by Tiglath-Pileser, king of Assyria, when its inhabitants were carried away captive, 2 Kgs. xv. 29. Cf. Isa. ix. 1. It was probably on the borders of the land of Zebulun and Manasseh, where about 3 miles to the S. of Legio, now called *Lejjun*, Eusebius places a town named Janua. It is conjectured by some to have been the same with

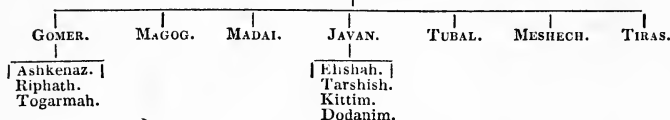
**JANOAH**, mentioned by Joshua, xvi. 6, 7., as on the N. borders of Ephraim towards the R. Jordan; but this city probably was a different place, considerably farther to the S., and may have been that village of Jano which Eusebius puts 12 miles E. of Neapolis or Sichem.

**JANUM** or **JANUS**, a city of the tribe of Judah, in the mountains, Josh. xv. 53.

**JAPHETH** (the *Persuader* or *Enlarger*), the eldest son of Noah, Gen. ix. 24., x. 21., though generally named the last, Gen. v. 32., vi. 10., vii. 13., ix. 18. 27., x. 2. His descendants peopled and possessed all Europe, the islands of the Mediterranean, Asia Minor, and the N. portion of Asia. Noah, when blessing him said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 27. This prediction is being now, perhaps, more than ever accomplished; and thus the eldest son made to possess a double portion of his father's property. The heathen mythologists appear to have called him Japetus, representing him as a Titan, a son of Heaven and Earth.

The following were the descendants of

**JAPHETH.**



**JAPHETH**, Judith ii. 25., a city or region between Cilicia and Arabia, said to have been visited, or wasted, by Holofernes. Some refer it to Japho or Joppa; but nothing seems known concerning it.

**JAPHIA**, a city in the inheritance of Zebulun, Josh. xix. 12., now called Yafa, about 3 miles S.W. of Nazareth.

**JAPHLETI**, Josh. xvi. 3., a town of the tribe of Ephraim, probably on the S. borders, towards the lot of Benjamin.

**JAPHO**, Josh. xix. 46., 2 Chron. ii. 16., marg., another form of the name Joppa; which see.

**JAREB**, apparently a prophetic name for the Assyrian power, used by Hosea, v. 13., x. 6., when predicting the judgments against Israel for confederating with Assyria. Cf. 2 Kgs. xv. 19.; Hos. vii. 11., xii. 1. The name is said to signify the "great revenge," or "great mighty king." Cf. 2 Kgs. xviii. 19.; Isa. xxxvi. 4.

**JARMUTH**, an ancient royal city of Canaan, whose king joined the four others against Gibeon,

after it had made peace with Joshua, which brought on his own ruin, and the destruction of his city by the Israelites, Josh. x. 3. 5. 23., xii. 11. It was afterwards allotted to the tribe of Judah, xv. 35., being mentioned as one of their cities in the valley. It was re-inhabited after the Babylonian captivity, Neh. xi. 29. Jerome calls it Jernus and Jermochus, and states it to have been 4 miles from Eleutheropolis, though in another place he makes it 10 miles. It has been identified with Yarmuk (about 7 English miles from the site of Eleutheropolis.)

**JARMUTH**, Josh. xxi. 29., a city of the tribe of Issachar, assigned for a possession to the Levites of the family of Gershom; in the parallel passage of 1 Chron. vi. 73., it is called **RAMOTH**.

**JASHUBITES**, a family of the tribe of Issachar, so named after Jashub (or Job, Gen. xli. 13.), whom Moses numbered in the Plains of Moab, Num. xxvi. 24.

**JATTIR**, a city of the tribe of Judah in the mountains, Josh. xv. 48., assigned afterwards to

the children of Aaron for a possession, **xxi. 14.**; 1 Chron. vi. 57. David had friends here, to whom he sent a present of the spoils he had taken from the Amalekites after their burning Ziklag, 1 Sam. xxx. 27.

JAVAN. See GREECE.

JAZAR, 1 Macc. v. 8., or

JAZER or JAAZER, a city and district of the Amorites beyond Jordan, which Moses took from them, and allotted to the tribe of Gad, who rebuilt and enlarged it, Num. xxi. 32., xxxii. 1. 3. 35.; Josh. xiii. 25. Jazer was afterwards made a Levitical city, and assigned to the family of the Merarites, Josh. xxi. 39.; 1 Chron. vi. 81. It was visited by Joab when taking the sum of all Israel at the command of David, 2 Sam. xxiv. 5. It appears to be called Jazer of Gilead in 1 Chron. xxvi. 31.; probably from its lying at the foot of this well-known mountain. After the captivity of the trans-Jordanic tribes by Tiglath-Pileser, king of Assyria, 1 Chron. v. 26., it seems to have been seized by the Moabites, whose doom is connected with its desolation by the prophets Isaiah, xvi. 8, 9., and Jeremiah, xlviii. 32. It existed in the days of the Macabees, and was taken by Judas in his campaign against the Ammonites, 1 Macc. v. 8. There is a small river running into the E. bank of the R. Jordan, from the declivity of Mt. Gilead, called *W. Shaih*, around and upon which Jazer may perhaps have been.

JAZER, SEA OF, mentioned by the prophet Jeremiah, xlviii. 32., in his denunciations against Moab. It was probably a small lake connected with a small river which flowed into the Jordan, and was noted for the fertility of the fields and vines in its neighbourhood.

JEARIM, MT., a hill on the N.W. border of the tribe of Judah, separating it apparently from the inheritance of Dan and Benjamin. It seems to have been also called Chesalon, Josh. xv. 10. At its foot lay the city of Kirjath-jearim.

JEBUS, or JEBUSI, or THE JEBUSITE, the ancient name of the city of Jerusalem, derived from the third son of Canaan, Gen. x. 16. It is mentioned as lying on the N. side of the borders of Judah, but within the limits of Benjamin, Josh. xv. 8., xviii. 16. 28.; and the old name seems to have been maintained through the period of the judges, Judg. xix. 10, 11., even to the days of David, who took the citadel, and himself dwelt there, 1 Chron. xi. 4, 5. See CITY OF DAVID and JERUSALEM.

JEBUSITES, one of the nations of the land of Canaan, descended from the third son of Canaan, Gen. x. 16.; 1 Chron. i. 14.; who dwelt in Jebus or Jerusalem, and the surrounding country. They were promised by God to be given into the hands of Abraham and his seed, Gen. xv. 21.; Neh. ix. 8.; a promise which afterwards was often repeated to Moses and the people when they were enjoined to destroy them utterly, and not to walk in their ways, Ex. iii. 8. 17., xiii. 5., xxiii. 23., xxxiii. 2., xxxiv. 11.; Deut. vii. 1., xx. 17.; Josh. iii. 10. Their country was visited by the spies whom Moses sent out from Kadesh-barnea, Num. xiii. 29.; but it was not until after Joshua had set up the law in Mt. Ebal, that he attacked them, when they had formed a league with other tribes of the Amorites against him and the inhabitants of Gibeon, on which occasion their king was conquered and slain, Josh. ix. 1., x. 3. 5. 23. They seem, however, to have rallied again, and to have joined the confederacy of Jabin, king of Hazor; when they were again vanquished at the Waters of Merom by Joshua, and finally mastered, Josh. xi. 3., xii. 8. 10., xxiv. 11.; Judith v. 16. But they still continued to dwell in Jebus their chief city, which skirted the N. border of the tribe of Judah, but lay within the inheritance of Benjamin, Josh. xv. 8., xviii. 16. 28.; the children of Judah and Benjamin not being able to drive them out, but dwelling there with them, Josh. xv. 63.; Judg. i. 21., iii. 5., xix. 11.—even to the days of David, who took from them the stronghold of Zion, and made his own residence there, 2 Sam. v. 6. 8.; 1 Chron. xi. 4. 6. Many of them, however, still remained, becoming proselytes and sharing in the blessings of the Jewish church; whence the comparison in Zechariah, ix. 7. One of these was Araunah or Ornan, of whom David purchased the threshing-floor, where he built an altar and offered sacrifice, to stay the plague which had been sent upon Israel after his numbering the people, 2 Sam. xxiv. 16. 18.; 1 Chron. xxi. 15. 28.; 2 Chron. iii. 1. When Solomon came to the throne, he levied upon such of them as were left a tribute of bond-service, 1 Kgs. ix. 20.; 2 Chron. viii. 7.; and though perhaps some of them were carried into captivity to Babylon (*cf.* Ezra ii. 55.; Neh. vii. 57.), yet others seem to have been left behind, with whom many of the Jews who returned home intermarried, and copied their evil ways, Ezra ix. 1.

JEEZERITES, a family of Manasseh, numbered by Moses, together with the rest of Israel, in

the Plains of Moab, Num. xxvi. 30., they were descended from a son of Gilead named Jeezer or Abiezer, Josh. xvii. 2.; 1 Chron. vii. 18.; and were probably the same, or connected with the Abiezrites. See ABIEZER.

JEGAR-SAHADUTHA (i. e. in Chaldee, *the Heap of Witness*), the name given by Laban to the heap of stones which Jacob set up on Mt. Gilead, as a witness and border between him and Laban, and which in Hebrew he called Galeed, Gen. xxxi. 47. See GILEAD.

JEHOSHAPHAT, THE PURVEYORSHIP OF, 1 Kgs. iv. 17., was in Issachar; it was one of the twelve districts into which Solomon divided the whole land for the purpose of providing victuals for the king's household, iv. 7.

JEHOSHAPHAT, VALLEY OF, where Joel predicts that in the last days God will gather and judge all nations, especially such as have ill-used His people, when He has brought again the Jews to their own land, Joel iii. 2. 12. It is also called the VALLEY OF DECISION, from the multitudes which shall there be confounded, Joel iii. 14., and the blessing which shall be pronounced on the people of God. Cf. Zech. xiv. 4, 5. It has been thought by some to be the same with the Valley of Berachah or *Blessing*, where Jehoshaphat and the people blessed God after the signal overthrow of their confederate enemies, 2 Chron. xx. 26. It is supposed to designate that long narrow valley lying between Jerusalem and the Mt. of Olives, through which runs the Brook Kidron; and to have been called the Valley of Jehoshaphat from its having been the burial-place of this king, whose reputed sepulchre is still shown, though in fact he was buried in the City of David, 1 Kgs. xxii. 50.; 2 Chron. xxi. 1. But the valley itself was made a place of burial for the inhabitants of Jerusalem from a very early period; and it was here that the good King Josiah burnt the bones of the idolatrous priests of Baal, and the images and vessels belonging to them, and strewed them upon the graves of the people, 2 Kgs. xxiii. 4. 6.; 2 Chron. xxxiv. 4. It is still a great burying-place for the Jews, many of whom undergo amazing sufferings merely for the sake of dying in the land of their fathers, and here finding a grave. See KING'S DALE.

JEHOVAH-JIREH (i. e. *the Lord will provide*), the typical name given by Abraham to the place on Mt. Moriah where he offered up Isaac, Gen. xxii. 14., in answer to the question of his

son touching the lamb for the burnt-offering. Cf. Jo. iii. 16.; Heb. x. 5.

JEHOVAH-NISSI (i. e. *the Lord my banner*), the name given by Moses to the altar he built in Horeb after the victory of Israel over Amalek in Rephidim, Ex. xxii. 15.

JEHOVAH-SHALOM (i. e. *the Lord send peace*), Judg. vi. 24., the name given by Gideon to an altar which he built in Ophrah of the Abiezrites, when the angel of the Lord had wondrously appeared to him, and sent him to deliver Israel out of the hands of the Midianites, and the Lord had said "Peace be unto thee."

JEHOVAH-SHAMMAH (i. e. *the Lord is there*), the prophetic name applied by Ezekiel to the holy city, with the description of which the book of his prophecy closes, Ezek. xlvi. 35. Cf. Jer. xxxiii. 16.

JEHOVAH-TSIDKENU, Jer. xxxiii. 16. marg. (i. e. *the Lord our righteousness*), a name by which Jerusalem is hereafter to be called. But many learned men prefer a different rendering of the words from that in our version, rendering the words "He who shall call her (to be His peculiar people) is the Lord our righteousness."

JEHUD, a city belonging to the tribe of Dan, probably in the neighbourhood of Joppa, Josh. xiv. 45.

JEKABZEEL, a city of the tribe of Judah, which was re-peopled after the captivity in Babylon, Neh. xi. 25. It is conjectured to have been the same with Kabzeel, a frontier town of Judah, towards Edom, Josh. xv. 21., the birth-place of one of David's valiant men, 2 Sam. xxiii. 20.; 1 Chron. xi. 22.

JEMNAAN, a place on the sea-coast of Palestine, into which Holofernes the Assyrian general is said to have struck terror by his victories over the neighbouring countries, Judith ii. 28. It is thought to be the same with Jamnia. See JABNEH.

JERAHMEELITES, a family of Judah, descended from Hezron, 1 Chron. ii. 9. 25., who settled in the S. part of the inheritance of Judah, against whose neighbourhood David told Achish he had made a campaign, when he had attacked the Amalekites, Geshurites, and Gezrites, 1 Sam. xxvii. 10. To them, likewise, he sent a present of the spoils he took from the Amalekites after his revenging their burning of Ziklag, 1 Sam. xxx. 29.



JERICHO, a large and ancient royal city of the Canaanites, in a district of the same name, about 6 miles W. of the R. Jordan, on a small stream called the Water of Jericho (now called W. Kelt), which flowed thence through an open valley called the Plains of Jericho, into the main river. It was on the other side of Jordan, opposite to this city, in the Plains of Moab, that the Israelites encamped for some time, when Moses numbered them, divided the trans-Jordanic territory among the two tribes and a half, and gave them his parting charge before he went up to Mt. Nebo to survey the Promised Land, and to die; Num. xxii. 1., xxvi. 3. 63., xxxi. 12., xxxiii. 48. 50., xxxiv. 15., xxxv. 1., xxxvi. 13.; Deut. xxxii. 49., xxxiv. 13.; Josh. xiii. 32., xx. 8.; 1 Chron. vi. 78. After his death, Joshua sent the spies to search it; soon after which the Israelites crossed the Jordan to their encampment at Gilgal, Josh. iv. 19.; and being miraculously helped, took Jericho without fighting, the walls falling down flat before them after they had been compassed seven days, to show that no defences could withstand the might of the God of Israel, Josh. ii. 1, 2, 6., iii. 16., iv. 13., v. 10. 13., vi. 1, 2.; Heb. xi. 30.; 2 Macc. xii. 15. Upon that occasion they utterly destroyed all that were in the city, save Rahab and her household, and Joshua pronounced a curse upon whomsoever re-built it; and that he should lay the foundation thereof in his first-born, and in his youngest son should set up the gates of it, Josh. vi. 25, 36., vii. 2., viii. 2., ix. 3., x. 1., xii. 9., xxiv. 11.

It was the first Canaanite city taken by Israel; and on the division of the land it fell within the limits of the tribe of Benjamin, bordering upon Ephraim, Josh. xvi. 1. 7., xviii. 12. 21. Jericho was likewise called the CITY OF PALM-TREES, from the number which grew in its neighbourhood, Deut. xxxiv. 3.; Judg. i. 16., iii. 13.; 2 Chron. xxviii. 15.; which was otherwise a very fertile tract. Cf. Eccles. xxiv. 14. A new city of Jericho would appear to have been soon built near the old one, since it is mentioned after Joshua's death as the dwelling-place of the Kenites, and as having been smitten by the Moabites, Judg. i. 16., iii. 13.; and still later, as the place where David bade his ambassadors remain for a season, when they had been disgracefully treated by the Ammonites, 2 Sam. x. 5.; 1 Chron. xix. 5. But it was not until the reign of Ahab, king of Israel, that the curse pronounced by Joshua was fulfilled upon Hiel the Bethelite, who is thought to have rebuilt the old city in its former situation, 1 Kgs. xvi. 34. In the time of Elijah, there was a school of the prophets at Jericho,

some of whom foretold his removal to Elisha, and afterwards obtained leave of the latter to seek him. Here also were those unwholesome waters which at their petition Elisha healed, 2 Kgs. ii. 4, 5. 15. 18. 21., and which are still shown to pilgrims as the Fountain of Elisha. Hither also were sent, at the counsel of Oded the prophet, the captives taken by Pekah, king of Israel, from Ahaz, king of Judah, 2 Chron. xxviii. 15.; and near it Zedekiah, king of Judah, was taken by the Chaldeans, when he fled from Jerusalem shortly before its destruction by Nebuchadnezzar, 2 Kgs. xxv. 5.; Jer. xxxix. 5., lii. 8.

Jericho was re-inhabited after the seventy years' captivity, Ezra ii. 34.; Neh. iii. 2., vii. 36., and appears to have been fortified during the Maccabæan wars, when it was occasionally the scene of conflict, 1 Macc. ix. 50., xvi. 11. 14. It appears to have gradually increased in prosperity and importance; and in the New Testament times, it was one of the largest and most populous cities of Judæa, the residence of one of the chief revenue-officers amongst the Romans, Lu. xix. 1, 2., and adorned with many splendid edifices, amongst others the palace of Herod. It was visited by our Blessed Redeemer in His ministerial journeys; in one of which He gave sight to the two blind men, Matt. xx. 29.; Mk. x. 46.; Lu. xviii. 35.; and in another, converted Zaccheus, Lu. xix. 1. 9. Jericho is about 17 miles N.E. from Jerusalem; and the road between the two being rocky and desert, it was anciently, as now, much infested by robbers, a circumstance which appears to be alluded to in the parable of the good Samaritan, Lu. x. 30. It was sacked by Vespasian, but afterwards restored by Hadrian, and then passed through many vicissitudes until it fell into the hands of the *Turks*. It is now a poor wretched village, called *er Riha*, without a single palm-tree, or almost any verdure or bushes to break the desolation.

JERICHO, VALLEY or PLAINS OF, the low valley between the R. Jordan and the hill country of Benjamin, in which the city of Jericho stood, and which seems to have extended a considerable distance up and down the valley of the river. It was very prolific, and beautifully adorned with palms and balsams; and was one of the spots gazed on by Moses from Mt. Nebo before his death, Deut. xxxiv. 3. The road leading to the great passage over the R. Jordan passed through it; and on it, at Gilgal, the Israelites under Joshua lay encamped for a considerable time, Josh. iv. 13., v. 10. In it the

Chaldeans captured Zedekiah, king of Judah, when escaping from Jerusalem, shortly before the destruction of the city by Nebuchadnezzar, 2 Kgs. xxv. 5.; Jer. xxxix. 5.; lii. 8. It is mentioned in the Maccabæan wars, 1 Macc. xvi. 11., during and after which many forts were there built, the names of which are given in Josephus.

**JERICHO, THE WATER OF**, a rivulet flowing down from the mountains of Benjamin, past the city of Jericho into the Jordan.

**JERUEL, WILDERNESS OF**, a place on the W. shores of the Dead Sea, near the Cliff of Ziz, in the inheritance of Judah. Here Jehoshaphat, king of Judah, obtained his miraculous victory over the forces of the Ammonites, Moabites, and Edomites, 2 Chron. xx. 16. It was probably to the E. of Hebron and Tecoa, and may have been a portion of the Great Wilderness of Judah. It is identified likewise by many with the Valley of Berachah, 2 Chron. xx. 26.: but this conclusion is doubtful.

**JERUSALEM** (i.e. *the Habitation of Peace*), the metropolis of the Promised Land, and the most interesting city in the world to the Christian. It was situated in the S. part of the country, nearly midway between the Mediterranean Sea and the Sea of the Plain, about 25 miles from each; and likewise about midway between Damascus and Ezion-geber, at the head of the Red Sea, or 170 miles from each. Nothing whatever is known with any certainty about its original foundation, which Josephus settles to have been about 2107 years B.C.; though many conjecture that it was the same place with that Salem mentioned Gen. xiv. 18.; Heb. vii. 1, 2., to whose king Melchisedek, the priest of the Most High God, Abraham gave the tenth of the spoils he had taken from Chedorlaomer and the confederate kings; a conjecture which is strengthened from its being called Salem in Ps. lxxvi. 2. It was probably built by the Jebusites, the descendants of the third son of Canaan, Gen. x. 16., on part of that land of Moriah, where Abraham offered up Isaac, Gen. xxii. 2.; as its earliest name in the Bible appears to have been Jebus or Jebusi, a name which continued to be used until the time of David, when the ancient inhabitants were mastered or driven out, Josh. xv. 8., xviii. 16. 28.; Judg. xix. 10, 11.; 1 Chron. xi. 4, 5.

When the Israelites entered Canaan, Jerusalem was governed by a king named Adoni-zedec, who, with four others, formed a league against Gibeon, but was conquered and put to death by

Joshua, Josh. x. 1. 3. 5. 23., xii. 10. Soon after this, Jerusalem appears to have been taken and burnt by the children of Judah, although they could not utterly drive out the Jebusites, but dwelt with them; as did also, afterwards, the Benjamites, to whom the city was eventually allotted, though it was also close to the N. frontier of Judah, Josh. xv. 8. 63., xviii. 28.; Judg. i. 7, 8. 21., xix. 10.; 1 Chron. viii. 28. 32. No further mention is made of Jerusalem until the time of David, who, for a reason not recorded, brought the head of Goliath there, 1 Sam. xvii. 54. Fifteen years afterwards, when he had reigned seven years in Hebron, he attacked Jebus, overpowered the Jebusites, and got possession of the citadel of Zion. This he made his own dwelling-place, calling it the City of David, and it became thenceforward the residence of all the future monarchs of Judah, 2 Sam. v. 5, 6. 9. 13, 14., viii. 7., xi. 1., xii. 31.; 1 Chron. iii. 4, 5., xi. 4, 5., xiv. 3, 4. Here David built himself a palace of cedar. Hither, too, he brought the Ark of God from Kirjath-jearim, and set it in the midst of the Tabernacle he had prepared for it; and he otherwise greatly beautified and enriched the city with the spoils and trophies taken from his enemies on every side, 2 Sam. v. 11., vi. 16.; 1 Chron. xv. 3., xviii. 7., xix. 15., xx. 1. 3.; 2 Chron. i. 4. He was, however, driven from Jerusalem for a time by the rebellion of Absalom, and the defection of a large part of his subjects; but on the death of his son, he again returned, 2 Sam. xiv. 23., xv. 8. 11. 14. 29. 37., xvi. 3. 15., xvii. 20., xix. 19. 25. 33, 34. Here he remained till the day of his death, having collected abundance of materials for the building of the Temple. He also purchased the site of it on Mt. Moriah of Araunah the Jebusite (who was perhaps the king or chief of the remaining Jebusites) for 600 shekels of gold, and there built an altar to stay the plague which he had provoked by his numbering the people, whereon God answered him by fire, 2 Sam. xx. 2, 3. 7. 22., xxiv. 8. 16.; 1 Kgs. ii. 11.; 1 Chron. xxi. 4, 15., xxiii. 25., xxviii. 1., xxix. 27.; 2 Chron. iii. 1.

Jerusalem was also the continual dwelling-place of Solomon, who there built his magnificent Temple, as well as other splendid edifices, and strengthened the city with walls and forts, so that it rose to its highest pitch of prosperity, and in many ways surpassed every city in the world; 1 Kgs. ii. 36. 41., iii. 1. 15., ix. 15. 19., x. 2. 26, 27., xi. 7. 13. 29. 36. 42., xii. 27, 28.; 1 Chron. vi. 32.; 2 Chron. i. 13, 14, 15., ii. 7. 16., iii. 1., v. 2., vi. 6., ix. 1. 25. 27. 30.; Eccl. i. 1. 12. 16., ii. 7. 9.; So. of Sol. i. 5., ii. 7., iii. 5. 10.,

v. 8. 16. Though the kingdom was divided at his death, because of his idolatrous practices, his successors still continued to dwell and hold their court at Jerusalem, and the services of the Temple were still kept up; but henceforward, both it and the city began to experience every vicissitude, to decline in goodness and greatness, though with partial reformations and repairs, until their destruction by Nebuchadnezzar. Here Rehoboam reigned; but in his days Jerusalem was taken and pillaged by Shishak, king of Egypt, 1 Kgs. xiv. 21. 25.; 2 Chron. x. 18., xi. 1. 5. 14. 16., xii. 2. 5. 7. 9. 13. Here also reigned Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah, Jehoash, and Amaziah, 1 Kgs. xv. 2. 4. 10., xxii. 42.; 2 Kgs. viii. 17. 26., ix. 28., xii. 1. 17. 18., xiv. 2. 13. 19. 20.; 2 Chron. xiii. 2., xiv. 15., xv. 10., xvii. 13., xix. 4. 8., xx. 5. 15. 17. 18. 20. 27. 28. 31., xxi. 5. 11., xxii. 1, 2., xxiii. 2., xxiv. 9. 18. 23., xxv. 1. 23. 27. In the days of the last two monarchs, Jerusalem was stripped of much of its treasures; first by Jehoash, king of Judah, to turn away the invasion of Hazael, king of Syria; and then by Jehoash, king of Israel, when he took Amaziah prisoner, and broke down part of the walls of the city. With the increasing iniquities of the people, its troubles increased also, and though beautified and strengthened by its rulers, it suffered in many ways during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, all of whom dwelt in it, 2 Kgs. xv. 2. 33., xvi. 2. 5., xviii. 2. 17. 22. 35., xix. 10. 21. 31.; 2 Chron. xxvi. 3. 9. 15., xxvii. 1., xxviii. 1. 10. 24. 27., xxxi. 1. 8., xxx. 1. 3. 5. 11. 13. 14. 21. 26., xxxi. 4., xxxii. 2. 9. 19. 22. 33.; Isa. vii. 1., x. 10. 11. 12. 32., xxxi. 5. 9., xxxvi. 2. 7. 20., xxxvii. 10. 32. (*cf.* Tobit i. 6. 7., xiii. 9. 16. 17., xiv. 4. 5.); having been closely besieged by the kings of Syria and Israel whilst Ahaz was on the throne, and by Sennacherib in the days of Hezekiah. But still, notwithstanding the denunciations of the prophets against the sins of the inhabitants, and the promises of God's protection on their repentance or otherwise, their warnings that wrath should come, that they should go into captivity, and their city should be destroyed, Isa. i. 1., iii. 1. 8., iv. 4., v. 3., viii. 14., xxii. 10. 21., xxviii. 14., li. 17., lxiv. 10.; Amos i. 2., ii. 5.; Micah i. 1. 5. 9. 12., iii. 10. 12.; the reign of Manasseh in Jerusalem was worse than that of his predecessors, and brought down upon him the invasion of the city by the Assyrians, and his own captivity in Babylon for many years, 2 Kgs. xxi. 1. 4. 7. 12. 13. 16.; 2 Chron. xxxiii. 1. 7. 15. He was followed by Amon and Josiah, the latter of whom, provoking Pharaoh-Nechoh,

was slain by him in battle; when the Egyptian monarch appears to have entered Jerusalem, and put it to a heavy tribute, removing Jehoahaz from the throne, and setting up Jehoiahim in his place, 2 Kgs. xxi. 19., xxii. 1. 14., xxiii. 1. 2. 4. 5. 6. 9. 13. 20. 23. 24. 27. 30. 31. 33.; 2 Chron. xxxiii. 21., xxxiv. 1. 3. 5. 7. 29. 32., xxxv. 1. 24.; xxxvi. 1. 2. 3. 4.; 1 Esd. i. 1. 21. 31. 35. 37. 39. (*Cf.* Judith i. 9., iv. 2. 6., x. 8., xiii. 4. 11., xv. 8. 9.)

But the idolatrous apostasy of the city, and the other sinful enormities of its inhabitants, seem only to have increased as its warnings were multiplied; both priests and people copied the abominations of the heathen, defiled the Temple, as well as mocked and misused the many prophets whom God in His long-suffering goodness sent in increased numbers to turn them from their evil ways; until His wrath came upon them, and there was no remedy, 2 Chron. xxxvi. 14.; Jer. xxv. 2.; xxxv. 13. 17., xxxviii. 28., xlv. 2. 6. Jerusalem was to the very last convicted of sin, invited to repentance, promised pardon and restoration, or threatened with destruction, according to its doings, by the prophets Jeremiah, i. 3. 15., ii. 2., iv. 3. 4. 5. 11. 14. 16., v. 1., vi. 1. 6. 8., vii. 17. 29., viii. 1. 5., ix. 11., xi. 2. 6. 9. 13., xiii. 9. 13. 27., xiv. 2., xv. 4. 5., xvii. 19. 20. 25. 26. 27., xviii. 11., xix. 3. 7. 13., xxii. 19., xxiii. 14. 15., xxiv. 1. 8., xxv. 18., xxvi. 18., xxvii. 3. 18. 20. 21., xxix. 1. 4. 20. 25., xxxii. 2. 32., xxxiv. 1. 6. 7. 8. 19., xxxv. 11., xxxvi. 9. 31., xxxvii. 5. 11., xlv. 9. 17.; Ezekiel, iv. 1. 7. 16., v. 5., viii. 3., ix. 4., xi. 15., xii. 10. 19., xiii. 16., xiv. 21. 22., xv. 6., xvi. 2. 3., xvii. 12., xxi. 2. 20. 22., xxii. 19., xxiii. 4., xxiv. 2.; Zephaniah, i. 12.; and many others; but matters grew worse and worse with them through the remaining reigns of Jehoiahim, Jehoiachin, and Zedekiah; the last of whom was taken by Nebuchadnezzar, king of Babylon, who after having often plundered Jerusalem, at last besieged it for two years, at the end of which he burnt the Temple, destroyed the city, and carried away its treasures and its inhabitants to Babylon, 2 Kgs. xxiii. 36., xxiv. 4. 8. 10. 14. 15. 18. 20., xxv. 1. 8. 9. 10.; 1 Chron. vi. 15.; 2 Chron. xxxvi. 5. 11. 19.; Esth. ii. 6.; Jer. xxxix. 1. 8., xl. 1., xlii. 18., li. 50., lii. 1. 3. 4. 12. 13. 14. 29.; Lam. i. 7. 8. 17., ii. 10. 13. 15., iv. 12.; Ezek. xxvi. 2., xxxiii. 21.; Dan. i. 1., v. 2., vi. 10., ix. 2. 7. 12. 16.; Obad. 11.; 1 Esd. i. 44. 46. 49. 55.; Esth. xi. 1. 4.; Baruch ii. 23., iv. 8. 30. 36., v. 1. 5.

This took place 588 years before the Christian era; from which time till the edict of Cyrus

for the return of the Jews, and the rebuilding of the Temple, B.C. 536, it lay in ruins, 2 Chron. xxxvi. 23.; Ezra i. 2, 3, 4. Then the gracious promises of God to the nation began to be fulfilled, which He had made for the restoration of the city and Temple by the prophet Isaiah, ii. 1. 3., iv. 3., xxiv. 23., xxvii. 13., xxx. 19., xxxiii. 20., xl. 2. 9., xli. 27., xlv. 26. 28., lii. 1, 2. 9., lxii. 1. 6, 7., lxxv. 18, 19., lxxvi. 10. 13. 20.; by Jeremiah, iii. 17., xxxii. 44., xxxiii. 10. 13. 16.; Ezekiel, xxxvi. 38.; Daniel, ix. 25.; Joel, ii. 32., iii. 1. 6. 16, 17. 20.; Obadiah, 20.; Micah, iv. 2. 8.; and Zephaniah, iii. 14. 16.; although most of these promises had also a secondary reference to the final restoration of Jerusalem in the latter days, and many of them seem exclusively to point at it. It was then that, under Zerubbabel, the foundations of the Temple were laid, and amid much opposition on the part of the enemies of the Jews were at length completed, Ezra i. 5. 11., ii. 68., iii. 1. 8., iv. 6. 8. 12, 20. 23. 24., v. 1, 2. 14, 15, 16, 17., vi. 3. 5. 9. 12. 18.; Neh. vii. 6.; 1 Esd. ii. 4, 5. 7. 10, 15. 18. 27. 30. To this work they were specially stirred up by the prophets Haggai and Zechariah; though many of the predictions of the latter appear, likewise, to look to the future restoration of Jerusalem in the latter days, and not a few of them exclusively so, Zech. i. 12. 14. 16, 17. 19., ii. 2. 4. 12., iii. 2., vii. 7., viii. 3. 4. 8. 15. 22., ix. 9. 10., xii. 2, 3. 5, 6, 7, 8, 9, 10, 11., xiii. 1., xiv. 2. 4. 8. 10, 11, 12. 14. 16, 17. 21. But though many dwellings were then erected in Jerusalem, 1 Chron. ix. 3. 34. 38., and probably still more, when, about eighty years afterwards, Ezra went up with another company of Jews, to complete the arrangements of the Temple, to restore its service, and reform the manners of the people, Ezra vii. 7, 8, 9. 13, 14, 15, 16, 17. 19. 27., viii. 29, 30, 31, 32., ix. 9., x. 7. 9. (*cf.* 1 Esd. iv. 43, 44. 47, 48, 55. 57, 58. 63., v. 2. 8. 44. 46. 56, 57., vi. 1. 2. 8. 18, 19, 20. 22. 24. 26. 30. 33., viii. 5, 6. 10, 12, 13, 14, 15. 17. 59, 60, 61. 81. 91., ix. 3. 37.; 2 Esd. ii. 10., x. 20.); yet the city itself was not rebuilt, nor were its walls restored, until the time of Nehemiah, who, together with Eliashib the high-priest, restored them about B.C. 445, Neh. i. 2, 3., ii. 11, 12, 13. 17. 20., iii. 8, 9. 12., iv. 7, 8. 22., vi. 7., vii. 2., xi. 1, 2. 4. 6. 22., xii. 27, 28, 29., xiii. 6, 7. 15, 16, 19, 20.

The city now again became a flourishing and populous place under the mild sway of the Persians; although before the closing of the Canon of the Old Testament, we find a renewal of the same threatenings against the wickedness of its inhabitants, mingled with the same

gracious promises of future glory, Mal. ii. 11., iii. 4. It was spared by Alexander the Great, when he overran the Hither Asia, out of reverence to the God of the Jews; but after his death, it was stormed by Ptolemy the satrap of Egypt, when he is said to have carried away 100,000 captives, who were settled at Alexandria and Cyrene, whence they spread over the whole N. part of Africa and Ethiopia. It fell afterwards into the hands of Antigonius; but on his death, in the fatal battle of Ipsus, it reverted once more to the Egyptians, who maintained their hold of it for 100 years, when it was taken by Antiochus the Great. During the greater part of this agitated period, the Jews enjoyed a kind of moderate independence under the rule of their high-priests; but the attempts of Antiochus Epiphanes to introduce idolatry, and the horrible cruelties which he committed, led to a war, B.C. 170. In the course of this fierce struggle, Jerusalem was often the grand stake of the belligerent parties, and the scene of their operations; it was twice sacked by the Syrians, though after thirty years' hard fighting, the Maccabees at length succeeded in establishing its independence. *Cf.* 1 Macc. i. 20. 29. 35. 38. 44., ii. 1, 6. 18. 31., iii. 34, 35. 45, 46., vi. 7. 12. 26. 48., vii. 17. 19. 27. 39. 47., viii. 22., ix. 3. 53., x. 7. 31, 32. 39. 43. 45. 66. 74. 87., xi. 7. 20. 34. 41. 51. 74., xii. 25. 36., xiii. 2. 10. 49., xiv. 19. 36, 37., xv. 7. 28. 32., xvi. 20.; 2 Macc. i. 1. 10., iii. 9. 37., iv. 9. 19. 21., v. 22. 25., vi. 2., viii. 31. 36., ix. 4., x. 15., xi. 5. 8., xii. 9. 29. 31., xiv. 23. 37., xv. 30. On the decline of their power, when contending factions distracted Jerusalem, the Roman general Pompey was appealed to by one party as arbiter, a step which ended in his storming the city, and plundering the Temple, B.C. 63. Nine years afterwards, the Temple was again pillaged by Crassus, and the city again captured, fourteen years later, by the Parthians. It was next besieged by the Romans to put Herod the Idumeaan, on the throne, when he had been appointed to the crown of Judæa by Antony and Augustus; and after a siege of six months, it was taken B.C. 33, and only spared from spoliation at the urgent request of the new king.

Thus by a long train of events, the holy city was gradually falling into the possession of the Romans, and though they did not complete their conquest until after Herod's death, yet the sceptre was departing from Judah, and the time arriving for the first advent of the Messiah, according to the dying prediction of Jacob: and in the interval between His birth and

ministry, it became formally and substantially subject to them, being, with the rest of the province, committed to the care of a procurator sent from Rome, who usually resided at Cæsarea. After the birth of the Divine Redeemer, He was brought to Jerusalem to be presented in the Temple, and thither the Wise Men from the East came to inquire after Him whose star they had seen; and here He again came with His parents, when twelve years of age, Matt. ii. 1. 3.; Lu. ii. 22. 25. 38. 41, 42, 43. 45. Many of its inhabitants repented at the preaching of the Baptist, and inquired after the Messiah, Matt. iii. 5.; Mk. i. 5.; Jo. i. 19.; who at His temptation was taken to Jerusalem by the devil, and set upon a pinnacle of the Temple, Matt. iv. 5.; Lu. iv. 9.; and at the commencement of His ministry, as well as at a later period, many more of them followed Him when preaching, Matt. iv. 25., xv. 1.; Mk. iii. 8. 22., vii. 1.; Lu. v. 17., vi. 17. He frequently visited it and preached to the people, Mk. xi. 15. 27.; Lu. ix. 51. 53., x. 30., xiii. 4. 22, xvii. 11., xix. 11.; Jo. ii. 13. 23., iv. 20, 21., vii. 25., x. 22., xi. 18. 55.; working many miracles in the midst of them, Jo. iv. 45., v. 1, 2.; Acts x. 39.; but being generally rejected by all. He foretold His own sufferings and death there, Matt. xvi. 21. xx. 17, 18.; Mk. x. 32, 33.; Lu. xiii. 33., xviii. 31.; as well as its final destruction by the Romans, Matt. xxiii. 37.; Lu. xiii. 34., xxi. 20. 24.; and after having made a triumphant entry into the city, Matt. xxi. 1. 10.; Mk. xi. i. 11.; Lu. xix. 28.; Jo. xii. 12.; He was crucified outside its walls at the demand of the people, Matt. xxvi. 53.; Mk. xv. 41.; Lu. ix. 31., xxiii. 7. 28.; Acts xiii. 27. He appeared there after His resurrection, commanding the Apostles not to depart from it until they were endued with power from on high, and in their preaching the Gospel to begin at Jerusalem, Lu. xxiv. 13. 18. 33. 47. 49. 52.; Acts i. 4. 8. Here, therefore, they remained after His ascension, until the day of Pentecost, when they began to preach, and to work miracles, drawing down upon themselves a fierce persecution for a time, in which Stephen suffered martyrdom; but here they still continued for many years, and held the first general council in the matter of the conversion of the Gentiles, Acts i. 12. 19., ii. 5. 14., iv. 6. 16., v. 16. 28., vi. 7., viii. 1. 14. 25, 26, 27., ix. 2. 21., xi. 2. 22. 27., xiii. 13. 31., xvi. 4., xxii. 5., xxvi. 4. 10.; Gal. i. 17. Jerusalem was repeatedly visited by the Apostle Paul after his conversion, and here he joined the other Apostles, and boldly preached the

gospel; until after many persecutions, he was attacked by the Jews, but being rescued from them by the Roman guards, was ultimately sent to Rome, on his appealing to Cæsar, Acts ix. 26. 28., xii. 25., xv. 2. 4., xviii. 21., xix. 21., xx. 16. 22., xxi. 4. 11, 12, 13. 15. 17. 31., xxii. 17, 18., xxiii. 11., xxiv. 11., xxv. 1. 3. 7. 9. 15. 20. 24., xxvi. 20., xxviii. 17.; Rom. xv. 19. 25, 26. 31.; 1 Cor. xvi. 3.; Gal. i. 18., ii. 1.

Soon after the death of the Apostle, Jerusalem had filled up the measure of its iniquities, and after a hard siege of five months by the Romans under Titus, in which all the Redeemer's predictions against it were fulfilled to the very letter, it was burnt to ashes, together with its magnificent Temple, A.D. 70; the very ruins of the latter being ploughed up, in token that it should not be rebuilt; for the Roman laws prohibited the rebuilding of places where this ceremony had been performed, without permission from the Senatus. It is said, that during this dreadful siege and capture of the city, 1,100,000 persons perished; and that 97,000 more were made prisoners, most of whom were afterwards sold as slaves, or exposed to the fury of wild beasts. Jerusalem was thus left utterly desolate; all its buildings were levelled so evenly with the ground as to leave no traces of its former glory; three great towers alone (viz. Phasælus, Hippicus, and Mariamne) being allowed to stand as a monument of the victory, together with part of the W. wall as a rampart for the tenth legion, which was left in garrison there. After the Romans had quitted the place, the Jews again collected near their ruined metropolis; but their buildings were destroyed, and themselves dispersed by the Emperor Hadrian, who rebuilt the city on other ground, making it a Roman colony and calling it *Ælia Capitolina*. He also erected a temple to Jupiter near or upon the site of the ancient holy Temple; which so enraged the Jews (who had been forbidden to enter the city on pain of death) as to provoke them to a long and fierce, but fruitless, contest with their new oppressors. So it remained, profaned by the heathen, until the time of the Christian emperors, when the Empress Helena caused the Church of the Holy Sepulchre to be erected over the reputed tomb of our Saviour, A.D. 326; but all the efforts made by the Jews to rebuild their Temple during the reign of Constantine the Great, as well as the attempt of the apostate emperor Julian, were always frustrated. Jerusalem was conquered by the Persians A.D. 614, since which time, with the exception of a few

years, it has been devastated or oppressed by them, by the *Saracens*, the *Mamelukes*, the *Turks*, and the *Arabs*; and notwithstanding the combined chivalry of all Europe during the Crusades, has been trodden down of the Gentiles ever since, and doubtless will so continue until the times of the Gentiles are fulfilled, Lu. xxi. 24., and the city is rebuilt in the latter days, according to the wondrous prophecy of Ezekiel, xlviii. 35.

Jerusalem is probably the most ancient existing city in the whole world, having stood, with short intervals of desolation, for 3958 years, though burnt to ashes three times, viz. by Joshua, by Nebuchadnezzar, and by Titus. No city ever knew such vicissitudes, or was assaulted by so many and such implacable enemies, or had such huge hosts moving against it. But it was not only naturally strong, and peopled by a race who, amidst their vices and sins, have perhaps in their day excelled all others in wisdom, valour, and virtue, but it was "the city of the Great King," who was known in its palaces as a sure Refuge, and who stood around it to defend it, as the hills that enriched it on every side. But though beautiful for situation, compact together, strengthened by bulwarks, and adorned by palaces, it was alone His presence in it that made it the joy of the whole earth. There He fixed His dwelling-place, clothing her priests with salvation, making her saints to sing, and satisfying her poor with bread; there He summoned His tribes to meet Him three times every year; there He anointed His prophets, to teach and to warn His wandering people; and there, when the fulness of the time was come, the Divine Redeemer suffered on the cross to take away the sins of the world. There, too, He poured out His Spirit in the Pentecostal effusion upon the Apostles, fitting them for His heralds to proclaim His gospel of peace. There repentance and remission of sins to all who believe in a crucified Saviour, began to be preached; and there at length, the vials of Almighty vengeance were poured out to make her what she will continue to be until His returning favour, a monument of His righteous displeasure, and a warning to the nations. Cf. Ps. li. 18., lxviii. 29., lxxix. 1. 3., cii. 21., cxvi. 19., cxxii. 2, 3. 6., cxxv. 2., cxxviii. 5., cxxxv. 21., cxxxvii. 5, 6, 7., cxlvii. 2. 12.; Lam. ii. 13—17.; Matt. v. 35.; Lu. xix. 41. 44.

Jerusalem appears to have stood at first only upon two hills; viz. Zion on the S., where were the citadel and royal palace, with other

state buildings; and a lower eminence on the N., called Acra in later times. To these was added Mt. Moriah on the E., which was entirely occupied by the Temple; and at a much later date, a fourth hill, still further to the N., was taken in, where was built that part of the metropolis called Bezetha, or the New City. The whole was surrounded with strong walls, which were increased in extent from time to time; and was defended by strong castles, such as Millo, Ophel, the Towers of the Furnaces, of Hananeel, of Meah, of Siloam, and several others which are mentioned by Josephus. There were many gates to Jerusalem, both in the ancient city and in that which was rebuilt by Nehemiah. Some of these seem to have borne two names, but their situation cannot be at all settled. Nehemiah mentions twelve in his time, and it is probable there were at least twelve in all; viz. the Water Gate, Horse Gate, Sheep Gate, Fish Gate, Old Gate (supposed by some to be the same with the First Gate), Gate of Ephraim, Valley Gate, Dung Gate, Fountain Gate, East Gate (or Sun Gate), Gate Miphkad, Prison Gate, and the Gate of Benjamin (or the High Gate): the last may have been another name for one of the preceding. Mention is also made of a Gate of Joshua. The prophet Ezekiel, likewise, xlviii. 31., mentions twelve gates in the future city, which are to be called after the twelve tribes of Israel; as does also the apostle John, in his account of that "holy Jerusalem" which he saw descending out of heaven from God, Rev. xxi. 10. 13. 21.; so that it seems most probable there were always twelve gates, and no more, in Jerusalem, when it was in the hands of the Jews.

Jerusalem is likewise in the Bible frequently called the Holy City, the City of God, the City of the Lord, the City of the Lord of Hosts, and the City of the Great King, and Zion. Its present name amongst the Orientals, is *El-Khoades*, i.e. The Holy, whence it is thought to have been the same with the city Cadytis, described by Herodotus in these regions. It is usually called Hierosolyma in the classical authors.

The name of Jerusalem is likewise applied in the New Testament in an exalted and spiritual sense, the precise definition of which has long been a subject of discussion. St. Paul in his Epistle to the Galatians, iv. 25, 26., describes the Jerusalem of his days as in bondage with her children, but the Jerusalem which is above, as free, and as the mother of us all. And in his Epistle to the Hebrews, xii. 22., he adopts a similar term, the Heavenly Jerusalem. St. John

uses the same appellation when he writes of the New and Holy Jerusalem.

JERUSALEM, THE NEW, Rev. iii. 12., xxi. 2. 10., xxii. 19., described by the Apostle John in his mystical language as the Holy Jerusalem, and as the Holy City, coming down from heaven like a bride adorned for her husband. The several meanings of all these terms must be distinguished from the Jewish Jerusalem in its restored state; as they appear in some way or other (which, as the day approaches, may possibly be more agreed upon by good and learned men than is the case now) to be applied to a gathering of the whole Christian body to the Zion of the Millennial Church, and to the universal assembly of the saved in the heavenly glory at the consummation of all things.

JESHANAH, a city of Ephraim, which was taken by Abijah, king of Judah, from Jeroboam, king of Israel, 2 Chron. xiii. 19., together with other cities. Eusebius and Jerome place it 7 miles N. from Jericho.

JESHIMON (i.e. *the Desert or Wilderness*), a name which appears to be applied to two places in the S. part of Palestine. One, ~~lay~~ beyond Jordan, on the borders of Moab and Arabia, opposite the two mountains Pisgah and Peor, near which the Israelites were encamped when Balak sent for Balaam to curse them, Num. xxi. 11. 20., xxiii. 28. The other was on the W. coast of the Salt Sea, to the E. of Tecoa, Ziph, and Maon, and was for a time the retreat of David from the fury of Saul, 1 Sam. xxiii. 19. 24., xxvi. 1. 3.

JESHUA, a city of Judah, re-peopled after the seventy years' captivity, Neh. xi. 26.

JESHUA, three families so called, all of whom returned from Babylon with Zerubbabel: one from among the people, Ezra ii. 6.; one from among the priests, Ezra ii. 36; Neh. vii. 39.; and one from among the Levites, Ezra ii. 40.; Neh. vii. 43.

JESHURUN or JESURUN (i.e. *the Upright*), a prophetic name for Israel, as by profession and comparatively they for some time were such, and indeed the true Israelites always were. They were under the greatest obligations to be upright; but instead of that, in their prosperity they rebelled, and kicked, like cattle, Deut. xxxii. 15., both against Moses, who was king in Jeshurun, xxxiii. 5., and against the God of Jeshurun, to whom none was like, xxxiii. 26., and who had chosen them to be His peculiar people, Isa. xlv. 2. Cf. Isa. xlv. 25.

JESUITES, a family of the tribe of Asher, so called after Jesui, a son of Asher, Gen. xlv. 17.; 1 Chron. vii. 30. They were numbered by Moses in the Plains of Moab, together with all Israel, Num. xxvi. 44.

JETHLA, a town of the tribe of Dan, Josh. xix. 42.

JETUR, a tribe of the Ishmaelites, so called after Jetur, a son of Ishmael, Gen. xxv. 15.; 1 Chron. i. 31. They appear to have settled in the N.W. part of Arabia Petraea, together with other Hagarites, on the borders of the Amorites, near the regions where the Ammonites afterwards dwelt; for here they were met with by the three trans-Jordanic tribes, whom they attacked, but by whom they were conquered and dispossessed of their cities, 1 Chron. v. 19. They continued however, in the same neighbourhood, moving somewhat further N., where they gave name to the district of Ituraea, Lu. iii. 1.

JEWS, THE, the name by which the descendants of Jacob are commonly distinguished in the Bible after their captivity in Babylon. It was derived from the patriarch Judah, and was probably applied to them from the circumstance of the greater part of those who returned from the seventy years' captivity, having belonged to the kingdom of Judah, and from the leading part taken by the tribe of Judah in the affairs of the nation, both then and at a much earlier period. The appellation is first used in the reign of Ahaz, 2 Kgs. xvi. 6., where it is said that Rezin, king of Syria, drove the Jews (i.e. the subjects of the king of Judah) from Elath; and afterwards in the reign of Hezekiah, their language is described as the Jews' language, in distinction from the Syriac, 2 Kgs. xviii. 26. 28.; 2 Chron. xxxii. 18.; Isa. xxxvi. 11. 13. It is frequently employed by the prophet Jeremiah, xxxii. 12., xxxiv. 9., xxxviii. 19., xl. 11, 12. 15., xli. 3., xlv. 1., lii. 28. 30., to designate all the people of the kingdom of Judah immediately before the Babylonian captivity; and also such of them as had been left behind, or had escaped into Egypt. It is likewise found in the book of Daniel, iii. 8. 12., as the name by which he and the three holy children are called (cf. v. 13.); and the prophet Zechariah, viii. 23., adopts it to describe that chosen nation which, in the latter days of their glory, shall bring a blessing upon all who are joined to them. We meet with it also in the looks of Ezra, Esther, and Nehemiah, as well as in the apocryphal writings. In these, and in the New Testament, it is the general term by which sometimes all the Hebrew nation, though, ge-

nerally that portion of it existing in those times, is usually distinguished.

After the destruction of Jerusalem by Nebuchadnezzar, the captives whom he took with him were, with their brethren who had preceded them in the former captivities, dispersed over various parts of his dominions; one large colony of them having been settled on the banks of the R. Chebar, where Ezekiel prophesied in the midst of them, Ezek. i. 1. The miserable remnant left in Judæa had a governor, named Gedaliah, set over them by their conqueror, who was slain by Ishmael, one of the seed royal; but the latter being rejected by his countrymen, Johanan became their leader, and from fear of the vengeance of the Chaldeans, he removed with his followers into Egypt, forcibly taking with him the prophet Jeremiah, who was there put to death, but whether by his own countrymen or the Egyptians is not known, 2 Kgs. xxv. 25.; Jer. xl. 11, 12. 15., xli. 3., xlv. 1. The Jews protected by the influence of Daniel, Dan. iii. 8. 12., v. 13., Sus. 4., suffered much less from their haughty foes than might have been expected; and on the fall of Babylon and the accession of Cyrus to the throne of Persia, when the predicted seventy years' captivity was expired, he issued an edict, B. C. 536, permitting all the Jews to return to their own land, and rebuild their Temple. But though many facilities were offered, less than 50,000 of them, and only four out of the twenty-four courses of the priests, returned; the rest preferring to remain in their new settlements in Chaldaea. They were conducted home by their governor, Zerubbabel, who was of the royal race of David, and they belonged mostly to the two tribes of Judah and Benjamin. They rebuilt their Temple, after much opposition from the Samaritan nations settled in the N. provinces, whose assistance being rejected, led to the feud which existed between the two nations, Jo. iv. 9., till the destruction of Jerusalem by the Romans, Ezra iv. 12. 23., v. 1. 5., vi. 7, 8. 14.; 1 Chron. ix. 2, 3. The Jews appear to have been greatly assisted in the successful struggle by the wonderful combination of events brought about in their favour through a change of dynasty in the national priests, and also by the exaltation of Esther, one of their countrywomen, to be the queen of Ahasuerus, B. C. 518, as recorded in the book of Esther, ii. 5., iii. 4. 6. 10. 13., iv. 3. 7. 13. 14. 16., vi. 10. 13., viii. 1. 5. 7, 8. 16, 17., ix. 3. 24. 28., x. 3. Cf. x. 8., xi. 3., xvi. 15. 19.

About sixty years afterwards, Artaxerxes, the king of Persia, issued a proclamation to all the people of Israel, as well as to the priests and

Levites, permitting them to return to their own land, under the conduct of Ezra the priest; at the same time sending large offerings from himself and his counsellors to the Temple, and commanding all his governors and treasurers beyond the Euphrates to assist in the restoration of Jerusalem. On this occasion, Ezra led home a second detachment of the Jews, B. C. 457; when he was accompanied by many out of the two tribes, as well as by some more of the priests, Levites, &c., and a few belonging to the other tribes of Israel, the great body of the nation still remaining behind, Ezra vii. 1. 13.; 1 Esd. i. 21., ii. 18. 23., iv. 49, 50., vi. 1. 8. 27., vii. 2., viii. 10. But notwithstanding this, both the city and walls of Jerusalem continuing still in a ruined or else unfinished state, Nehemiah obtained leave from Artaxerxes to go up and restore them, B. C. 445; and after having done so, and administered the government in Judæa for eleven years, he returned to Persia, but was recalled to his own country again to correct the abuses and confusion which had sprung up, Neh. i. 2., ii. 16., iv. 1. 2. 12., v. 1. 8. 17., vi. 6., xiii. 23, 24. With the death of Nehemiah, the Canon of the Old Testament closes, and until the commencement of the Evangelical history, we are thrown for information upon the profane authors, the Jewish historians, and the apocryphal books.

Though the Jews returned from their Babylonian captivity an altered, and in many respects a better people (for they never again fell into actual idolatry), yet they gradually indulged a zealous observance of baneful traditions and superstitious observances, which ended in their ruin. The mild rule of the Persian monarchs was succeeded by that of Alexander the Great, who treated the Jews with respect. At his death, when his dominions were partitioned amongst his four generals, Palestine being regarded as a valuable frontier province, became subjected alternately to the kings of Syria and Egypt, each of whom grievously oppressed it. The Jews at this period were more or less governed by their own high priests under their conquerors, and bore their insults and persecutions far more patiently than might have been expected; until they were roused by the abominable cruelties and wanton wickedness of Antiochus Epiphanes. This monster of impiety profaned their Temple by the sacrifice of a sow on the altar; and afterwards dedicating it to Jupiter Olympius, persecuted in a way too horrible to relate all who would not apostatise from their faith, and sacrifice to his idol. This brought on a general



revolt under the Maccabæan princes, B.C. 168, which terminated, after a war of twenty-six years, in the triumph of the Jews, who cleansed their Temple from its profanations by their enemies, rebuilt and beautified their city, and settled the dynasty of the Maccabæan or Asmonæan princes on the throne of Judæa, 1 Macc. ii. 23., iv. 2., vi. 6., viii. 25. 27. 29. 31., x. 23. 25. 29. 33. 34. 36., xi. 30. 33. 47. 49. 50. 51., xii. 3. 6. 21., xiii. 36. 42., xiv. 22. 33. 34. 37. 40. 41. 47., xv. 1. 2. 17.; 2 Macc. i. 1. 7. 10., iii. 32., iv. 11. 35. 36., v. 23. 25., vi. 1. 6. 7. 8., viii. 1. 9. 10. 11. 34. 36., ix. 4. 7. 15. 17. 18. 19., x. 8. 12. 15. 24. 29., xi. 2. 16. 24. 27. 31. 34., xii. 1. 3. 8. 17. 24. 30. 34. 40., xiii. 9. 18. 19. 21. 23., xiv. 5. 6. 14. 15. 37. 38. 39. 40., xv. 2. 12. These princes united in their own persons the regal and sacerdotal offices, and governed the Jews for 126 years; when the disputes between Hyrcanus and Aristobulus gave a pretext for the interference of the Romans under Pompey, whereupon Judæa was bestowed first on Antipater, and then on Herod. In the reign of the latter, the sceptre departed from Judah, after the birth of our Lord and Saviour Jesus Christ, the King of the Jews, Matt. ii. 2., xxvii. 11. 29. 37.; Mk. xv. 2. 9. 12. 18. 26.; Lu. xxiii. 3. 37. 38.; Jo. xviii. 33. 39., xix. 3. 14. 19. 21.

After the death of Herod, his dominions were divided among his children, though none of them received the title of king; but before the Divine Redeemer entered on His ministry, Judæa had become formally a mere province of the Roman empire, committed to the care of a procurator sent from Rome. This officer generally resided at Cæsarea to avoid giving offence to the Jews, who were mostly left in the enjoyment of their own rites, privileges, and customs, being governed in all ecclesiastical matters by their own rulers, except in cases of capital punishment, Mk. vii. 3.; Lu. xxiii. 51.; Jo. ii. 6., iii. 1. 25., v. 1. 10., vii. 2., xi. 55., xviii. 31. 35., xix. 31. 40. 42. The Blessed Redeemer (Himself, according to the flesh, a Jew, Jo. iv. 22., xviii. 35.) came to them, as from generations had been predicted by all the prophets, preaching to them the glad tidings of salvation, working miracles in the midst of them, and going about doing good, Lu. vii. 3.; Jo. iv. 22., v. 15., vi. 41. 52., vii. 15. 35., viii. 22. 31., ix. 18. 22., x. 19. 24., xi. 19. 31. 33. 36. 45. 54., xii. 9. 11., xviii. 20.; but they rejected, reviled, and crucified Him, Matt. xxviii. 15.; Jo. v. 18., vii. 1. 11. 13., viii. 48. 52. 57., x. 31. 33., xi. 8., xviii. 12. 14. 36. 38., xix. 12. 20. 38., xx. 19. The Apostles, who were themselves Jews (a descent which Paul had oc-

casion to plead, Acts xxi. 39., xxii. 3.; 1 Cor. ix. 20.; Gal. i. 13. 14.), preached the Gospel first as they had been commanded to do, to their own countrymen, many of whom believed, Acts ix. 22., xi. 19., xiii. 5. 42. 43., xiv. 1., xvi. 1. 20., xvii. 10. 17., xviii. 4. 5. 19. 28., xix. 10. 17., xx. 21., xxi. 20. 21., xxviii. 17. 29.; Rom. i. 16.; but far greater numbers of them rejected it, and persecuted its ministers, not only in Palestine (the land of the Jews, Acts x. 39.), but wherever they were found, Acts xii. 3. 11., xiii. 50., xiv. 2. 4. 5. 19., xvii. 5. 13., xviii. 12., xix. 13. 14., xx. 3. 19., xxi. 11. 27., xxii. 30., xxiii. 12. 20. 27. 30., xxiv. 5. 9. 18. 27., xxv. 2. 7. 8. 9. 10. 24., xxvi. 2. 3. 4. 7. 21., xxviii. 19.; 2 Cor. xi. 24.; 1 Thess. ii. 14. Ever since the return from the captivity in Babylon, the Jews had been migrating to other lands, joining such of their brethren as had escaped from the Assyrians and Chaldeans, or else seeking a new home in foreign countries; so that in the Apostles' days there was hardly a nation of the then known world with whom they were not dwelling, Acts ii. 5. 10., x. 22., xiii. 6., xvi. 3., xvii. 1., xviii. 2. 14., xix. 33. 34., xxii. 12., xxiv. 24. But they still were a separate people, dwelling alone, Num. xxiii. 9., proudly distinguishing themselves from the Gentiles, the heathen of whom again, in their turn, appear to have looked upon them with contempt, Acts x. 28., xvi. 20.; Rom. ii. 9. 10. 17., iii. 1. 9. 29., ix. 24., x. 12.; 1 Cor. i. 22. 23. 24., x. 32., xii. 13.; Gal. ii. 13. 14. 15., iii. 28.; Col. iii. 11.; Tit. i. 14.; though they often appropriated to themselves the honourable name of Jew, when in a more exalted and spiritual sense it did not belong to them, Rom. ii. 28. 29.; Rev. ii. 9., iii. 9.

The monstrous cruelties of the Roman governors that succeeded Pilate in the government of Judæa, especially of Gessius Florus, and his wicked ally Cestius Gallus, the ruler of Syria, provoked the Jews to defend themselves against their remorseless oppressors, and having succeeded in driving Florus from Jerusalem, and in crushing the forces which Cestius brought against them, they madly resolved to brave the strength of the whole Roman empire. This brought about the ruin of their nation and the destruction of their city and Temple. For first Vespasian, and then Titus attacking them, they were completely subdued, Jerusalem was burnt to ashes, and about 1,250,000 of the people perished there and in other parts of Judæa. Vast numbers more were taken captive to fight with wild beasts in the theatres, or to be sold as slaves; though, as Moses had predicted, no man

would buy them, and they were often massacred, or famished by their relentless enemies. Another outbreak in the reign of Hadrian is said to have been attended with a still greater loss of life, and greater miseries. The prophecies against them and their city were fulfilled to the letter; they have ever since been a nation scattered and peeled, meted out and trodden under foot. History presents no parallel to the scorn and sufferings, the cruelty and injustice, the hatred and persecution, they have suffered at the hands of almost every nation, whether Pagan, Mahometan, or Christian, and the only cause which can be assigned for all this accumulated misery is the very one against which their prophets warned them, and which was finished in that fearful sentence they called down upon themselves, "His blood be upon us and upon our children." But brighter days are in store for them, if we rightly understand the promises in the prophets. Ezekiel, especially, describes the bounds of their land and its division among the tribes, the restoration of their city, and the rebuilding of their Temple; whilst Isaiah, Zechariah, and many others, tell of the wondrous ways in which they shall be again gathered to the Pleasant Land, and of the glorious days which shall follow.

JEWRY, Dan. v. 13.; Lu. xxiii. 5.; Jo. vii. 1.; 1 Esd. i. 32., ii. 4., iv. 49., v. 8. 57., vi. 1., viii. 81., ix. 3.; Bel. 33.; 2 Macc. x. 24.; another form of the name Judæa; which *see*.

JEZERITES, a family of the tribe of Naphtali, so called after Jezer, a son of Naphtali, Gen. xlv. 24.; 1 Chron. vii. 13. They were numbered by Moses in the Plains of Moab, together with all Israel.

JEZREEL, a city of the tribe of Judah, in the hill country, probably near the Wilderness of Judah, Josh. xv. 56.

JEZREEL (i. e. *Seed of God*), a city of the tribe of Issachar, Josh. xix. 18., on the borders of Manasseh on this side Jordan, Josh. xvii. 16., in a district of the same name, 2 Sam. ii. 9. It lay in the midst of a very fertile valley, called THE VALLEY OF JEZREEL, which extended from Mt. Carmel and Mt. Gilboa on the W., to the R. Jordan on the E., being about 20 miles long by 10 broad, watered by the upper course of the R. Kishon. This valley was long held by the Canaanites, Josh. xvii. 16., and seems always to have been a favourite encamping ground and battle field for contending armies. It was here, that in the time of the judges the

vast hosts of the Midianites and Amalekites pitched their tents prior to their utter defeat by Gideon, whose forces encamped beside the neighbouring Well of Harod, Judg. vi. 33., vii. 1. 12. This well is supposed to have been the same with the Fountain in Jezreel, 1 Sam. xxix. 1., where the Philistines encamped before the battle with Saul in Mt. Gilboa, 1 Sam. xxxi. 1., part of which was probably fought out in the plain itself, 1 Sam. xxix. 11.; 2 Sam. iv. 4. After the death of Saul, Jezreel was one of the places which sided for a time with Abner and Ishbosheth, 2 Sam. ii. 9. David's wife, Ahinoam the Jezreelitess, the mother of Amnon, was of this city or district, 1 Sam. xxv. 43., xxvii. 3., xxx. 5.; 2 Sam. ii. 2., iii. 2.; 1 Chron. iii. 1.

Jezreel is mentioned in the account of the twelve purveyorships of Solomon, owing probably to its fruitfulness and general importance, 1 Kgs. iv. 12., which, together with its great beauty, caused it to be chosen for a residence by the kings of Israel. Ahab had a palace here, where he dwelt, when Elijah slew the prophets of Baal at the Brook Kishon, 1 Kgs. xviii. 45, 46. Hard by it was the vineyard of Naboth the Jezreelite, 1 Kgs. xxi. 1. 4. 6, 7. 15.; 2 Kgs. ix. 21. 25.; of which, by the murderous cunning of Jezebel, he took possession; and where, according to the prediction of the prophet Elijah, the dogs licked the blood both of Ahab and Jezebel, 1 Kgs. xxi. 1. 23.; 2 Kgs. ix. 10. 30. 36, 37. Here also Jehu slew their son Joram, who had come hither to be healed of the wounds he had received in his war with Hazael and the Syrians, 2 Kgs. viii. 29., ix. 15, 16.; 2 Chron. xxii. 6.; and here, at the gates of the city, the elders of Jezreel piled up the heads of Ahab's seventy sons, whom, at the command of Jehu, they had caused to be slain in Samaria, 2 Kgs. x. 1. 6, 7. 11. It would seem from the predictions of Hosea, i. 4, 5., as if some decisive engagement had been fought in the Plain of Jezreel, possibly between the more northern tribes of the kingdom of Israel, and Tiglath-Pileser, king of Assyria, when he carried them away captive, B.C. 740, 2 Kgs. xv. 29.; but the same prophet foretells that in the latter days of Israel's glory, it shall be a principal scene in their returning prosperity, Hos. i. 11., ii. 22.

Jezreel is called Esdraclon or Esdrelom, and its plain the Great Plain, in the apocryphal writings and by the profane authors. Its inhabitants, together with many neighbouring people, were summoned by Nabuchodonosor to assist him in his war with Arphaxad; but not obeying, his general Holofernes marched against

them, and pitched his tents near Esdraelon, previous to his attacking Bethulia, where he perished by the hands of Judith, Judith i. 8., iii. 9., iv. 6., vii. 3. It was also the scene of some of the doings of Judas Maccabæus, when resisting the cruel persecutions of Antiochus, 1 Macc. v. 52.

JIMNITES, a family of the tribe of Asher, so called after his eldest son Jimnah, Gen. xlv. 17., who were numbered by Moses in the Plains of Moab, Num. xxvi. 44.

JIPHTAIL, a city of the tribe of Judah, in the Valley, Josh. xv. 43.

JIPHTAH-EL, a valley which formed part of the border between the tribes of Zebulun and Asher, Josh. xix. 14. 27.

JOGBEHAH, a fenced city beyond Jordan, in the inheritance of the tribe of Gad, by whom it was either built or repaired, after it had been assigned to them for a possession, Num. xxxii. 35. It was in the country to the E. of it that Gideon overtook the Midianites and smote them, Judg. viii. 11.

JOKDEAM, a town of the tribe of Judah, in the hill country, Josh. xv. 56.

JOKMEAM, 1 Chron. vi. 68., a city in the tribe of Ephraim, eventually assigned to the Levites of the family of Kohath. In the parallel passage of Josh. xxi. 22., it appears to be called Kibzaim.

JOKNEAM, an ancient royal city of Canaan, whose king was smitten by Joshua; it lay at the foot of Mt. Carmel, and is hence called Jokneam of Carmel, probably to distinguish it from the Jokneam of Ephraim, Josh. xii. 22. On the division of the land it fell within the limits of the inheritance of Zebulun, probably near the R. Kishon, Josh. xix. 11.; but it was afterwards given for a possession to the Levites of the family of Merari, xxi. 34. It would seem to have been a place of some importance, from its being mentioned in the account of Solomon's twelve purveyors, 1 Kgs. iv. 12.

JOKSIAN, the second son of Abraham by Keturah, Gen. xxv. 2, 3.; 1 Chron. i. 32.; who, with his sons Sheba and Dedan, is conjectured to have at first settled in the N. part of Arabia, xxv. 6.; whence they are thought to have spread over other portions of the peninsula, and at length to have united with the Ishmaelites in peopling the whole country. Jokshan is identified by many with Kahtan, whom the Arabians constantly represent as their great

ancestor, and whose only son, according to their tradition, was Jaarab. Others, however, are of opinion, from its being said in Gen. xxv. 6., that Abraham sent away all his sons by his concubines eastward into the East country, that they must have settled eventually in some country beyond the R. Euphrates, possibly Persia or India.

JOKTAN, the second son of Eber, and the brother of that Peleg in whose days the earth was divided, Gen. x. 25, 26, 29.; 1 Chron. i. 19, 20. He had thirteen sons, who are stated in verse 30. to have had their dwelling "from Mesha towards Sephar, a mount of the East." According to the conjecture of some, they peopled Persia and India; Mesha being identified with Mt. Masius, in the N. of Mesopotamia, and Mt. Sephar with the Sariphi Montes, towards the R. Indus, now known as the *Hindoo Koosh*. Others, however, place them in Arabia, where they think traces of some of their names may be found; as that of Hazarmaveth in the Adramitæ, or modern *Hadramaut*. The traditional founder of the Arabian nation, whom they call Kahtan, is supposed by some to have reference to Joktan.

JOKTHEEL, a city of the tribe of Judah, apparently in the Valley towards the Mediterranean Sea, Josh. xv. 38.

JOKTHEEL, a city of the Edomites, near the Valley of Salt, which received this name from Amaziah, king of Judah, when he stormed it, after slaying 10,000 near it, and taking captive 10,000 more, whom they cast down from the top of the rock and killed, 2 Kgs. xiv. 7.; 2 Chron. xxv. 11, 12. Its former name was Selah, i.e. *The Rock*; whence it has been identified with the famous Edomite city, called Petra by the profane authors, about midway between the *Dead Sea*, and the head of the *Ælanitic Gulf* of the Red Sea, the magnificent ruins of which are still found in *Wady Mousa*. Cf. Isa. xvi. 1., and marg. Others, however, place it at the modern town of *Kerek*, on the E. of the *Dead Sea*, in the land of Moab; but this seems out of place. It is conjectured by some to have been the same with Gur-Baal, 2 Chron. xxvi. 7.; which see.

JOPPA or JAPHO, an ancient Canaanite city on the shore of the Mediterranean Sea, to the N.W. of Jerusalem. It was on the borders of the tribe of Dan; but they do not appear, in Joshua's days, to have been able to gain complete

possession of it, Josh. xix. 46.; though it is probable they at length did, as it became the chief harbour in S. Palestine, and the great port of Jerusalem. It was hither that Hiram sent down in floats the timber which he had cut for Solomon in Lebanon; whence it was conveyed by the king of Israel to the site of the Temple, 1 Kgs. v. 9.; 2 Chron. ii. 16. Here also the prophet Jonah, i. 3., took ship to flee to Tarshish, when sent to preach against Nineveh. When the second Temple was built by Zerubbabel, the people of Zidon and Tyre brought down cedar trees from Lebanon to the Sea (or Haven) of Joppa, according to the grant of Cyrus, king of Persia, for that purpose, Ezra iii. 7.; 1 Esd. v. 35.

Joppa was frequently the scene of action during the Maccabæan wars. It was captured from the Syrians by Jonathan, who afterwards here met the king of Egypt with great pomp, 1 Macc. x. 75, 76., xi. 6.; but it seems to have rebelled, and to have been recovered by Simon, xii. 33., who improved the harbour, and fortified the town, xiii. 11., xiv. 5. 34., xv. 28. 35. The men of Joppa committed an atrocious act of cruelty upon the Jews who were here, by decoying 200 of them in boats and then drowning them; for which Judas Maccabæus burnt the haven and the boats, and put to death all whom he could seize, 2 Macc. xii. 3. 7. Joppa was for a long time a frontier city of Judæa towards Samaria; it was annexed to Syria by Pompey, when it fell into his hands, but was afterwards restored to Judæa by Cæsar. But Joppa is rendered more interesting from the Apostle Peter having there restored Tabitha to life, Acts ix. 36. 38. 42, 43.; and there had his vision touching the receiving the Gentiles into the Christian church, x. 5. 8. 23. 32., xi. 5. 13. It was destroyed by the Roman general Cestius, but again rebuilt; and having become a lurking place of pirates, it was again desolated by Vespasian, who there built a fort, which was soon surrounded with houses. It is now a poor town with a miserable harbour, and is still called *Yaffa*.

The inhabitants have an absurd tradition, that Noah built the ark here, and that the city derived its name from Japheth its founder. Pliny assigns it a date anterior to the Deluge. In Jerome's time, the people pretended to show the marks of the chains by which Andromeda was fastened to the rock to be devoured by a sea-monster, from which she was freed by Perseus; and Pliny mentions the skeleton of this huge monster having been sent to Rome. Whether

this fable has any bearing upon the history of Jonah is doubtful; but the concurrent testimony of many profane authors proves the great antiquity of the city, whose haven is probably one of the oldest in the world.

JORAH, CHILDREN OF, who returned home with Zerubbabel after the Babylonian captivity, Ezra ii. 18.; they are called the Children of Hariph in Neh. vii. 24.

JORDAN, the principal river of Canaan, still distinguished by the same name, though its main stream between the L. of Tiberias and the Dead Sea, is now commonly called *Sheriat-el-Kebir* by the *Arabs*. It rises from two sources, both of which are in portions of the Anti-Lebanon; or rather, from a lower declivity of the same main range, near its principal summit, Mt. Hermon, which is designated Mt. *Paneum* by Josephus and the profane historians, now *Jebel esh Sheikh*. The further and more N. source is that near which was the ancient city of Laish or Dan, adjacent to the modern town of *Hasbeiya*, whence the stream, described by Josephus as the Little Jordan, is called the *Hasbeiya*. The other source lies to the S.E. of the preceding, and is probably in a small lake near Mt. Paneum, called from its round shape L. *Phiala* by the ancients, from which the waters are said to pass under ground, till they emerge near the town of Paneas or Caesarea-Philippi, the modern *Banias*: this is called the *Banias River*. The two streams meet in one about 3 miles N. of L. *Huleh*, the ancient Waters of Merom, Josh. xi. 5. 7., through which the united water flows; then, running S. for 12 miles, it enters the L. of Gennesareth, now the L. of *Tabariyah*, which it traverses; and then after a course of about 60 miles it enters the *Dead Sea* or *Bahr Lut*, called in Holy Writ the Salt Sea or Sea of the Plain. The whole course of the river, including its innumerable windings, is estimated at 200 miles.

The Jordan runs through an extensive valley varying from 4 to 12 miles in width, now called *El Ghor*, which presents itself again to the S. of the *Dead Sea*, under the same name, or that of *El Arabah*, till it reaches the head of the *Ælantic Gulf* or *G. of Akabah*, which is the more E. of the two horns of the Red Sea. It has been conjectured, from the appearance of the ground and other circumstances (though some deny the possibility), that before the destruction of the Cities of the Plain, the Jordan flowed through the lower or more S. part of this valley into the Red Sea; a course which, judging from the obscure language of prophecy, it may yet again pursue,

Ezek. xlvi. 8—12.; Joel iii. 15—18.; Zech. xiv. 4—8. The N. portion of this valley seems to be designated in the Bible as the Valley of Jordan, or the Plain of Jordan, or the Plain of the Valley of Jordan, and though now a desolate wilderness, was once, no doubt, a most fertile place. In its S. part, Lot settled when he parted from Abraham, Gen. xiii. 10, 11.; and in another portion of it, Hiram cast the brazen pillars and vessels for the Temple of Solomon, 1 Kgs. vii. 46.; 2 Chron. iv. 17. In the midst of this valley, through another lower depression, the river runs, varying in depth from 3 to 15 feet, and in breadth from 60 to 250 yards, according to the season and the nature of the ground through which it flows. Owing to the melting of the snow on the hills at the beginning of summer, the Jordan overflows its banks all the time of harvest, Josh. iii. 15., iv. 8.; 1 Chron. xii. 15.; Jer. xii. 5.; Eccus. xxiv. 26.; 1 Macc. ix. 42. 45.; by which the wild beasts, such as the lions and bears, were driven from their covert in the adjacent thickets (the "pride of Jordan"), Jer. xlix. 19., l. 44.; Zech. xi. 3. Cf. 2 Kgs. ii. 24. See FLOOD.

This beautiful and fertilising river, Job xl. 23., running through the Land of Promise from N. to S., divided it into two unequal portions; about two-thirds of the country being on the W. and one-third on the E. of it. The W. portion is commonly spoken of as This side Jordan; and the E. side, as The other side Jordan, or Beyond Jordan, or Yonder side Jordan, or The Further side of Jordan: though these terms are sometimes used in exactly the opposite way, and must be considered with respect to the situation of the writer. See BEYOND JORDAN. It was crossed with his staff by Jacob, when he fled to Mesopotamia, Gen. xxxii. 10.; and visited by the spies whom Moses sent to search the land, and who found the tribe of the Canaanites dwelling on its banks, Num. xiii. 29. Soon after the arrival of the Israelites in their Promised Land, they pitched by the Jordan opposite Jericho, where they remained some time, Num. xxii. 1., xxvi. 3. 63., xxxi. 12., xxxiii. 48, 49, 50, 51., xxxv. 1.; Deut. ii. 29., ix. 1., xii. 10., xxxi. 13.; and here Moses assigned to the tribes of Reuben, Gad, and half-Manasseh, at their request, their inheritance to the E. of the river, on the condition of their crossing it armed with their brethren to help them win the country, Num. xxxii. 5. 19. 21. 29. 32., xxxiv. 15.; Deut. iii. 17., xxx. 18.; Josh. i. 14, 15.; xiii. 8. 23. 27. 32., xiv. 3., xvii. 5., xviii. 7., xxii. 4. 7.; Judg. xi. 13. 22.; 1 Sam. xiii. 7.; 2 Kgs.

x. 33.; 1 Chron. vi. 78., xii. 37.; which service when they had completed, and again crossed the river, they erected on its banks the huge altar of Ed, in token that they had a claim in the services of the sanctuary, as well as their brethren, Josh. xxii. 10, 11. 25.

The Jordan thus formed the E. frontier of the other nine and a half tribes, as indeed it did of Canaan itself, Num. xxxiv. 12., xxxv. 10.; Deut. iv. 26., xi. 31., xxvii. 2. 4. 12., xxxii. 47.; Josh. xxii. 25., xxiii. 4.; all of which touched on it except Simeon, Dan, and Asher, Josh. xv. 5., xvi. 1. 7., xviii. 12. 19, 20., xix. 22. 33, 34.; Judg. x. 9.; 2 Sam. xx. 2., xxiv. 5. Moses also appointed three Cities of Refuge on each side the river, Num. xxxv. 14.; Deut. iv. 41.; Josh. xx. 7, 8.; but was not permitted himself to cross it, Deut. iii. 25. 27., iv. 21, 22., xxxi. 2. The Israelites remained encamped on its E. banks until after the death of Moses, when Joshua was commanded to lead the people over the river, which after the return of the spies, and his own charge to the tribes, he did, Josh. i. 2. 11., ii. 7., iii. 1. 8. 11. 13. Upon this occasion, though in the season when the Jordan overflowed its banks, its waters were miraculously divided to make a passage for the Israelites; standing up on a heap on the one side, and cut off on the other, until all the people had passed over: in memorial of which they set up on the other side, in Gilgal, twelve stones taken out of the midst of the river, from the place where the priests had stood who bore the ark, Josh. iii. 14, 15. 17., iv. 1. 3. 5. 7, 8, 9, 10. 17. 18, 19, 20. 22, 23., v. 1., xxiv. 11. Cf. Ps. lxxviii. 13., cxiv. 3. 5.; Judith v. 15. Here they now remained on the W. banks, encamped in Gilgal, whilst they stormed Jericho, Ai, and other cities in the S. of Canaan, until they set up the altar in Mt. Ebal, and the Tabernacle in Shiloh; at which latter place Joshua divided the land by lot amongst the nine and a half tribes, Josh. vii. 7., ix. 1.

There seem to have been two or three well-known crossing places over the river, especially in the dry season: one in the S., leading into the country of Moab, called THE FORDS OF JORDAN, Josh. ii. 7., where Ehud and the Israelites posted themselves to cut off the Moabites, after the slaughter of their king Eglon, Judg. iii. 28.; another, near Bethbarah, where Gideon fell on the Midianites, Judg. vii. 24., viii. 4.; and another, called THE PASSAGES OF JORDAN, Judg. xii. 5, 6., where Jephthah laid wait for the Ephraimites. It was, probably, by the first of these that Abner escaped from

Joab, when fighting for Ishbosheth; and also that David crossed into THE LAND OF JORDAN when flying from Absalom, returning thence at his death, 2 Sam. ii. 29., xvii. 22, 24., xix. 15., 18. 31. 36. 39. 41.; 1 Kgs. ii. 8.; Ps. xlii. 6. And perhaps by the second, the Syrians escaped when they were frightened away from besieging Samaria in the time of Elisha, 2 Kgs. vii. 15. At one of these also David appears to have crossed with his army when going to attack the Syrians and Ammonites, 1 Chron. xix. 17.

It was hard by the Jordan, on the banks of its little tributary the Brook Cherith, that the prophet Elijah for a time hid himself from Ahab during the famine, 1 Kgs. xvii. 3. 5.; and afterwards miraculously divided its waters by smiting them with his mantle, to make a passage for himself and Elisha before he was carried up into heaven, 2 Kgs. ii. 6, 7, 8. Elisha likewise smote its waters, and passed over in the same miraculous way, in proof that the spirit of Elijah rested on him; and in its waters when the sons of the prophets were cutting wood on its banks to enlarge their dwellings, he made the axe-head to swim, 2 Kgs. ii. 13, 14., vi. 2. It was in the Jordan also that, at Elisha's promise, Naaman the Syrian washed, and was cleansed from his leprosy, 2 Kgs. v. 10. 14. During the Maccabean wars, the Jordan was frequently crossed by the contending parties, and on one occasion Jonathan and his forces swam over the river to escape from their enemies, 1 Macc. v. 24. 52., ix. 34. 42, 43. 45. 48.

John the Baptist began his ministry on the Jordan, near Bethabara, Enon, and Salem; when the stones and trees on the banks of the river served him as emblems in his discourses; and here he baptized the multitudes that came to him, Matt. iii. 5, 6.; Mk. i. 5.; Lu. iii. 3. 8, 9.; Jo. i. 28., iii. 23. 26., x. 40. At length likewise, he here baptized the adorable Redeemer of the world, before He began His public ministrations, Matt. iii. 13.; Mk. i. 9.; Lu. iii. 21., iv. 1.; Jo. i. 29.; during which He visited both sides of the river, and preached the glad tidings to multitudes who came thence to him, Matt. iv. 15. 25., xix. 1.; Mk. iii. 8., x. 1.; Jo. x. 40.

There are several small tributaries which flow down into the Jordan, chiefly mountain torrents, which are usually nearly dry in the summer season; but only a few of them are mentioned by name in the Bible. On the W. are the Brook Cherith, the Water of Jericho, the

Waters of Enshemesh, and the Brook Kidron, the last now flowing into the *Dead Sea*: on the E. are the Brook Jabbok, the Brook Jazer, the Waters of Nimrim, the R. Arnon, and the Waters of Dimon, the last two now entering the *Dead Sea*. In the latter days of Israel's restoration to their own land, the Jordan is again to be included in its limits, and apparently to run through the inheritance of every tribe, Ezek. xlvii. 18.

JORDAN, LAND OF, a name given by David in Ps. xlii. 6., to the country beyond Jordan, or at any rate to that part of it whither he fled for refuge from his son Absalom, 2 Sam. xvii. 22. 24. 26. In Ps. lxi. 2., he seems to call it, or compare it with, "the end of the earth." See JORDAN.

JORDAN, PASSAGES or FORDS OF. See JORDAN.

JORDAN, PLAIN OF, Gen. xiii. 10, 11., the fertility of which, and its being well watered everywhere, tempted Lot to go and dwell in it when he left Abraham. It is here, possibly, only another name for the Vale of Siddim; which see. The appellation is commonly given in Holy Writ to the whole depressed valley through which the Jordan runs. See JORDAN.

JOSEPH (i.e. *Adding*), THE TRIBE, or HOUSE, or TABERNACLE OF, a name which is used in Holy Writ in a very varying way, to designate parts or the whole of the nation of Israel. It was derived from Joseph, the eleventh son of Jacob, but the first-born of Rachel, Gen. xxx. 24.; who was especially blessed by his father on his death-bed with a double portion, xlviii. 15. 22., xlix. 22. 26., and obtained the birth-right because of Reuben's transgression, 1 Chron. v. 1, 2. This portion above his brethren which was given to Joseph by his father on his death-bed, is stated by Jacob to have been taken by him out of the hand of the Amorite with his sword and his bow, Gen. xlviii. 22.; whence it has been conjectured that reference is made to some encounter with the Amorites not recorded in Holy Writ. The expression cannot, as it appears, have any allusion to the slaughter of the Shechemites, and the spoiling of their city, by Simeon and Levi; as the aged patriarch disowns and punishes the sanguinary and cruel deed, Gen. xlix. 6, 7. It is, therefore, supposed to relate to the parcel of ground bought by Jacob of Shechem's father, Gen. xxxiii. 19., and upon which, probably, after Jacob's removal from the neighbourhood, the Amorites seized by way of retaliation for the above massacre,

but which Jacob eventually recovered, apparently with advantage. This portion the dying patriarch bequeathed to Joseph, and we know from the record that it did fall within the lot of his inheritance; so that both by conquest and birth-right, Joseph would have a double claim to a portion above his brethren, and there does not appear amongst the tribes a murmur at the arrangement at any period of their history. The tribe of Joseph was also blessed in a marked manner by Moses before his death, Deut. xxxiii. 13. 16. Hence, the leading part which they took in the affairs of the nation, and the extended use in which their name was employed.

It designates I. The tribe of Manasseh, the eldest son of Joseph, Num. xiii. 11., xxvii. 7., xxxiv. 23., xxxvi. 5., though St. John, in his sealing vision, applies it to Ephraim, Rev. vii. 8. II. The double tribe of Ephraim and Manasseh, who, on the division of the land by Joshua, appear to have had their inheritance at first in one, Num. i. 10. 32., xxvi. 28.; Deut. xxvii. 12.; Josh. xiv. 4., xvi. 1. 4., xvii. 14. 16, 17., xviii. 5. 11., xxiv. 32.; Judg. i. 22, 23. 35.; 1 Kgs. xi. 28.; 1 Chron. vii. 29.; Ps. lxxviii. 67.; Ezek. xlvii. 13. III. The kingdom of the Ten Tribes, or Israel, in which Ephraim, the son of Joseph, took so conspicuous a part, 2 Sam. xix. 20.; Ezek. xxxvii. 16. 19.; Amos v. 6. 15., vi. 6.; Obad. 18.; Zech. x. 6. And, IV. The entire kingdom of the whole twelve tribes, Ps. lxxvii. 15., lxxx. 1., lxxxi. 5. It is worthy of remark that one of the twelve gates in the new city of Jerusalem is to be named the Gate of Joseph, Ezek. xlviii. 32., and that no gate in it is to be called either after Ephraim or Manasseh; though each of these latter tribes is to have a distinct portion in the land, Ezek. xlviii. 4, 5.

JOSEPH, one of the three gates in the E. side of the new city of Jerusalem, the two others being those of Benjamin and Dan, Ezek. xlviii. 32.

JOSHUA, THE GATE OF, one of the gates of Jerusalem, where a high place had been erected, on which the idolatrous priests burnt incense to some of their false gods to which the wicked kings of Judah had committed the protection of the city: they were destroyed by Josiah, 2 Kgs. xxiii. 8. It does not appear what gate was so called, or whether it was a different one from those usually specified.

JOTBAH, the native place of the mother of Amon, king of Israel, 2 Kgs. xxi. 19. Its situation appears to be unknown.

JOTBATH, Deut. x. 7., or JOTBATHAH, Num. xxxiii. 33, 34., a station of the Israelites in the Wilderness, a little to the N. of Ezion-geber, and described as a land of rivers of waters.

JUDAH (i. e. *Praise*), the name of the most numerous and important of the twelve tribes of Israel, derived from Judah, the fourth son of Jacob, by Leah, Gen. xxix. 35., xxxv. 23.; 1 Chron. ii. 1.; Matt. i. 2. It was he who advised his brethren not to stain themselves with the blood of Joseph, but to sell him to the Ishmaelites; who afterwards undertook to be surety for Benjamin, or to bear the blame of his loss for ever; and who at length pleaded for Benjamin's release, offering himself as a bondman in his stead to Joseph, Gen. xxxvii. 26., xliii. 8, 9., xlv. 18. In Jacob's prophetic blessing of his children at his death, Judah is especially distinguished as he whom his brethren should praise; the kingly power being promised to his descendants, with the assurance that it should not depart until Shiloh came, Gen. xlix. 8, 9, 10. Judah had five sons, two of whom died in the land of Canaan before Jacob went down into Egypt; but at the Exodus, only 258 years after the birth of Judah, the tribe of Judah amounted to 74,600 fighting men, Num. i. 7. 26, 27., ii. 3, 4.; and when they were numbered in the Plains of Moab thirty-eight years afterwards, they had further increased to 76,500, xxvi. 20. 22. They marched under their own standard, being the first and foremost of all the tribes, and followed immediately by those of Issachar and Zebulun; these three forming the camp of Judah, the total number of which was 186,400 men, Num. ii. 3—9., x. 14., who, when encamped, pitched on the E. side of the Tabernacle, toward the rising of the sun. The offerings of the tribe of Judah for the service of the Tabernacle on the occasion of its dedication in the Wilderness, were made on the first day, Num. vii. 12. They were a loyal, wise, and brave people, zealous for the honour of their nation and the interests of their religion, as indeed might be expected from the blessings pronounced on them by Jacob and Moses, Gen. xlix. 8—12.; Deut. xxxiii. 7., and notwithstanding their grievous falls into sin, they appear in the main to have been far less corrupt than any of the other tribes. One of their number named Bezaleel, was chosen by God to superintend and devise the building and works of the Tabernacle; and for this purpose was specially inspired with the Spirit of God, Ex. xxxi. 2., xxxv. 30., xxxviii. 22. Caleb, one of the twelve spies sent by Moses from Kadesh-

barnea to search the land, and who with Joshua, an Ephraimite, were the only two to bring up a good report, was of this tribe, Num. xiii. 6. 8.; hence they two alone of all the mighty host entered Canaan, and on the division of the nation at the death of Solomon, their two tribes took the lead in the two kingdoms. The tribe of Judah was appointed by Moses to be one of the six which should stand upon Mt. Gerizim, after the Israelites had crossed the Jordan, to bless the people, Deut. xxvii. 12.; Josh. viii. 33. Achan, who offended in the accursed thing, and after the defeat at Ai was discovered and stoned, belonged to this tribe, Josh. vii. 1. 16—18.

The remarkable language in which Jacob pronounced his dying blessing upon Judah—foretelling that his hand should be in the neck of his enemies, that his brethren should not only praise him, but bow down before him, that he should be as a lion couching down or going up from the prey, that his descendants should possess kingly power until the coming of Messiah, and that to him should the gathering of the people be—proves, on comparing it with the events of the last 3500 years, that the good patriarch did indeed speak by the Almighty Spirit of prophecy. If Jacob had been moved by human passions, he would probably have set Judah aside, as he had done his elder brethren, and would have conferred the privileges of primogeniture exclusively on his beloved Joseph, the son of his beloved Rachel; and this the rather, seeing that there was little in Judah's former life to demand praise from his other sons. But though one portion was given to Joseph above his brethren, and special blessings were afterwards bestowed both upon Benjamin and Levi, yet under the guidance of God the descendants of Judah were promised the pre-eminence. And whoever rightly considers the history of this tribe cannot but see that they were victorious over their enemies, and did rule over their brethren of the other tribes as willing subjects; that their character was courageous, though not ferocious; victorious, but not tyrannical; that they were willing to live in peace, yet were terrible to such as provoked them, and this amidst many changes of the most wonderful kind even down to the present day. It is therefore undeniable that the events which have fallen out in connection with the tribe of Judah alone (to say nothing of the others), have with astonishing exactness corresponded to this ancient prediction of the dying patriarch, in a manner which no human sagacity could have foreseen or conjectured. On the division of Canaan by lot amongst

the Israelites, Caleb was appointed on behalf of the tribe of Judah, together with a man out of each of the other tribes whom it concerned, to assist Eleazar and Joshua in the matter, Num. xxxiv. 19. He was likewise the first to be put into possession of his inheritance at Hebron, Josh. xiv. 6—15., xv. 13.; and all the rest of his brethren of the tribe of Judah received their lot round him in the S. part of the country. Their borders were the Great Sea on the W., Edom on the S.; the Salt Sea on the E., and an irregular line on the N. running from the end of Jordan through the Valley of Hinnom, over Mts. Ephron, Jearim, and Baalah, to the Mediterranean, Josh. xv. 1—12. 20. Jerusalem itself, too, seems at the first to have been assigned to them, xv. 63. But eventually this large extent of country proved too much for the children of Judah, and therefore the tribe of Simeon received its allotment within it on the W. side, Josh. xix. 1—9. Dan obtained another portion in the N.W., xv. 33., xix. 41.; and Jerusalem was assigned to Benjamin, xviii. 28. Judah was thus bounded on the S. by Edom; on the E. it was separated from Moab and Reuben by the Salt Sea; on the N. it touched upon Benjamin and Dan; on the W. upon Dan and Simeon, Josh. xviii. 5. 11. Out of the thirteen Levitical cities allotted for a possession to the children of Aaron, eight fell within the limits of Judah, viz. Hebron which, was also a City of Refuge), Libnah, Jattir, Eshtemoa, Holon, Debir, Juttaah, and Bethshemesh, Josh. xxi. 4. 9. 13—16.; 1 Chron. vi. 55—59. 65. After the death of Joshua, the tribe of Judah at the command of God took the lead in attacking and subduing the Canaanites that remained in the land, an exploit in which they were strenuously joined by the Simeonites. They took many cities, including Jerusalem, which they burnt with fire, and conquered the Canaanites, Perizites, and Philistines, Judg. i. 2, 3, 4. 8, 9, 10. 16, 17, 18, 19. At the command of God they again took the lead in the terrible war with the Benjamites, in the matter of the Levite's concubine, xx. 18. But their territory was invaded at a later period by the Ammonites, x. 9., until these were beaten off by Jephthah; and afterwards by the Philistines, xv. 9, 10., who were for a time kept in check by Samson, though subsequent to his death, they again returned.

After this the tribe of Judah began more fully to occupy that important position in the nation which it afterwards so wonderfully maintained to the end. Its increasing numbers, the energy of its people, their important situation, the varied fertility and resources of the soil, and the pro-



pecey concerning its kingly power, Gen. xlix. 10.; 1 Chron. v. 2.; all combined to raise it to that pre-eminence to which it at length attained. It is frequently mentioned separately from the rest of Israel during the reign of Saul, 1 Sam. xi. 8., xviii. 16.; 2 Sam. iii. 10., xxi. 2.; but it was not until the time of David, who sprang from it, and often concealed himself from the rage of Saul among "the thousands of Judah," 1 Sam. xxiii. 3. 23., that it actually became the royal tribe, a dignity which it maintained to the end, 1 Chron. xxviii. 4.; Ps. lx. 7., lxxviii. 68. On the death of Saul, David went up, by God's direction, into Hebron, where he was made king over Judah, maintaining his crown against the eleven other tribes of Israel in open war. Here he reigned seven years and a half until the remaining tribes came and made him king over all Israel, whereupon he removed to Jerusalem, 2 Sam. ii. 1. 4. 7. 10, 11., iii. 8. 10., v. 1. 5.

After this, the distinction between the house of Judah and the remaining tribes seems to have gradually increased, especially on the occasion of David's return to Jerusalem after the death of Absalom, when it broke out for a time in open war, 2 Sam. xi. 11., xii. 8., xix. 11. 14. 15. 40, 41, 42, 43., xx. 2. 4. 5., xxi. 2.; and though this feud was soon quenched, yet their armies had distinct commanders, the account of their numbers was separately rendered, and the fame of Judah continually celebrated, 2 Sam. xxiv. 1. 9.; 1 Kgs. ii. 32.; Ps. xlviii. 11., lxviii. 27., lxix. 35., lxxvi. 1., xcvi. 8., cviii. 8., cxiv. 2. Even in the peaceful days of Solomon the distinction was kept up, 1 Kgs. iv. 10. 25.; and when he fell into idolatry, he was forewarned by God, that his son should reign over only two tribes, but that the others should be rent from him. This sentence was soon carried out after the death of Solomon, when through the rashness of Rehoboam, ten out of the twelve tribes formed themselves into a separate kingdom, governed by distinct sovereigns, whilst Judah and Benjamin became henceforth known as the KINGDOM OF JUDAH, 1 Kgs. xi. 13. 31. 35, 36., xii. 17. 20, 21. 23. 27. 32. The two tribes, however, were not fused into one, but retained their old arrangements, and they were from time to time joined by the religious party out of all the other tribes, especially when stirred up by the prophets or some of the good kings, and after the captivity of the kingdom of Israel, when for a short period Judah ruled the remnant that had escaped, 2 Chron. xi. 3. 16., xv. 9., xxiii. 2., xxiv. 5., xxx. 11. 18. 21. 25., xxxiv. 6, 7. 33., xxxv. 18., Jerusalem continued to be the metropolis of the

kingdom of Judah, as it had hitherto been of all Israel, and thither at the three great feasts, the people still resorted out of Israel, until the increasing idolatry of the Ten Tribes, which had been fostered by Jeroboam and Ahab, increased more and more as the days of vengeance drew on. Hence, Jerusalem is all along continually styled "the Daughter of Zion," "the Daughter of Jerusalem," and "the Daughter of Judah," 2 Kgs. xix. 21.; Ps. ix. 14.; Isa. i. 8., xxxvii. 22.; Lam. i. 15.; Zech. ix. 9.; Matt. xxi. 5. The kingdom of Judah, therefore, is often spoken of as Judah and Benjamin, or Judah and Jerusalem, 1 Kgs. xii. 23.; 1 Chron. vi. 15.; 2 Chron. xv. 2. 8, 9., xx. 15. 17. 27., xxv. 5.; sometimes as Judah in Jerusalem, Ezek. xxi. 20.; and sometimes as Israel, 2 Chron. xxi. 2.

This kingdom of Judah extended from Geba to Beersheba, 2 Kgs. xxiii. 8., or according to 2 Chron. xix. 4., from Mt. Ephraim to Beersheba. It was ruled by twenty successive descendants of David (including Rehoboam) during an interval of 387 years, at the end of which its people were for their sins carried captive to Babylon by Nebuchadnezzar, B.C. 588, 2 Kgs. xvii. 18., xxi. 12., xxii. 26, 27., xxiv. 1. 3., xxv. 2 Chron. xxxvi. 19, 20.; Jer. xxxix., lii. It survived the kingdom of Israel, 133 years, though the latter was governed by nineteen sovereigns out of many dynasties, with two long periods of anarchy. (For the history of the kingdom of Judah, see ISRAEL.) The seventy years' captivity of the kingdom of Judah, foretold by the prophet Jeremiah, 2 Chron. xxxvi. 21.; Jer. xxv. 11, 12., xxxix. 10., commenced about 606 years B.C., when Nebuchadnezzar first despoiled Jerusalem in the days of Jehoiakim, and carried away many captives, amongst whom were Daniel, Shadrach, Meshach, and Abednego, Dan. i. 6., ii. 25., v. 13., vi. 13. But it was not until eighteen years afterwards, B.C. 588, that Zedekiah, the last king, was conquered, and Jerusalem after a siege of two years, was burnt to the ground, 2 Kgs. xxiv. 1. 3., xxv. 9. 21.; 2 Chron. xxxvi. 6, 7. 17, 18, 19. The captivity ended B.C. 536, when Cyrus, king of Persia, published his edict for all the people of God in his dominions to return to their own land, and to build the Temple of Jerusalem in Judah, 2 Chron. xxxvi. 22, 23.; Ezra, i. 1—4. But as very few returned home then, save the two tribes of Judah and Benjamin, and indeed only a small remnant of these under the command of Sheshbazzar or Zerubbabel, the prince of Judah, 2 Chron. ix. 3.; Ezra i. 5. 8., ii. 1., iii. 9., iv. 1. 4. 6., vii. 14., x. 9.; Neh. vii. 6., xi. 36.; and as at the re-

newed permission to all the people of Israel given by Artaxerxes, king of Persia, to return to their own land under the guidance of Ezra, B.C. 457, still only a very few of the same tribe came back with him, Ezra vii. 13., the new kingdom was still called Judah, Ezra ix. 9., x. 7.; Neh. i. 2., ii. 5. 7., iv. 10. 16., v. 14., vi. 7. 17. 18., vii. 6., xii. 31. 32., xiii. 15. 16. 17.; and all who belonged to it were henceforward distinguished by the name of Jews after the chief tribe. (For their subsequent history see JEWS.) It lasted until A.D. 70, when after Jerusalem had been closely besieged for five months by the Romans, it was burnt to the ground for the third time. See JERUSALEM. But what has ennobled the tribe of Judah more than all the glories connected with its name is the fact of the adorable Redeemer, the Lord Jesus Christ, "the Lion of the tribe of Judah," having sprung from it, as had been continually predicted for generations before, Gen. xlix. 9. 10.; Isa. xi. 1.; Mic. v. 2.; Matt. i. 3., ii. 5.; Lu. iii. 33.; Jo. vii. 42.; Rom. i. 3.; Heb. vii. 14.; Rev. v. 5. And though it is now scattered over the earth, yet the day is drawing nigh when God will restore "the dispersed of Judah" again to their inheritance. They shall be the first to be saved, and shall fight for the good cause at Jerusalem, and God will there pour out His Spirit upon them, and make a new covenant with them, Isa. xi. 12. 13.; Jer. xxxi. 31.; Zech. xii. 7. 10., xiv. 14.; Heb. viii. 8. St. John in his vision saw twelve thousand sealed of the tribe of Judah, Rev. vii. 5., and the prophet Ezekiel places their lot on their future restoration immediately above the Holy Oblation, being the seventh tribe in order from the N., and names one of the gates of the new city on the N. side, the Gate of Judah, Ezek. xlviii. 7. 8. 31.

JUDAH, CHILDREN OF, or MEN OF, a name used with varied extent, either to the people of the tribe of Judah, as in Josh. xv. 1.; 2 Sam. ii. 4.; or to the subjects of the kingdom of Judah, 2 Chron. xiii. 18.; Isa. v. 7.; or to the remnant of all Israel that returned home from Babylon with Zerubbabel and Ezra, Ezra iv. 4.; Neh. xiii. 12. The last were more frequently styled Jews. See JEWS.

JUDAH, CITY OF, where Amaziah was buried, 2 Chron. xxv. 28., the same with the city of David, 2 Kgs. xiv. 20.; which see.

JUDAH, GATE OF, one of the three gates of the new city of Jerusalem, on the N. side, Ezek. xlviii. 31.

JUDAH, LAND OF, an appellation often

given to the territory of the tribe of Judah, Deut. xxxiv. 2.; Ruth i. 7.; 1 Sam. xxii. 5.; and in a more extended sense to the kingdom of Judah, 2 Kgs. xxv. 22.; Isa. xix. 17.; Jer. xl. 12.; and in a still wider extent to all the Land of Promise, 2 Chron. ix. 11. It is likewise applied, after the Babylonian captivity, to that portion of the country S. of Samaria, which was occupied by the remnant that returned with Zerubbabel and Ezra, Ezra v. 1.; Neh. ii. 5. 7.; Hagg. i. 1.; Lu. i. 39. Hence, also, the whole of Palestine, including Samaria, Galilee, and the provinces beyond Jordan, are frequently called Judea or Jewry, Lu. i. 5., especially in ecclesiastical history and by the profane authors. See JUDÆA.

JUDAH, MOUNTAINS OF, or THE HILL COUNTRY OF, the name applied to that range of mountains which runs from the Maaleh-Acrabim and Mt. Seir, on the borders of Canaan and Edom, right through the territory of the tribe of Judah, and past Jerusalem, eventually joining Mt. Ephraim and the mountains of Israel. It was a strong and important region, well cultivated and populous, and had been a stronghold of the Anakims. Hebron, a Levitical city of the priests, and one of the six Cities of Refuge, was in the heart of it, Josh. xi. 21., xx. 7., xxi. 11. Here Jehoram, king of Judah, built high places of idolatry, compelling his people to join in the false worship, for which, and for his other sins, he was threatened with a mortal disease, by a writing from Elijah the prophet, 2 Chron. xxi. 11. Here also at a later period, Jotham built cities and castles to strengthen his kingdom, 2 Chron. xxvii. 4. And here dwelt Zacharias and Elisabeth, the parents of John the Baptist, where they were visited by the Virgin Mary, Lu. i. 39.

JUDAH, WILDERNESS OF, or JESHIMON, a tract of country on the W. side of the S. extremity of the R. Jordan and of the *Dead Sea*, lying in a general way between the S. border of Benjamin and that range of Mt. Seir which separates Judah from Edom. Though in most parts very sparsely peopled, it contained six cities in the days of Joshua, xv. 61, 62. Some portions of it were fertile spots, abounding in pastures, but others were rugged and dreary, and haunted by wild beasts, Mk. i. 13. After the death of Joshua, the children of the Kenite, Moses' father-in-law, came from the City of Palm-trees to dwell here, Judg. i. 16.; and in some of its fastnesses, at Ziph, Engedi, Hachilah, Hareth, Maon, and Carmel, 360 years afterwards,

David repeatedly concealed himself from the rage of Saul, 1 Sam. xxii. 5., xxiii. 3. 14. 19. 24. 25. 29., xxv. 2. 21.; Ps. lxxiii., title. *See* JESHIMON. This wilderness is likewise celebrated as the place where John the Baptist abode, until the day of his showing unto Israel, Lu. i. 80., preaching there, and baptizing the people, Isa. xl. 3.; Matt. iii. 1. 3.; Mk. i. 3, 4.; Lu. iii. 2. 4. Hither, also, it is probable the Blessed Saviour was led up by the Spirit to be tempted of the devil, Matt. iv. 1.; Mk. i. 12, 13.; Lu. iv. 1.; though many place the scene of the Temptation in the Wilderness by Jericho. *See* WILDERNESS.

JUDAH UPON JORDAN, a town in the E. part of the inheritance of Naphtali, upon the banks of the R. Jordan, between the two lakes of Merom and Chinnereth, Josh. xix. 34.

JUDÆA, or JEWRY, or THE LAND OF THE JEWS, an appellation which was given after the Babylonian captivity to the province in which those Israelites dwelt who had returned home from the seventy years' captivity. Amongst these, the tribe of Judah being by far the most numerous and influential, their name was adopted to distinguish the whole nation, henceforward called Jews, as well as to designate that province of their own land which they were allowed again to inhabit, Ezra v. 8.; Dan. v. 13. It was in later years applied to the KINGDOM OF JUDÆA, or that portion of Palestine inhabited by Jews alone; the limits of which varied at different times during their struggles with the Syrians, Egyptians, and other enemies, especially in the time of the Maccabees, according to the successes or reverses of the Hebrew nation (*see* APHEREMA); but these limits were generally Samaria on the N., the Dead Sea on the E., Idumæa on the S., and the Mediterranean on the W. *Cf.* Judith iii. 9., iv. 1. 3. 7., viii. 21., xi. 19., xiv. 7.; 1 Macc. ii. 6., vi. 5. 48., vii. 22. 50., ix. 1., x. 30., xi. 28., xii. 35., xiii. 1. 12. 33., xiv. 33., xv. 30. 40. 41., xvi. 10.; 2 Macc. v. 11., xi. 5., xiii. 1. In consequence of Herod the Great taking part in the civil war which followed the death of Julius Cæsar, the victorious party eventually made him the governor of all Palestine, under the name of the king of Judæa; a position which he maintained until one year after the birth of the Blessed Redeemer, Lu. i. 5. This appears to have occasioned the whole land to have been again occasionally termed Judæa during the time of our Lord Jesus Christ and His Apostles; though Samaria and Galilee are sometimes excluded from the term, Matt. xix.

1.; Mk. i. 5., x. 1.; Lu. i. 5., vi. 17., vii. 17., xxiii. 5.; Acts ii. 9. 14., x. 37., xi. 1. 29., xv. 1., xxi. 10., xxvi. 20., xxviii. 21.; Rom. xv. 31.; 2 Cor. i. 16.; Gal. i. 22.; 1 Thess. ii. 14.

After the death of Herod, his dominions were divided into four parts; viz. the tetrarchy of Judæa, which included Samaria; the tetrarchy of Galilee and Peræa; the tetrarchy of Ituræa and Trachonitis, which included Batanæa or Bashan; and the tetrarchy of Abilene, Lu. iii. 1. The first of these was ruled by Archelaus, son of Herod the Great, Matt. ii. 22.; but he was deposed by Augustus at the end of ten years, when his territory was made a Roman province, ruled by a Roman officer, who, during the ministry of our Redeemer, was Pontius Pilate. This governor usually resided at Cæsarea, that the idolatrous ways of a heathen army and of a foreign yoke might not so much offend the Jewish people. His province was then more especially distinguished by the name of Judæa; and it is this region which is so often thus designated in the Gospel narrative, from its having been continually visited by our Lord and His Apostles, Matt. ii. 1. 22., iii. 5., iv. 25., xxiv. 16.; Mk. iii. 7., xiii. 14.; Lu. i. 65., ii. 4., iii. 1., v. 17., xxi. 21.; Jo. iii. 22., iv. 3. 47. 54., vii. 1. 3., xi. 7.; Acts i. 8., viii. 1., ix. 31., xii. 19. On the accession of Caligula to the Roman empire, Herod Agrippa, a grandson of Herod the Great, was appointed by him king of Batanæa and Trachonitis, to which Abilene, Samaria, and Judæa, were likewise added. His government seems to have been acceptable to the Jews, though he was a great persecutor of the Christians, and at length perished in a miserable manner, Acts xii. 1—23. At his death his dominions were once more placed under a Roman governor, such as were Felix and Festus, before whom Paul pleaded his cause, Acts xxiii. 26., xxiv. 27., xxv. 1. 4. 23.; and these were succeeded by others, until the final destruction of Jerusalem by the Romans under Titus, A.D. 70. *See* JEWS and JERUSALEM.

JUDÆA, THE GREAT STRAIT OF, a strong position near which Holofernes is stated to have encamped when advancing against the Jews, Judith iii. 9. It appears to have been near Jezreel or Esdraelon; and was probably a large defile through the mountains, leading from the Great Plain of Jezreel southwards into Judæa.

JUTTAH, a city belonging to the tribe of Judah, situated in the hill country, eventually numbered with the Levitical cities, and given for

a possession to the priests, the children of Aaron, Josh. xv. 55., xxi. 16. It is placed by Eusebius 18 miles S. of Eleutheropolis, in the

district Daromas; and traces of its name are said to be found in that of *Jitta*, a village S.E. of Hebron.

KABZEEL, a city in the inheritance of Judah, Josh. xv. 21; 2 Sam. xxiii. 20.; 1 Chron. xi. 22. See JEKABZEEL.

KADES, one of the places summoned by Nabuchodonosor to help him against Arphaxad, Judith i. 9. It is probably the same with Kadesh.

KADESH or THE WILDERNESS OF KADESH, an extensive desert lying to the S. of Canaan, and to the W. of Edom, Num. xx. 14., Judg. xi. 16., connected with that vast arid tract of country between the Red Sea, Egypt, and Canaan, which is usually designated in Holy Scriptures The Desert, or The Wilderness, and of which indeed it seems to have formed the N.E. portion. It is first spoken of in the time of Abraham, when Chedorlaomer, king of Elam, with his three confederates, invaded En-mishpat, which was either a place in it, or another name for the desert itself, Gen. xiv. 7. It was adjacent to the country of the Amalekites and to the Wilderness of Paran, Gen. xiv. 6, 7.; Num. xii. 16., xiii. 26.; and was either a part of or the same with the Desert of Zin, Num. xx. 1., xxvii. 14., xxxiii. 36.; Deut. xxxii. 51. In its northernmost extremity was the city of KADESH-BARNEA, sometimes simply called Kadesh; near which Abraham dwelt for some years, when Hagar was driven from his house to the well Beer-lahai-roi, between it and Shur, Gen. xvi. 7. 14., xx. 1. Near it, and in the district to which it gave name, and which was eleven days' journey from Horeb, Deut. i. 2., the Israelites encamped in the first year after the Exodus; hence Moses sent the twelve spies, one out of every tribe, to search the land of Canaan, whose evil report, excepting that of Caleb and Joshua, caused the people to murmur. For which they were sentenced to wander forty years in the Wilderness, a year for every day the spies had been absent; until the whole of that adult generation died. Here therefore, after making a vain attempt to enter the land without the help of God, they remained many days, receiving from Moses some of those statutes and laws by which as a nation they were to be governed, Num. xii. 16., xiii. 26., xxxii. 8.; Deut. i. 1, 2. 19. 46., ii. 14., ix. 23.; Josh. xiv. 6, 7.; Judith v. 14.

Hence they turned S. towards the Red Sea; and after wandering in the desert about thirty-seven years, they came again to another part of Kadesh, apparently many days' journey to the S.E. of Kadesh-barnea, between Ezion-geber and Mt. Hor, Num. xxxiii. 36, 37. Here Miriam died and was buried, Num. xx. 1. Here also the people again murmuring for want of water, Moses was commanded to speak to the rock, and it should bring forth to them water to drink; upon which occasion his speaking unadvisedly with his lips, and smiting the rock twice instead of speaking to it, led to the exclusion of himself and Aaron from the Promised Land; whence the place was called Meribah (i.e. *Strife*, or Meribah-Kadesh), to distinguish it from the Meribah by Mt. Horeb, where the people had murmured for water thirty-eight years before, Num. xx. 10, 11. 13. 24., xxvii. 14.; Deut. i. 37., iii. 26., xxxii. 51.; Ps. cvi. 33.; Ezek. xlvii. 19., xlviii. 28. It was likewise from this place, which was in the borders of Edom, that Moses sent messengers to the king of Edom, asking free passage through his country; which being refused, the Israelites were compelled to turn to the S.E. round Mt. Hor, and so to enter Canaan by another way, Num. xx. 14. 16. 22., xxxiii. 37.; Judg. xi. 16, 17, 18. Kadesh-barnea was appointed by Moses one of the border towns of the land of Israel, Num. xxxiv. 4.; and as such after its capture by Joshua, was fixed by him to be the S. limits of the tribe of Judah, Josh. x. 41., xv. 3. But David, Solomon, and some of the kings of Judah, pushed their frontier much further S., as indeed the bounds of the Land of Promise justified, Ex. xxxiii. 31.; and the prophet Ezekiel, xlvii. 19., xlviii. 28., expressly mentions the Waters of Strife in Kadesh, as one of the S. bounds of the tribe of Gad and of the whole nation, at their future restoration to their own land.

The Wilderness of Kadesh or Zin has been identified by many with the great valley of the *Lower Ghor*, which extends from the *Dead Sea* to the *Elanitic Gulf*, now called the *Gulf of Akabah*, and which no doubt formed at least a part of it. Through this *Ghor* the R. Jordan is conjectured to have found its way into the Red Sea, before the destruction of the Cities of

the Plain, though the possibility of this is denied by others, owing to the present difference of level. There are many volcanic remains about it, and the whole valley of the *Lower Ghor* bears traces of such convulsions as are signified in Ps. xxix. 8.

**KADMIEL, CHILDREN OF**, a family of the Levites, who returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 40.; Neh. vii. 43

**KADMONITES**, Gen. xv. 19., a tribe of the old Canaanites, who inhabited the country beyond Jordan in the Promised Land. Their name occurs only once, and is supposed to have been derived from the word *Kedem*, signifying *East*; so that it may have designated many smaller families mentioned in Scripture, who were all embraced in this one general term. Others have conjectured that they were a shepherd colony from Egypt, who eventually pushed their way into the country between Mt. Hermon and the R. Arnon, and thence into Phœnicia, perhaps on their being driven out of Palestine; and that Cadmus with his wife Hermione, so celebrated in the mythology of the Greeks, derived their origin from this people and from Mt. Hermon.

**KANAI**, a town of the tribe of Asher, Josh. xix. 28., probably in the neighbourhood of Zidon. The Canaanite woman mentioned in Matt. xv. 22., came probably from this neighbourhood. There was another town of the same name further E. in Galilee, which, to distinguish it from this, was called *Cana of Galilee*. See **CANA**.

**KANAI, THE R.** (or *Brook of Reeds*, as it is written in the margin), a small summer river running down from the mountains of Israel near Gilboa, into the Mediterranean Sea, a few miles S. of Cæsarea. It formed part of the line of demarcation between the two tribes of Ephraim and Manasseh, southward being Ephraim's, and northward Manasseh's, Josh. xvi. 8., xvii. 9. It is now called *Nahr el Kasab*.

**KARKAA**, a place on the S. border of the tribe of Judah, towards the River of Egypt, Josh. xv. 3.

**KARKOR**, a fortified place, whither Zebah and Zalmunna fled with the hosts of the Midianites and Children of the East that escaped after the great battle with Gideon, Judg. vii. 24, 25., viii. 10—12.; but they were soon driven hence and put to the sword. Karkor is conjectured to have been the same with a strong

and lofty position in Moab, called anciently Characmoba, and now *Kerek*, a few miles E. of the S. extremity of the *Dead Sea*.

**KARTAH**, a city of the tribe of Zebulun, assigned to the Levites of the family of Merari, Josh. xxi. 34. It was perhaps the same place which is called Kattath, xix. 15., and Kitron, Judg. i. 30., whence the Zebulonites did not drive out the old inhabitants.

**KARTAN**, a city of the tribe of Naphtali which was eventually constituted Levitical, and given to the children of Gershon, Josh. xxi. 32. It is called Kiriathaim in 1 Chron. vi. 76.

**KATTATH**. See **KARTAH**.

**KEDAR**, a numerous and powerful race of roving nomades, who were descended from Kedar, the second son of Ishmael, Gen. xxv. 12.; 1 Chron. i. 29.; and appear to have settled in the N.W. part of Arabia, towards the frontiers of Edom, Midian, and Moab, and the head of the Red Sea. They do not seem to have at any time approached very near to the land of Israel, Jer. ii. 10., though their black tents were doubtless often pitched for a time near it, So. of Sol. i. 5. David laments his dwelling among them for a season, Ps. cxx. 5., probably when he fled from the persecuting rage of Saul, 1 Sam. xxv. 1. They were a pastoral people, very rich in flocks and herds, Isa. lx. 7.; Jer. xlix. 29.; in which they traded largely with Tyre, Ezek. xxvii. 21.; and like their great ancestor, they were very expert archers, Isa. xxi. 17.; but their glory and riches were threatened by the prophets with desolation, which was brought to pass when they were invaded and plundered, first by Sennacherib, and then by Nebuchadnezzar, Isa. xxi. 16, 17.; Jer. xlix. 28, 29. They are, however, promised to be sharers in the Gospel blessings; and are to contribute of their wealth to the Jews on their restoration to their own land, Isa. xlii. 11., lx. 7. The people of Kedar are called in the classical and later authors, Cedareni, Cedreni, Cedrei, and Cedranitæ. They are represented as a pastoral people dwelling near the Nabatheans and Saracens, in Arabia, on the N.E. shores of the Red Sea.

**KEDEMOTH**, a city of the Amorites, probably no great way N. of the border-river Arnon, as it gave name to the **WILDERNESS OF KEDEMOTH**, to the S. of it, whence Moses sent messengers to Sihon, to treat with him about a safe passage through his dominions, Deut. ii. 26. After his defeat by the Israelites, Moses gave the city of Kedemoth to the tribe of Reuben; but it was

eventually assigned to the Levites of the family of Merari, Josh. xiii. 18., xxi. 37.; 1 Chron. vi. 79.

KEDESH or KEDESH-NAPHTALI, a famous old royal city of the Canaanites, in the N. part of the land, near the exit of the Jordan from the Waters of Merom, the king of which was one of the thirty-one kings conquered by the Israelites under Joshua, Josh. xii. 22. On the division of the country amongst the tribes, it fell to the lot of Naphtali, xix. 37.; but was eventually assigned to the Levites of the family of Gershon, and appointed a City of Refuge, Josh. xx. 7., xxi. 32.; 1 Chron. vi. 76. The adjacent country recovered its independence for a time after the death of Joshua, when Jabin, king of Canaan, who reigned in the neighbouring city of Hazor, mightily oppressed the Israelites for twenty years; until Deborah the prophetess sent for Barak, out of Kedesh, and together with him, led on their countrymen against Jabin and Sisera, who were routed and slain, Judg. iv. 6. 9, 10, 11. From its situation in Galilee, it is called KEDESH IN GALILEE, Josh. xx. 7., xxi. 32.; 1 Chron. vi. 76.; and sometimes Kedesh-Naphtali, Judg. iv. 6., or merely Naphtali, Tobit i. 2., to distinguish it from other places of the same name. It was taken very many years afterwards, and its inhabitants were carried captive, together with those of many adjacent cities, and all the country beyond Jordan, by Tiglath-Pileser, 2 Kgs. xv. 29.; 1 Chron. v. 26.; Isa. ix. 1. But it would appear to have been afterwards restored, as it was the scene of some of Jonathan's exploits in the time of the Maccabees, 1 Macc. xi. 63. 73.

KEDESH, a town in the inheritance of the tribe of Judah, towards the border of Edom, Josh. xv. 23.

KEDESH, a Levitical city in Issachar, assigned for a possession to the children of Gershon, 1 Chron. vi. 72. It appears to be called Kishion or Kishon in Josh. xix. 20., xxi. 28.

KEHELATHIAH, a station of the Israelites in the Wilderness, between Kadesh-barnea and Mt. Hor, Num. xxxiii. 22. 23. From the signification of its name, it has been conjectured to have been the scene of the rebellion of Korah.

KEILAH, a city in the S. part of the inheritance of Judah, Josh. xv. 44. It was invaded and pillaged by the Philistines during the reign of Saul; but they were attacked and driven off with great slaughter by David. Upon this occasion, the Keilites treacherously purposed to have delivered up David into the hands of Saul;

but he, warned by God of their plot, escaped with his men from the city, 1 Sam. xxiii. 1—13. It would appear to have been re-inhabited after the return of the Jews from their captivity in Babylon, Neh. iii. 17, 18. According to some of the early ecclesiastical writers, the tomb of the prophet Iiabakkuk was formerly shown here. Eusebius places Keilah 17 miles in an E. direction from Eleutheropolis.

KENATH, an old city of Bashan, within the limits of the territory assigned by Moses to the half-tribe of Manasseh beyond Jordan: it was taken by Nobah, who called it Nobah, after his own name, Num. xxxii. 42.; 1 Chron. ii. 23. It can hardly be identified with that Nobah which is mentioned in Judg. viii. 11. as having been passed by Gideon in his stealthy and rapid attack upon the Midianites and the Children of the East; for it seems much too far to the N. Eusebius and Jerome call the former city Canatha, and place it in Trachonitis, near Bozra; its ruins are probably those at *Kanneytra*, a place somewhat to the E. of Mt. Hermon.

KENITES, one of the ancient tribes of Canaan delivered by God into the hands of Abraham and his posterity, Gen. xv. 19. They appear to have dwelt in the S. part of the country, and perhaps to have extended as far S. as the head of the Red Sea; where it would seem as if they and the Midianites (who were descended from Abraham by Keturah) were known by the same name, and were perhaps united in some way that is not recorded, since Hobab or Jethro, the father-in-law of Moses, who lived in Midian, was a Kenite, Ex. ii. 16., iii. 1.; Judg. i. 16., iv. 11. Many of this tribe, probably, joined the Israelites in their journey through the Wilderness, in accordance with the invitation of Moses to Hobab, Num. x. 29—32. At the time of Balaam's prophecy, the tribe was strongly posted in some of the rocky fastnesses upon the S. borders of Canaan, and amongst the Amalekites. Such of them as submitted eventually to the Israelites under Joshua, were permitted to live in their old possessions about the City of Palm-trees, the Wilderness of Judah, and Arad, Judg. i. 16., 1 Chron. ii. 55., until carried captive by Nebuchadnezzar, Num. xxiv. 21, 22. Some of them seem to have migrated to the N. of Canaan, in the neighbourhood of Kedesh-Naphtali, under the guidance of Heber, whose wife Jael killed Sisera, Judg. iv. 11. 17., v. 24. When Saul was commissioned to go and destroy the Amalekites, he sent word to the Kenites to depart from amongst them, that they might not be destroyed,

1 Sam. xv. 6. This perhaps led them to approach nearer to their old abodes in Judah, as there they were met with by David, who when at the court of Gath, made a campaign to the S. of them, and seems to have been assisted by them in some of his difficulties, as he numbered them among his friends, 1 Sam. xxvii. 10., xxx. 29.

**KENIZZITES**, one of the Canaanitish tribes, promised by God to be given to Abraham and his descendants, Gen. xv. 19. They are thought to have dwelt in the country midway between the *Dead Sea* and the *Arabian Gulf*, which was afterwards known as Edom or Idumæa.

**KERIOTH** (i.e. *the City*), a city of the tribe of Judah, towards the frontiers of Edom, Josh. xv. 25. Judas the traitor is supposed by some to have sprung from this city, whence his name Iscariot; but this is very doubtful.

**KERIOTH**, a royal and fortified city of Moab, against which the prophets Jeremiah, xlviii. 24. 41., and Amos, ii. 2., denounce destruction: the latter calls it Kiriath.

**KEROS, THE CHILDREN OF**, a family of the Nethinims, who returned home from Babylon with Zerubbabel after the edict of Cyrus, Ezra ii. 44.; Neh. vii. 47.

**KEZIZ, VALLEY OF**, a place within the limits of the Benjamites, who had also a city there of the same name, Josh. xviii. 21.

**KIBROTH-HATTAVAH** (i.e. *the Graves of Lust*), an encampment of the Israelites in the Desert, two stations S. of that at Kadesh-barnea in the Wilderness of Paran, Num. xi. 35., xii. 16., xiii. 26. Here the people loathing the manna, lusted after flesh, and demanded that Moses would give it them to eat, whereupon God sent them quails, which covered the ground as it were two cubits high, for a day's journey all round the camp. But whilst the meat was in their mouths, the wrath of God came upon them, and they were smitten with a very great plague; whence the place obtained its name, from the burial of those who lusted, Num. xi. 34, 35., xxxiii. 16, 17.; Deut. ix. 22.; Ps. lxxviii. 30, 31.

**KIBZAIM**, a city of the tribe of Ephraim, which was eventually assigned to the Levites of the family of Kohath, Josh. xxi. 22. It appears to be the same with the city called Jokmeam in 1 Chron. vi. 68.

**KIDRON, or CEDRON, THE BROOK**, a small, narrow, and often deep stream, which rises in the high ground a little to the N. of Jerusalem, and

flowing S. between it and the Mt. of Olives, through the Valley of Jehoshaphat, turns S.E., and after a course of about 30 miles, enters the W. shore of the *Dead Sea*. In the winter and after storms, it is a strong and impetuous torrent, but in the summer it is often dried up. This was the brook which David crossed when he quitted Jerusalem to escape from Absalom, 2 Sam. xv. 23.; over which the ordinary road to the Jordan seems to have run, xviii. 20. After the death of David, Shimei was commanded by Solomon to remain in Jerusalem, and not to cross the Kedron upon pain of death, 1 Kgs. ii. 37., an injunction which he violated, and perished. Here also the three kings of Judah, Asa, Hezekiah, and Josiah, burnt and destroyed the images, altars, and other idolatrous abominations, when they restored the pure worship of God, 1 Kgs. xv. 13.; 2 Kgs. xviii. 4., xxiii. 4. 6. 12.; 2 Chron. xv. 16., xxix. 16., xxx. 14., xxxiv. 4, 5, 7. It is said that there was latterly a culvert from Jerusalem by which the blood of the sacrifices and the impurities of the Temple were conveyed into the Kidron. It is sometimes merely called **THE BROOK**, as in Neh. ii. 15. where Nehemiah mentions having gone along by it when surveying the ruins of Jerusalem. The Brook Kidron was repeatedly crossed by the Divine Redeemer on His way to Gethsemane, the Mt. of Olives, Bethany, and the Jordan, Lu. xxi. 37., xxii. 39.; Jo. xviii. 1, 2. The prophet Jeremiah, xxxi. 40., foretells that in the latter days of Jerusalem's restoration, the whole valley and all the fields unto the Brook Kidron, shall be holy unto the Lord.

**KINAH**, a city belonging to the tribe of Judah, in the S. part of their territory, towards the coast of Edom, Josh. xv. 22.

**KING, THE CITY OF THE GREAT**, Ps. xlviii. 2.; Matt. v. 35.; another name for Jerusalem; which see.

**KING'S DALE, THE**, a name given to the irregular and beautiful valley through which the Kidron flows between Jerusalem and the Mount of Olives. It was likewise called the Valley of Shaveh; and was the place where the king of Sodom went out to meet Abraham after his return from the slaughter of Chedorlaomer and his confederates, and where Melchizedek, king of Salem, brought forth bread and wine, and blessed him, Gen. xiv. 17, 18. Here also Absalom reared up for himself a pillar, to keep his name in remembrance, because he had no son; a memorial which exists at the present

day. This dale was likewise denominated the Valley of Jehoshaphat; which *see*.

**KING'S GARDEN, THE**, where Zedekiah, king of Judah, and all the men of war escaped out of Jerusalem, when the city had been long besieged by the Chaldeans; but he was overtaken in the Plains of Jericho, and all his army was scattered from him, 2 Kgs. xxv. 4.; Jer. xxxix. 4. It appears to have been on the S. side of Mt. Zion, near the Pool of Siloah, and the stairs that go down from the city of David; and to have been restored after the Babylonian captivity, Neh. iii. 15.

**KING'S HIGH HOUSE**, a residence of the kings of Judah in Jerusalem, adjacent to the wall, and near the court of the Prison, Neh. iii. 25.

**KING'S POOL**, a reservoir on the W. side of Jerusalem, visited by Nehemiah when surveying the ruins of Jerusalem, Neh. ii. 14. It was probably the one made by Hezekiah, by which he brought water into the city from the Gihon, 2 Kgs. xx. 20.; 2 Chron. xxxii. 30.; a matter alluded to by the prophet Isaiah, xxii. 9. 11., when reproving their mere worldly wisdom.

**KING'S SEPULCHRES**. *See* FIELD OF THE BURIAL.

**KING'S WINE-PRESSES**, one of the limits of Jerusalem, mentioned by the prophet Zechariah, xiv. 10., in his prediction concerning the future restoration of the city in the latter days. They appear to have been somewhere on the W. side of Jerusalem.

**KIR**, a region of the Assyrian empire, whither Tiglath-Pileser took captive the people of Damascus, after he had slain their king Rezin, 2 Kgs. xvi. 9., as had been foretold by the prophet Amos, i. 5. He was bribed to this by Ahaz, king of Judah, whom Rezin with Pekah, king of Israel, had attacked, and besieged in Jerusalem, but without success. Kir is mentioned by Amos, ix. 7., as having been the original abode of the Syrians, whence they migrated to their new settlements. It is described by Isaiah, xxii. 6., as a warlike province, destined to unite with Elam in the coming attack upon Judah and Jerusalem; a prophecy which was no doubt fulfilled when they both served in the armies of Sennacherib and Nebuchadnezzar. Nothing is certainly known about the situation of this Kir. It is generally conjectured to have been on the borders of Armenia and Media, near the river called Cyrus by the profane authors, and still known by the natives of the country

under the name of *Kur* or *Kura*. Others however place Kir in the E. part of the old province of Assyria; where in the region now called *Kourdistan*, dwelt formerly the Carduchi and Cordueni. And others, again, from a similarity of name, put it in the neighbourhood of a city called Kurena or Curna by Ptolemy, on the banks of the Mardus, now the *R. Kizil-Ozen*; which some likewise consider to be the Gozan of the Bible. The S. part of the province of Media is often called by the profane authors, Syro-Media, a name which it is thought to have derived from the removal thither of some of these Syrian captives.

**KIR OF MOAB**, a strong and important city of the Moabites, whose desolation is foretold by the prophet Isaiah, xv. 1. It is thought to be the same with

**KIR-HARASETH**, 2 Kgs. iii. 25., which was almost the only city not destroyed by Jehoram, king of Israel, when in confederacy with Jehoshaphat, king of Judah, and the king of Edom, assisted by the prophet Elisha, they invaded the country. Mesha, king of Moab, had rebelled against Jehoram, iii. 4., and after being hemmed in on every side, appears to have made a sally from this place against the invaders; in which failing, he took the king of Edom's son, and offered him for a burnt-offering upon the wall, which led to the raising of the siege, iii. 27., but for which Moab is sorely threatened by Amos, ii. 1. It is called

**KIR-HARESETH** by the prophet Isaiah, xvi. 7., who foretells its desolation, and is thought also to designate it

**KIR-HARESH**, Isa. xvi. 11., a name not very dissimilar from that of

**KIR-HERES**, under which its destruction is predicted by Jeremiah, xlviii. 31. 36. After it had been ravaged and reduced to ruins by the Assyrians and Chaldeans, it appears to have been restored, and to have been called Characa, 2 Macc. xii. 17., or Characmoba and Characoma, as it is more commonly designated by the profane authors. It is still called *Kerek*, and is an important elevated place, about 20 miles to the E. of the S. extremity of the *Dead Sea*.

**KIRJATH** (i.e. *the City*), a city of the tribe of Benjamin, Josh. xviii. 28., the same with Kirjath-jearim; which *see*.

**KIRIOTH**, Amos ii. 2., a city of Moab, the palaces of which are threatened to be destroyed with fire. *See* KERIOTH.



KIRJATHAIM (i.e. *the Double City*), a city of Palestine beyond Jordan, which in the time of Abraham belonged to the Emims, who were here smitten by Chedorlaomer and his allies, Gen. xiv. 5. It stood probably in a large plain, then called Shaveh-Kiriathaim, or the Plain of Kiriathaim, afterwards known as the Plain of Medeba. When the country was conquered by the Israelites under Moses, it was given to the tribe of Reuben, who repaired and enlarged it, Num. xxxii. 37.; Josh. xiii. 19. After the captivity of the Ten Tribes by Tiglath-Pileser and Shalmaneser, it appears to have been possessed by the Moabites; as it is mentioned by the prophets Jeremiah, xlviii. 1. 23., and Ezekiel, xxv. 9., amongst their chief cities which were devoted to destruction.

KIRJATHAIM, a city belonging to the tribe of Naphtali, which was eventually assigned to the Levites of the family of Gershom, 1 Chron. vi. 76. It was probably the same place with Kartan, Josh. xxi. 32.

KIRJATH-ARBA (i.e. *the City of Arba*), Gen. xxiii. 2.; Josh. xiv. 15., xv. 13. 54., xx. 7., xxi. 11.; Judg. i. 10.; Neh. xi. 25.; called otherwise HEBRON; which *see*.

KIRJATH-ARIM, Ezra ii. 25., the same with Kirjath-jearim; which *see*.

KIRJATH-BAAL (i.e. *the City of Baal*), Josh. xv. 60., xviii. 14. *See* KIRJATH-JEARIM.

KIRJATH-HUZOTH (i.e. *the City of Streets*), a city of Balak, king of Moab, whither he brought Balaam on his first arrival in the country, Num. xxii. 39., and where he offered sacrifices.

KIRIATHIARIUS, 1 Esd. v. 19. *See* KIRJATH-JEARIM.

KIRJATH-JEARIM (i.e. *the City of Forests*), an ancient city in the S. of Canaan, called formerly Baalah, Josh. xv. 9, 10.; 1 Chron. xiii. 6.; or Baale of Judah, 2 Sam. vi. 2.; or Kirjath-Baal, Josh. xv. 60., xviii. 14.; or Kirjath, Josh. xviii. 28. It was situated on the declivity of Mt. Jearim, near the common borders of Judah, Dan, and Benjamin, close upon the Philistine territory, and is now called *Kariyat el Enab*. It was one of the four confederate cities of the Gibeonites, who, under false pretences, made the league with Joshua, and whose cause he afterwards defended, Josh. ix. 17. On the conquest of the country by the Israelites, it was assigned to the tribe of Judah, Josh. xv. 60.; Judg. xviii. 12.; and, likewise, to the tribe of Benjamin, Josh. xviii. 28.; being in fact on the

common limits of both, Josh. xv. 9., xviii. 14. It would seem to have been a double city, the more ancient part called Kirjath-Baal, belonging perhaps to the former tribe. Behind this city the 600 Danites encamped at Mahaneh-dan, when setting out in quest of their new settlement, Judg. xviii. 12. It was to Kirjath-jearim that the ark of God was brought from Bethshemesh after the Philistines had sent it back to Israel. It was put into the house of Abinadab in the hill, whose son Eleazer was sanctified to keep it, 1 Sam. vi. 21., vii. 1, 2., where it remained about ninety-eight years, until soon after the conquest of Zion, David and all the chosen men of Israel went to bring it up thither where David had pitched a Tabernacle for it, 2 Sam. vi. 2. 12. 16, 17.; 1 Chron. xiii. 5, 6., xv. 1.; 2 Chron. i. 4. It was upon this occasion, that the law about the carriage of the ark being broken, by placing it upon a new cart instead of the Kohathites bearing it on their shoulders, Uzzah was smitten for touching it when it shook. It was then carried aside into the house of Obed-Edom, where it remained six months, until David came in due form, and fetched it to the city of David. Urijah the prophet, who foretold the destruction of Jerusalem, was descended from this city, Jer. xxvi. 20. It was restored and re-inhabited after the return from the Babylonian captivity, Ezra ii. 25. (where it is called Kirjath-arim); Neh. vii. 29. In the apocryphal book of 1 Esd. v. 19., it is written Kiriatharius.

KIRJATH-SANNAH (i.e. *the City of the Law*), Josh. xv. 49., another name for Debir; as was also

KIRJATH-SEPIER (i.e. *the City of Writing*), Josh. xv. 15, 16.; Judg. i. 11, 12. *See* DEBIR.

KISHION, a city of the tribe of Issachar, Josh. xix. 20., which was eventually given for a possession to the Levites of the family of Gershom, Josh. xxi. 28., where it is written Kishon. In the parallel passage of 1 Chron. vi. 72., it is called Kedesh.

KISHON or KISON, THE RIVER, a small river towards the N. of Canaan, which in a general way may be said to have formed the S. limit of Galilee, as also the border between the two tribes of Issachar and Manasseh on this side Jordan. It rises from two sources: one in the Lesser Hermon, the other in Mt. Tabor; and after a winding course of about 40 miles through the magnificent Plain of Jezreel and under Mt. Carmel, it enters the

Mediterranean Sea at the *Bay of Acre*. It is now called *Makattah*, and though at times, in the heat of summer, an unimportant brook, yet when swollen by the melting of the snow from the neighbouring hills or by torrents, it becomes an impetuous stream which carries all before it. Such was the case, probably, when, after the decisive battle fought on its banks between the Israelites under Deborah and Barak, and the Canaanites under Sisera, this "ancient river," swept away so many of the latter, Judg. iv. 7. 13., v. 21.; Ps. lxxxiii. 9. Here also, after his controversy with the prophets of Baal at Mt. Carmel, Elijah brought them down, and put them to death, 1 Kgs. xviii. 40.

**KITHLISH**, a city of the tribe of Judah in the Valley, Josh. xv. 40.

**KITRON**, a city of the tribe of Zebulun, from which they did not drive out the Canaanites who dwelt there, Judg. i. 30. It is supposed to have been the same with Kattath, Josh. xix. 15., and Kartah, xxi. 34.

**KITTIM**, Gen. x. 4.; 1 Chron. i. 7. See **CHITTIM**.

**KOA**, a people whom God, by the prophet Ezekiel, xxiii. 23., threatens to bring against the idolatrous kingdom of Judah. They are conjectured to have dwelt somewhere in Media, or towards the S.W. shores of the Caspian Sea.

**KOHATHITES, THE**, so named after Kohath, the second son of Levi, Gen. xlvi. 11.; Ex. vi. 18.; Num. iii. 17.; 1 Chron. vi. 1. 16. 22.; termed also the sons or children of Kohath. They must be distinguished from the priests, the sons of Aaron, who were likewise descended from Kohath, and are hence sometimes called Kohathites, Josh. xxi. 4, 5. 10. 20. 26.; 1 Chron. vi. 2, 3. 54. 61. 66. They formed one of the three great divisions of the Levites, all of whom were appointed to assist the priests in the service of the Tabernacle in place of the first-born, Num. iii. 9—12. 45—51. When the Kohathites were numbered by Moses, soon after the Exodus, they amounted to 8600 males from a month old and upwards, Num. iii. 17. 27. 30.: but out of these, the number of men who were appointed to do the work of the Tabernacle, was only 2750, Num. iv. 2. 34. 37. They appear to have somewhat increased, when thirty-eight years afterwards they were again numbered by Moses in the Plains of Moab, Num. xxvi. 57, 58.; and to have nearly doubled in the time of David, 1 Chron. xxiii. 3. 6. 12.: though in in both the latter cases, only the sum of all the

Levites together is given. They were to enter fully upon their office when thirty years old, and to continue in it until fifty; though it would appear that some of their duties, either in their service of ministry or of burdens, commenced when they were twenty-five years, and in the days of David when they were twenty years old, Num. iv. 3. 23. 30. 47., viii. 24, 25.; 1 Chron. xxiii. 3. 24. 27. Their charge was not only to perform the service, and to do the work in the Tabernacle, but also, after the priests, the sons of Aaron, had taken it down, to bear the Sanctuary and all that appertained to it, as well as all the instruments of ministry wherewith the priests ministered, during all the journeyings of the Israelites, Num. iii. 28. 31, 32., iv. 2. 4—15. 18—20.; 1 Chron. vi. 33.. All these they were to bear on their shoulders, and not in wagons, vii. 9.; whence the disobedience to this command led to the calamity that befell Uzzah, 2 Sam. vi. 3. 7. 13.; 1 Chron. xv. 2. 5. Being the chief of the Levites, to whom the most holy things were entrusted, Eleazar, the son of Aaron (himself a Kohathite, as were all the priests), had the oversight of them, Num. iii. 32. When marching, they followed the standard of the camp of Reuben (which included the tribes of Reuben, Simeon, and Gad), immediately before the standard of the camp of Ephraim (including Ephraim, Manasseh, and Benjamin), Num. ii. 17., x. 21. Hence David prays that God would stir up His strength before these last three tribes, which the ark, altars, table, candlestick, &c. immediately preceded, Ps. lxxx. 2. When encamped, they pitched on the S. side of the Tabernacle, southward, Num. iii. 29.

After the division of the Land of Promise by Moses and Joshua, the Kohathites had ten cities, with their suburbs, assigned to them for their inheritance, out of the forty-eight cities which were set apart for the priests and Levites, in place of a separate lot in Israel; viz. out of the tribe of

EPHRAIM.	DAN.
Shechem	Eltekeh.
(a City of Refuge).	
Gezer.	Gibbethon.
Kibzaim,	Aijalon.
or Jokneam.	
Beth-horon.	Gath-rimmon.
—	
MANASSEH ON THIS SIDE	
JORDAN.	
Tanach.	
Gath-rimmon.	

Josh. xxi. 5. 20. 26.; 1 Chron. vi. 61. 66. 70. Some of them were appointed by David over the service of song in the house of the Lord, after the ark had rest, 1 Chron. vi. 31. 33.; a service which they continued in the days of Jehoshaphat, 2 Chron. xx. 19. They are likewise mentioned in 2 Chron. xxix. 12., as having, with the rest of the Levites, assisted Hezekiah to cleanse the house of God, and restore the true worship; a good work in which they also engaged in the time of Josiah, 2 Chron. xxxiv. 12. Some of them returned from Babylon with Zerubbabel at the end of the seventy years' captivity, and were appointed over their old duties, 1 Chron. ix. 32.

KORAHITES, otherwise KORATHITES, or KORHITES, called also the Sons of Korah, from whom they were descended, Ex. vi. 18. 21. 24.; Num. xxvi. 58.; 1 Chron. vi. 22.; they were a branch of the great family of the Kohathites. When their father and his confederates perished

LABAN, a locality or station of the Israelites, in the Great Wilderness of Shur, where Moses delivered to them some of the statutes and laws by which they were to be governed, Deut. i. 1. It is perhaps the same place as Libnah, Num. xxxiii. 20, 21., which was their second station after turning southward from Rithmah near Kadesh-barnea.

LACEDÆMONIANS, a people in the S. of Greece, with whom, according to the apocryphal books, the Jews were often mixed up in the Maccabæan wars. They are stated to have entered into treaties with the Jews, 1 Macc. xii. 2. 5, 6. 20, 21., xiv. 16. 20. 23.; and to have been written to by the Romans in behalf of the Jews, xv. 23. Jason endeavoured to take refuge amongst them when he had been driven out of Jerusalem after his wicked and perfidious massacre of his countrymen, 2 Macc. v. 9. According to the statements in 1 Macc. xii. 6, 7. 21., the Lacedæmonians and Jews were brethren, both being descended from the stock of Abraham, a tradition which is repeated by the Jewish historian Josephus. It seems impossible to say whence this kindred arose, i.e. if it really did exist: unless, as Grotius supposes, the Lacedæmonians were derived from the Dores, who came from the Pelasgi. These last are called "Barbarians" by Herodotus, and possibly may have sprung from the Syrians and Arabians,

on the occasion of their rebellion against Moses and Aaron, Num. xvi., the three sons of Korah were preserved, Num. xxvi. 11. They joined the side of David when he kept himself close at Ziklag to avoid the persecution of Saul; and at a later period, some, if not all of them, were appointed by David singers and porters in the house of the Lord, 1 Chron. vi. 33., xii. 6., xxvi. 1., which office they maintained in the days of Jehoshaphat, 2 Chron. xx. 19., and even after the return from the Babylonian captivity, 1 Chron. ix. 19. 31. Eleven of the Psalms, xlii., xliii.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii., are inscribed "for the sons of Korah;" and are conjectured to have been especially appointed for their company of the singers; though others have attributed to them their composition.

KOZ, CHILDREN OF, a family of the priests, who returned home with Zerubbabel after the Babylonian captivity, Ezra ii. 1.; Neh. vii. 63.

and so have been thus far the posterity of Abraham by Hagar or Keturah. Yet all this is very problematical.

The Lacedæmonians inhabited the S.E. portion of the Peloponnesus, which was a rugged and mountainous country, naturally barren and difficult of culture. They rendered themselves illustrious by their courage, their love of liberty, and by their aversion to sloth and luxury. They were inured from their youth to labour, hardship, and war; and were forbidden by their laws to exercise any mechanical arts or trades, which, together with the labours of agriculture, devolved on the slaves, called *Helots*. Owing to this austere education, and their ambition of military glory, backed by their being regardless of humanity and justice, they obtained great influence over the affairs of Greece for 500 years. At length, they attacked their great rivals the Athenians, and thus commenced the famous Peloponnesian War of twenty-seven years, which ended in the fatal battle of *Ægos Potamos*, B.C. 405, when the latter people were beaten and reduced for a time to subjection. The Lacedæmonians thus acquired for a time the undisputed ascendancy over the rest of Greece; but becoming corrupted by wealth and prosperity, their empire soon began to decline. Athens freed itself from its galling yoke of the Thirty Tyrants; the Lacedæmonians were compelled to give way to the rising greatness of Thebes, and subsequently

to the ambitious designs of Philip of Macedon. At a still later period, they were defeated by the Achæans, and compelled to join their league; but when eventually the Romans became masters of the whole country, they granted the Lacedæmonians greater privileges than any of the other Greek provinces. Their chief city was Sparta or Lacedæmon, now in ruins near the modern *Mistra*; it lay on the right bank of the R. Eurotas, still called *Eure*.

**LACHISH**, an ancient royal city of the Amorites in Canaan, whose king was instigated by Adoni-zedec, king of Jerusalem, to join the league of the Five Cities against Gibeon, because it had made peace with Joshua; this brought on the destruction of the city, as well as of the king and people, notwithstanding the succour which the king of Gezer vainly endeavoured to give them, Josh. x. 3. 5. 23. 31, 32, 33, 34, 35., xii. 11. On the subsequent division of the territory by Joshua, it fell within the limits of the tribe of Judah, and is numbered among their cities which lay in the Valley, Josh. xv. 39. It was on the Philistine frontier, which perhaps may have induced Rehoboam to fortify it, when he was endeavouring to strengthen the kingdom of Judah, 1 Chron. xi. 9. It was hither that after he had turned aside from following the Lord, Amaziah, king of Judah, fled from those who had conspired against him, but they pursued and killed him here, 2 Kgs. xiv. 19.; 2 Chron. xxv. 27.; and it is not unlikely that the idolatry which the prophet Micah, i. 13, charges Lachish with introducing into Judah, and which it may have learned through constant intercourse with Israel (being on the borders of this kingdom), may have already begun to corrupt the people. For thus being "the beginning of sin to Judah," Micah threatens Lachish with invasion, a prophecy which was brought to pass when Sennacherib attacked and took it, together with all the other fenced cities of Judah; and it was while encamped here, that Hezekiah sent him a message of submission, with the promise of such tribute as Sennacherib should put on him, to divert him from coming against Jerusalem, 2 Kgs. xviii. 13, 14. Hezekiah paid this appointed tribute (300 talents of silver and 30 talents of gold, i. e. about £270,000), which he was enabled to do by stripping the Temple of some of its riches; and Sennacherib, or Sargon, as he is called in Isa. xx. 1., appears to have proceeded in his campaign against Egypt. But within three years he came again to Lachish, of which he appears to have once more possessed himself;

and thence sent his ambassadors with a great host, as well as a threatening letter, to Hezekiah, demanding his instant submission and that of all Judah, 2 Kgs. xviii. 17., xix. 8.; 2 Chron. xxxii. 9.; Isa. xxxvi. 2., xxxvii. 8. But his menaces were defeated, for the angel of the Lord went out by night and smote 185,000 in the Assyrian camp; and Sennacherib himself returning home, was assassinated in his idol's temple by his own sons. Lachish was afterwards besieged by Nebuchadnezzar, who appears to have destroyed it; though its great strength had enabled it to resist the attacks made so generally upon all the fenced cities of Judah, that it was one of the very few that were left, Jer. xxxiv. 7. It was, however, restored and reinhabited by the children of Judah after the seventy years' captivity, Neh. xi. 30. Eusebius places Lachish 7 miles S. of Eleutheropolis, in the district of Daromas.

**LAHAI-ROI**, Gen. xxiv. 62.; xxv. 11. See **BEER-LAHAI-ROI**.

**LAHMAM**, a city of the tribe of Judah, in the Valley, Josh. xv. 40.

**LAISH**, Judg. xviii. 7. 14. 27. 29.; Isa. x. 30. See **DAN**.

**LAKE, THE**, i. e. of Gennesaret, Lu. v. 2., viii. 22. 23. 33.; which see.

**LAKUM**, a city of the tribe of Naphtali, on the frontier towards Jordan, Josh. xix. 33.

**LAODICEA**, a city of Asia Minor, towards the S.W. part of the Peninsula. A Christian church was early formed here, in connection probably with those at Colosse and Hierapolis, which were adjacent to it. But it is very doubtful whether St. Paul ever visited it, though he was anxiously solicitous about the Christians there; commending the zeal of Epaphras for them, who appears to have belonged to the neighbouring city of Colosse, Col. ii. 1., iv. 13. 15. Likewise, he desired the Colossians to send his Epistle to them to the Laodiceans, and that they would read the Epistle from Laodicea, Col. iv. 16. By the latter expression, it is generally conjectured that the Epistle to the Ephesians is signified, though others think that it was a special epistle addressed to the Laodiceans, which has not come down to us. The epistle which is pretended to be that of St. Paul to the Laodiceans, is a miserable forgery, probably imitated from, though not identical with, an older imposture with the same title. Laodicea was the seat of one of the Seven Churches of Asia, addressed by St. John in his Revelation, i. 11., iii. 14., and seems to have quickly fallen

into a lukewarm state so offensive to the Divine Redeemer, that He threatened to spue them out of His mouth. The spiritual pride, also, with which He charged them, was in accordance with the character of the people in general, who were puffed up with high notions of their own wealth, grandeur, and refinement of every kind, and who certainly looked out upon one of the most magnificent and gay cities in Asia Minor. It has now, however, long been nothing but a heap of ruins, which though beautiful even in their decay, give a lasting testimony to the truth of the Volume of Inspiration.

Laodicea stood on the banks of the small R. Lycus, now called *Diocbunar*, near its confluence with the Mæander, now the *Mendere*. It was near the W. extremity of the great province of Phrygia, though it is sometimes reckoned to Lydia and Caria, from its being close upon their borders. It was formerly called Diopolis and Rhœas, but was named Laodicea by Antiochus II., in honour of his consort Laodice. It is sometimes also distinguished from other cities of the same name, of which there are many in the ancient world, by the epithet *Laodicea ad Lycum*. It was a large and wealthy place, celebrated for its extensive commerce, and for the fine soft wool of its sheep; its theatres, palaces, temples, and other public buildings, were very splendid. Soon after St. Paul's message to them, Laodicea (together with its neighbour cities Colosse and Hierapolis) suffered from a terrible earthquake, far worse than the many it had already experienced; but it arose from this desolation through its own great resources, and the industry and ingenuity of its inhabitants, backed by the munificence of the Roman emperors. It is now called *Eskihissar*, and is a mere resort of wolves, jackals, and other wild beasts; not a Christian inhabits it, and the only prayers which are there heard, are those which rise from a Mahometan mosque in the neighbourhood. So utterly has the candlestick been removed, and the vial of rejection been poured forth upon it.

LASEA, a city on the S. coast of the island of Crete, or *Candia*, as we now call it, near the Fair Havens, where St. Paul and his companions, when on their way to Rome, passed a few days, Acts xxvii. 8. It was no doubt an inland town of this hundred-cities isle, of which the Fair Havens, which still retains its name, was the port; and it was probably the same place with *Lisia* or *Lasos*, mentioned by the profane authors as being in this neighbourhood.

LASHA, one of the N.E. bounds of the land of Canaan, Gen. x. 19. See DAN.

LASHARON, an ancient royal city of the Canaanites, whose king was one of the thirty-one monarchs vanquished by Joshua, Josh. xii. 18. It was in the W. part of the country, near the coast of the Mediterranean, and is better known by the name of Sharon; which see.

LATIN, the name of the people from whom the ancient Romans affected to be descended; derived, as was said, from their progenitor, the chief Latinus, or from the country of Latium, the earliest seat of the race. The Latin language was at the time of our Blessed Redeemer's crucifixion more widely understood than any other, the Greek alone excepted; and was the common language employed in all great official matters, wherever the Romans were masters of a country. It was a common practice with them to set up their public notices in different languages, of which their own, and also that of the people whom such notice concerned, were usually two. Hence Pilate's inscription over the cross of Christ was written in Hebrew, Greek, and Latin (or rather Roman, according to the original), Lu. xxiii. 38.; Jo. xix. 20.; and would be, in fact, to publish to all in Judæa, more extensively than in any other tongues, that Jesus the Nazarene was the King of Israel, the expected Messiah. No wonder, therefore, at the offence it gave to the Jewish rulers in thus publicly convicting them of crucifying their Messiah, and so fulfilling prophecy, Acts iii. 18.; or that Pilate, purposing probably a reflection on them, and a vindication of his own sense of our Lord's innocence, Matt. xxvii. 24., persisted in keeping it there.

It is this same word Latin, or Lateinos, as it is in the Greek language (wherein the Revelation of St. John has come down to us), that is thought to make up the mystical "number of the beast," which is also "the number of a man;" and is declared by the Apostle to be 666, Rev. xiii. 18. Irenæus, in the second century of the Christian era, seems to have been the first to observe it; and Protestants have long interpreted this number of the apostate church of Rome, which is the Latin church, planted in the Latin soil and in the Latin metropolis, with a Latin Pope, a Latin Bible, a Latin service, Latin creeds, and Latin decretals. It is remarkable, also, that the word *Romiith*, which is the Hebrew version of the same name, is likewise the number 666, when rendered into numerals; and it is not believed, that any word can be found having

the same import in two languages, which will make up that number of a man, which is the number of the apocalyptic beast. The numbers are as follows: Lateinos=L. 30, a. 1, t. 300, e. 5, i. 10, n. 50, o. 70, s. 200=666: Romiith=R. 200, o. 6, m. 40, i. 10, i. 10, th. 400=666.

LEBANAH, THE CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 45.; Neh. vii. 48.

LEBANON, otherwise LIBANUS, part of the extensive chain of mountains which in various ways, and under many names, traverses the whole of Syria and Palestine, from the connecting ranges of Mt. Taurus in Asia Minor on the N., to Mt. Seir and Mt. Sinai in Arabia on the S. But the name of Lebanon is more or less confined to that portion of this vast ridge immediately touching Palestine on the N. and Phœnice on the E. This ridge is composed of two nearly parallel chains, which separate from the main range on the N., about the source of the R. Orontes; the Lebanon properly so called terminating abruptly on the Mediterranean coast, between the cities of Tyre and Sidon. The other and more easterly chain, called Anti-Libanus by the profane authors, divides itself at the source of the Jordan, running southward on each side of this river into Arabia. The Anti-Libanus is not mentioned by this name in the Bible, but apparently by that of Mt. Hor, Num. xxxiv. 7, 8., as also by that of Hermon, which is one of its loftiest portions, and that wherein are the springs of the Jordan. See HERMON. There is a large valley between the Lebanon and Anti-Lebanon, which is now designated *El-Bakaa*; the profane authors call it Aulon or the Great Plain, and reckon it as the chief portion of their district of Cœle-Syria. This valley is called THE VALLEY OF LEBANON by Joshua, xi. 17., xii. 7., who describes it as lying within the city of Baalgad, to the N. of Canaan.

Mt. Lebanon is often spoken of as one of the N. bounds of the land of Israel, Deut. i. 7, xi. 24.; Josh. i. 4., ix. 1., xi. 17, xii. 7., xiii. 6.; 2 Esd. xv. 20., but a considerable portion of it ("all Lebanon," Josh. xiii. 5.), actually lay within the limits of the Promised Land; though the Hivites who inhabited it, had not been driven out in the time of Joshua and the judges, Josh. xiii. 5.; Judg. iii. 3.; nor do the Israelites appear to have had full possession of it even in the days of Solomon, as may be inferred from the latter's making a treaty with the king of Tyre about cutting cedar and fir there, to build

the Temple and his palace at Jerusalem, 1 Kgs. v. 2—11.; 2 Chron. ii. 3—16. Cf. Ezek. xxvii. 5. Hence the name seems to have been applied to the adjacent region, if not to the whole N. portion of the land of Israel, Zech. x. 10.; Judith i. 7.

Mt. Lebanon is one of the loftiest ranges in W. Asia, some of its summits being about 10,000 feet high, and always covered with snow. It would seem to have been occasionally visited with severe tempests, Ps. xxix. 5, 6.; Isa. ii. 13. There are several important rivers which rise from it, as the Jordan, the Leontes (now *Litany*), and the Orontes (now *Aaszy*), which running in opposite directions, completely traverse the whole of Syria and Palestine. There are also many smaller, but yet well-known rivers, which, with a short yet often impetuous course, run down from it into the Mediterranean Sea. All these rivers are much swollen by the melting of the snow in the mountain; and hence in the dry and hot seasons the "streams from Lebanon" afforded deliciously cool water, such as they who could taste them were not likely to forsake for other streams, So. of Sol. iv. 15.; Jer. xviii. 14.

It is also one of the most magnificent mountains in the world, and must have been still more so when clothed in all that beauty for which it is so much celebrated in Holy Writ and by the profane authors. No wonder, then, that Moses, who probably beheld its summits from Bashan, and had heard much of its grandeur, earnestly desired of God that he might be permitted to go over Jordan and see it, Deut. iii. 25. It was especially famed for its noble cedar-trees, the number and excellence of which are so often spoken of in the Bible, Judg. ix. 15.; 1 Kgs. iv. 33., v. 6, 9, 10.; 2 Kgs. xiv. 9., xix. 23.; 2 Chron. ii. 3., xxv. 18.; Ps. xxix. 5., xcii. 12., civ. 16.; So. of Sol. v. 15.; Isa. ii. 13., xiv. 8., xxxvii. 24., xl. 16.; Jer. xxii. 23.; Ezek. xvii. 3., xxvii. 5., xxxi. 3. (cf. Eccles. xxiv. 13., l. 12.); and also for its fir and algum (or al-mug) trees, its pine and box, 1 Kgs. v. 8, 10.; 2 Kgs. xix. 23.; 2 Chron. ii. 8.; Isa. xiv. 8., lx. 13.; Ezek. xxxi. 15, 16. The first of these, and most likely the rest, were sent for by Solomon when he built the Temple and some of those other splendid edifices which he erected in Jerusalem. For this purpose he had 30,000 men, whom he sent to Lebanon, 10,000 a month by courses, whilst the servants of Hiram, king of Tyre, assisted in the work, and brought down the timber from Lebanon to the sea, and thence in floats to Joppa, 1 Kgs. v. 2—14.; 2 Chron. ii. 3—16. So much of these valuable woods was em-

ployed in the construction of the Temple, that in one of the prophecies of its destruction it is called Lebanon, Zech. xi. 1.; and another of Solomon's buildings was so richly adorned with them, that it was styled the House of the Forest of Lebanon, 1 Kgs. vii. 2., x. 17. 21.; 2 Chron. ix. 16. 20. The chariot of the wood of Lebanon, which Solomon made himself, is also spoken of, So. of Sol. iii. 9. It is probably these vast forests that are designated in Scripture as the glory of Lebanon, Isa. xxxv. 2., lx. 13., the head of Lebanon, Jer. xxii. 6., and the flower of Lebanon, Nahum i. 4.; and are represented as waving and shaking over the whole mountain, Ps. lxxii. 16. But the middle and lower parts of it were cultivated with vines, the wine from which was much valued, Hos. xiv. 7.; and also with fruits and grain of many kinds, Ps. lxxii. 16.; Isa. xxix. 17.; as well as pastured by flocks and folds, Isa. xl. 16. All these manifold productions gave out a delightful fragrance, which was carried to some distance by the wind, and is mentioned as the smell of Lebanon, So. of Sol. iv. 11.; Hos. xiv. 6, 7.; and owing to them anything great and majestic in the political or religious world is compared to Lebanon, Isa. ii. 13., x. 34., xiv. 8.; Jer. xxii. 23.; Ezek. xvii. 3., xxxi. 3. 15.; whence, probably, the insulting threat of Sennacherib, 2 Kgs. xix. 23.; Isa. xxxvii. 24.

Solomon appears to have built much in Lebanon, 2 Chron. viii. 6.; perhaps a palace, to retreat from the oppressive heat of summer, So. of Sol. iv. 8., and that Tower of Lebanon which looketh towards Damascus, So. of Sol. vii. 4.: and it is not unlikely that some stronghold or idolatrous high place was set up here by the later kings of Israel or Judah, Jer. xxii. 20. Some parts of Lebanon seem to have been haunted by beasts and birds of prey, 2 Kgs. xiv. 9.; 2 Chron. xxv. 18.; So. of Sol. iv. 8.; Ezek. xvii. 3.; Hab. ii. 17.; which came down occasionally and committed havoc in the lowlands, and skulked in the thickets of Jordan, especially after the removal of the Ten Tribes, 2 Kgs. xvii. 25. Much of the beauty and glory of Lebanon began then, as it would appear, to fade away, as had been foretold of it by the prophet Isaiah, ii. 13., x. 34., xxxiii. 9.; but when the second Temple was built, the Jews obtained cedar from Lebanon for it, as Solomon had done 480 years before, by a grant of Cyrus, king of Persia, Ezra iii. 7.; 1 Esd. iv. 48., v. 55. There are now, however, only a very few of these noble cedars left, yet enough to show what they must have been when in all their beauty; some of them measuring 36 feet round the trunk, more than 100 between the extreme

points of the opposite branches, while a little above the ground they send out five limbs each measuring 12 or 15 feet in circumference. Cf. Hos. xiv. 5. But though it has been verified that Lebanon should be ashamed and hewn down, and that the trees of the forest should be few, that a child may write them, Isa. x. 19., xxxiii. 9.; yet it is also foretold, that in the coming days of Israel's glory Lebanon shall have its share and contribute its wealth, Isa. xxix. 17., xxxv. 2., xli. 19., lx. 13.; Hos. xiv. 5, 6, 7.; Zech. x. 10.

LEBANON, HOUSE OF THE FOREST OF, a splendid edifice in Jerusalem, erected by Solomon, and so named, probably, from the quantity of cedar and other precious wood from Lebanon wherewith it was built. It was 100 cubits long, 50 broad, and 30 high, upon four rows of cedar pillars upon cedar beams; it was covered with cedar above upon the beams that lay upon forty-five pillars, fifteen in a row, and there were three rows of square windows opposite one another, 1 Kgs. vii. 2., x. 17. 21.; 2 Chron. ix. 16. 20. It seems also to have had a porch of pillars of the same width as the house and thirty cubits deep. Here Solomon laid up the 200 targets of beaten gold and the 300 shields of beaten gold as well as many other golden vessels for the use of the house, and here they seem to have remained until the invasion of Jerusalem by Shishak, king of Egypt, who took them away, 2 Kgs. xiv. 26.; 2 Chron. xii. 9. It is not at all known for what purpose this magnificent building was erected, but as Rehoboam replaced the shields with brazen ones, which were committed to the hands of the chief of the guard, and as the guard bare them before the king when he went into the Temple, and then brought them back into the "guard-chamber," 2 Kgs. xiv. 27, 28.; 2 Chron. xii. 10, 11.; it has been conjectured that the House of the Forest of Lebanon was connected in some way with the Temple as a place of defence, or robing and procession for the king, and it has hence been identified by some with "the Armoury," described by Nehemiah, iii. 19., as having been at the Turning of the Wall in Jerusalem.

LEBANON, VALLEY OF, Josh. xi. 17., xii. 7. See LEBANON.

LEBAOTH, a city assigned originally to the tribe of Judah, Josh. xv. 32., but afterwards given to that of Simeon, Josh. xix. 6., in which last passage it is called Beth-lebaoth.

LEBONAH, a place in the inheritance of the tribe of Ephraim, near Shiloh, on the E. side of the road between Bethel and Shechem. It

was near it that the annual festival took place upon one celebration of which (by the connivance and advice of the elders of the congregation) the remnant of Benjamites who had escaped the national vengeance upon their tribe stole away the virgins that danced there, and made them their wives, Judg. xxi. 19. There is still a place now called *Lebban* or *Lemna*, about 10 miles S. of the ruins of Shechem, which modern travellers identify with Lebonah.

LEHABIM, a people descended from the third son of Mizraim, the son of Ham, Gen. x. 13.; 1 Chron. i. 11. They are thought to have settled in N. Africa, immediately to the W. of Egypt, and to have given their name to the country commonly termed Libya by the profane authors, and hence transferred by the Greeks to the whole continent of Africa. The Lehabim are also called Lubim in 2 Chron. xii. 3., xvi. 8., where they are mentioned together with the Sukkiims and Ethiopians, as a warlike race, famous for chariots and horses, and as having assisted Shishak, king of Egypt, in his invasion of Jerusalem in the time of Rehoboam; and again in Nahum, iii. 9., where they are described as the allies of No (i.e. Thebes on the R. Nile), in union with Egypt, Ethiopia, and Phut. From all which it would appear that they were located between Egypt and the Great Syrtis; the country immediately to the W. of them being inhabited by their brethren the Ludim, Gen. x. 13., and that which lay still further W. by Phut, Gen. x. 6. The prophet Jeremiah, xlv. 9., mentions the Lybians in his predictions of the overthrow of Egypt, as likewise does Ezekiel, xxx. 5., xxxviii. 5., though both of them seem to refer to Phut, which is the name in the original Hebrew. Daniel also mentions the Libyans, when foretelling the invasion and tyranny of the Romans, as in some way at the steps of the king of the North, Dan. xi. 43. They are called Lud by the apocryphal author of the book of Judith, ii. 23., who enumerates them among the people destroyed by Holofernes. The Roman province of Libya, which extended from Egypt to the Great Syrtis, and included the Pentapolis of Cyrene, is spoken of in Acts ii. 10., in the account of the gift of tongues on the great Day of Pentecost.

LEHI (i.e. *Jaw-bone*), the name of a place in the territory of the tribe of Judah, whither the Philistines came to take vengeance upon the Israelites and to bind Samson for his having slain so many of them when they had burnt to death his wife with her parents. Upon his

being bound by 3000 men of Judah, who went to the top of the rock Etam to fetch him, he suffered himself to be brought to Lehi, under the promise that they themselves would not fall on him; but when he arrived in the Philistine camp, the Spirit of God came mightily upon him; and he slew 1000 of them with the jaw-bone of an ass which he found there. He called the place of this encounter Ramath-lehi, and the fountain which God miraculously made there to quench Samson's thirst, Enhakkore, Judg. xv. 9. 14. 17. 19.

LESHEM, Josh. xix. 47. See DAN.

LETUSHIM, a tribe descended from Dedan, the son of Jokshan, Abraham's second son by Keturah, Gen. xxv. 3. They appear to have settled in the N. part of Arabia.

LEVITES, one of the twelve tribes of Israel, so named after Levi (i.e. *joined*), the third son of Jacob by Leah, Gen. xxix. 34.; Ex. i. 2.; 2 Chron. ii. 1. They are likewise continually called the children of Levi, the sons of Levi, and even Levi alone. Levi had three sons, Gershon or Gershom, Kohath, and Merari, Gen. xlv. 11.; Ex. vi. 16. 25.; Num. iii. 17.; 1 Chron. vi. 1. 16. 19.; who became the heads or chiefs of large families whilst Israel was in bondage in Egypt. In the blessing of his children by Jacob at his death, he reminded Levi of his cruel conduct towards the Shechemites, Gen. xxxv. 25. 30.; foretelling that his descendants should be scattered in Israel, xlix. 5. 7., which came eventually to pass on the division of the Land of Promise, where they were made to dwell in forty-eight cities, dispersed over the whole country, instead of in one lot, as the other tribes. But this turned to the welfare of the whole nation, inasmuch as they became so many centres of light and learning in the land; and, according to the blessing pronounced by Moses upon this tribe, Deut. xxxiii. 8—11., they not only had the glory of Urim and Thummim, with the offering of incense and sacrifices to God, but they taught His law and judgments to the people, 2 Chron. xvii. 8, 9. Moses belonged to the Kohathites of this tribe, Ex. ii. 1.; Num. xxvi. 59.; 1 Chron. xxiii. 14.; as did also Aaron, Ex. iv. 14., and Miriam, Num. xxvi. 59.

When they came out of Egypt at the Exodus, about 260 years after the birth of Levi, they amounted to 22,000 males from a month old and upward, Num. iii. 15. 20. 39.; though out of these, there were only 8580 able-bodied men appointed to do the work of the Tabernacle, Num. iv. 46. 48. When the Levites were again



numbered by Moses, thirty-eight years afterwards, in the Plains of Moab, they had increased to 23,000, Num. xxvi. 57, 58. 62.; and in the time of David, they amounted to 38,000 above thirty years old, 1 Chron. xxiii. 2, 3. The whole Hebrew nation was originally a "kingdom of priests," Ex. xix. 6., probably by right of their first-born; but soon after the passage of the Red Sea, the tribe of Levi was especially set apart for the service of God, Num. i. 47. 49, 50, 51. 53., ii. 33., 1 Kgs. xii. 31., in place of the first-born from all the tribes; the overplus of the latter, in number 273, being redeemed, and the money paid into the sanctuary, Num. iii. 12. 41. 45, 46. 49. And hence the third book of Moses, which especially describes the services and sacrifices of the Tabernacle and Temple, is called the book of Leviticus after this tribe; whilst the law which they carried out, the dispensation under which they acted, and their priesthood, are all called Levitical. Cf. Heb. vii. 11., &c. The office of the priesthood was conferred by God upon Aaron and his descendants, to the exclusion of all the other tribes of the nation, as well as of the rest of the tribe of Levi, Num. iii. 10., xvi. 40., xviii. 7.; 1 Sam. vi. 19.; 2 Chron. xxvi. 18.; an appointment which the confederates of Korah endeavoured to abrogate, Num. xvi. 1. 7, 8. 10. All the priests were Levites, but no Levites were priests except the descendants of Aaron. The duties of the priests were especially to minister before God in the matter of sacrifices, incense, and prayer; they waited in the Tabernacle, Ex. xxxviii. 21., and had all the charge of it and of the holy things; they reared up and took down the sanctuary, and covered everything sacred; they were the chief judges in all matters of controversy, and at their mouth the people were taught and sought the law, the original copy of which was in their keeping, Lev. x. 11.; Deut. x. 8., xvii. 9—11., xxi. 5., xxiv. 8., xxvii. 9. 14., xxxi. 25, 26., xxxiii. 10.; 1 Sam. vi. 15. 19.; 1 Chron. vi. 49, xv. 2. 27.; 2 Chron. v. 4.; Ezra vii. 10., viii. 7.; Jer. xviii. 18.; Ezek. xlv. 23, 24.; Hag. ii. 11—13.; Mal. ii. 7. They are not unfrequently included in the general designation of Levites, for they really belonged to the Kohathites, Num. iv. 18.; Josh. xxi. 10.; though it usually refers to the rest of the tribe who were not priests. The Kohathites were reckoned the chief of the Levites, Num. iii. 32. The Gershonites, Kohathites, and Merarites, were given to the priests, Num. iii. 6. 9., viii. 19., xviii. 2. 6., xxxi. 30. 47., 1 Chron. xxiii. 28., to assist them in their manifold duties, such as bearing the Tabernacle

and its burdens, rearing it up and taking it down, guarding it at all times, as well as to serve in various ways, Num. i. 51., iv. 2. 15. 23—33., x. 17. 21., vii. 5, 6., xviii. 2.; 1 Chron. vi. 48.: only they were not to come nigh the vessels of the sanctuary and the altar, lest they and the priests should die, Num. iv. 19, 20., xviii. 3.

The Levites were solemnly separated from their brethren, set apart for ever, and ordained for the service of God, by Moses and Aaron, together with all the people, Num. viii. 6. 9, 10, 11, 12, 13. 15. 20, 21, 22. 26.; and they became the especial portion of the Lord from among His nation of priests, Num. iii. 45., viii. 14. 16. 18., xvi. 9.; Deut. x. 8, 9. When they marched through the Wilderness to Canaan, the Gershonites and Merarites, with the Tabernacle, followed the camp of Judah (i.e. Judah, Issachar, and Zebulun), immediately before the camp of Reuben (Reuben, Simeon, and Gad); between the latter and the camp of Ephraim (Ephraim, Manasseh, and Benjamin), came the Kohathites with the sanctuary, Num. x. 17. 21. These formed THE CAMP OF THE LEVITES, in the midst of the camp of the whole nation, Num. ii. 17. When encamped, Moses, Aaron and his sons, pitched before the Tabernacle, E.; the Gershonites behind it, W.; the Kohathites, S.; and the Merarites, N.; Num. iii. 23. 29. 35. 38. The Levites were originally appointed to enter fully upon their ministry when thirty years old, and to continue in it until fifty; though it would appear that some of their duties, either in their ordinary service or their burden-bearing, were at a later period to commence when they were twenty-five years; and in the time of David, when they were twenty years old, Num. iv. 3. 23. 30. 47., viii. 24, 25.; 1 Chron. xxiii. 3. 24. 27.; 2 Chron. xxxi. 17. After the division of the Land of Promise amongst the Israelites, the Levites received no inheritance like the other tribes (as Jacob had foretold), Num. xviii. 20. 23, 24.; Deut. x. 9., xiv. 27. 29., xviii. 1, 2.; Josh. xiii. 14. 33., xiv. 3, 4., xviii. 7.; but they were all scattered throughout the country in forty-eight cities, with their suburbs, which lay in the midst of their brethren's possessions. But the Lord was graciously pleased to say He was their inheritance, and that they should be His especial possession. He was also pleased to grant them many privileges, which the other tribes had not Lev. xxv. 32, 33.; Deut. xviii. 6, 7, 8.; and though probably poorer than the rest of Israel, and cut off from many sources of wealth, their brethren were solemnly and repeatedly charged not to forget them, but to exercise all liberality

towards them, and to welcome them to their rejoicings and feasts, Deut. xii. 12, 18, 19., xiv. 27. 29., xvi. 11. 14., xxvi. 11, 12, 13.

All the tenth in Israel was given for an inheritance to the Levites, Lev. xxvii. 30. 32.; Num. xviii. 21. 24.; 2 Chron. xxxi. 4.; Neh. x. 37., xii. 44., xiii. 11, 12.; Heb. vii. 5. 8, 9.; though they, in their turn, were also to give the tenth of this again to the sons of Aaron, Num. xviii. 26. 30.; Neh. x. 38. They also, as well as the priests, partook of the offerings and sacrifices of the altar, Lev. ii. 3. 10., vi. 16—18. 26. 29., vii. 6—10. 14, 15., x. 12, 13.; Num. v. 9, 10., xviii. 8—20.; Deut. x. 9., xviii. 1.; Ezek. xlv. 29.; 1 Cor. ix. 13., x. 18. The tribe of Levi does not appear to have been at any time liable to be called out to war, though they occasionally (perhaps always) shared in the spoils taken from the enemies of Israel, Num. xxxi. 30. 47. From them and from the priests, were likewise chosen the judges, magistrates, and municipal officers, Deut. xvii. 9.; 1 Chron. xxiii. 4.; 2 Chron. xix. 8. 11.: they had also the charge of the great copy of the law, Deut. xvii. 18. On their entrance into the Promised Land, the priests, the Levites bearing the ark, were the first to enter the R. Jordan, upon which its waters were immediately cut off, and there they remained until all the people had passed over, Josh. iii. 3. 15. 17., iv. 11.; and at the siege of Jericho, the first city captured by Israel in Canaan, the priests for six days carried the ark once round the city, and seven times on the seventh day, after which its walls fell down flat before them. Josh. vi. 4—16. The whole tribe of Levi was one of the six tribes appointed to stand upon Mt. Gerizim, to bless the people, Deut. xxvii. 12. After the division of the country amongst the tribes, their forty-eight cities were given to the Levites by lot, out of the midst of the possessions of their brethren, at the commandment of the Lord, Num. xxxv. 2. 4. 6, 7, 8.; Josh. xxi. 1. 3, 8. 10. 20. 27. 34. 40, 41.; 1 Chron. vi. 54. 64. 66. 71. 77.; each city having fields or suburbs round it for the distance of about 1000 cubits, Num. xxxv. 2—5., which could never be sold, Lev. xxv. 34., though the houses might be, until the year of Jubilee, when they must return to the Levites again, Lev. xxv. 32. 33. The following were THE LEVITICAL CITIES,

SONS OF AARON, 13 cities.	REST OF THE KOHATHITES, 10 cities.
<i>In Judah.</i>	<i>In Ephraim.</i>
Hebron.*	Shechem in Mt. Ephraim.*
Libnah.	

# SONS OF AARON. REST OF THE KOHATH- ITES.

Jattir.	Gezer.
Eshtemoa.	Kibzaim.
Holon.	Bethhoron.
Debir.	<i>In Dan.</i>
Juttah.	Eltekeh.
Bethshemesh.	Gibbethon.
<i>In Simeon.</i>	Aijalon.
Ain.	Gath-rimmon.
<i>In Benjamin.</i>	<i>In Half Manasseh This side Jordan.</i>
Gibeon.	Tanach.
Geba.	Gath-rimmon.
Anathoth.	
Almon.	

GERSHONITES, 13 cities.	MERARITES, 12 cities.
<i>In Half Manasseh Beyond Jordan.</i>	<i>In Zebulun.</i>
Golan in Bashan.*	Jokneam.
Beeshterah.	Kartah.
<i>In Issachar</i>	Dimnah.
Kishon.	Nahalal.
Dabareh.	<i>In Reuben.</i>
Jarmuth.	Bezer in the Wilderness.*
Engannim.	Jahazah.
<i>In Asher.</i>	Kedemoth.
Mishal.	Mephaath.
Abdon.	<i>In Gad.</i>
Helkath.	Ramoth in Gilead.*
Rehob.	Mahanaim.
<i>In Naphtali.</i>	Heshbon.
Kedesh in Galilee.*	Jazer.
Hammothdor.	
Kartan.	

NOTE.—The Cities of Refuge are marked \*.

The Levites seem to have shared in the general corruption and disregard of the laws which prevailed after the death of Joshua; their tithes being, probably, often withheld in that season of confusion; which occasioned some of them to intermarry with other tribes, to wander from their cities, to intrude into the priesthood, and to commit idolatry. Some such seems to have been the history of that young Levite whom the Danites stole with the images, and carried to their new settlement in Laish, Judg. xvii. 7. 9, 10, 11, 12, 13., xviii. 3. 15. It was the cruel usage of a Levite's concubine by certain men of Benjamin, that brought on the almost extinction of this latter tribe, Judg. xix. 1., xx. 4. After this, but little mention is made of the Levites, owing, it may be, to the confused and idolatrous state of the

country, until the time when they recovered the ark from the Philistines at Bethshemesh, and it was taken to Kirjath-jearim, 1 Sam. vi. 15. Samuel, no doubt, introduced more order amongst them, and established them in some of their rights; though it is not until the time of David that we meet with many details concerning them. He gathered them together to fetch the ark into Zion, 1 Chron. xiii. 2., when Uzzah, one of their number, was struck dead for touching it contrary to the law, Num. iv. 15. Indeed, the fact of the ark being uncovered, set upon "a new cart," and drawn by oxen, after the customs of the heathen in their idolatrous processions, instead of being properly concealed and borne upon the shoulders of the Kohathites, shows how much of their duties the Levites, and the nation at large, had neglected or forgotten, 1 Chron. xv. 11, 12, 13. But afterwards David was more exact in his appointments, and the Levites, each family according to their duties, assisted him to bring the ark from the house of Obed-edom into Zion, 1 Chron. xv. 14, 15, 16, 17, 22, 26, 27.

It was about this time likewise that David made a more fixed and settled organisation of the Levites, now that the ark was in Jerusalem, 1 Chron. xvi. 4. (though the high place of sacrifice was still at Gibeon, 37—39.), and he thought about erecting the Temple there. He arranged them in four bands, of which 24,000 were to set forward the work of the house of the Lord, 6000 were officers and judges, 4000 were porters, and 4000 musicians. They were also divided into regular courses, there being twenty-four courses of the priests, twenty-four of the singers, and probably the same number in each of the other divisions, 1 Chron. xxiii. 2, 4, 5, 6, 24, 26, 27., xxiv. 4, 6, 20, 31., xxv. 1—31.; 2 Chron. xxxv. 4, 5. Their duties were also somewhat differently disposed, now that many of their old employments had ceased through God having given rest to His people in Jerusalem and His Promised Land; and it was by David, and eventually by Solomon, 1 Kgs. viii. 4.; 2 Chron. v. 12., vii. 6.; Ps. cxxxv. 20., that those arrangements were made in their several services, which continued with more or less splendour and faithfulness until the gradual apostasy of the kings of Judah, and the destruction of Jerusalem by Nebuchadnezzar.

Amongst many of the duties belonging to their office after they were settled in Canaan, are mentioned the following: they watched the Tabernacle or Temple, opening and closing its doors, 1 Chron. ix. 26, 27., xxiii. 32., xxvi.

12, 13—19.; looked after its cleanliness and that of all the instruments and vessels, except the holy ones, 1 Chron. ix. 28., xxiii. 28.; 2 Chron. xxix. 15, 16.; prepared the shewbread, and cakes and many other meat-offerings, 1 Chron. ix. 31, 32., xxiii. 29.; laid up and had the over-seeing of the treasures and stores of the Temple, in common with the priests, 1 Chron. ix. 20., xxvi. 20, 22, 24, 26, 28.; 2 Chron. xxxi. 12—19.; Neh. x. 38, 39., xiii. 13.; arranged the service of song, and of the instruments of music, 1 Chron. vi. 31, xv. 19—22, 27., xxiii. 5., xxv. 1—7.; 2 Chron. v. 12, 13., vii. 6., xxix. 25, 26, 27., xxxiv. 12., xxxv. 15.; Ezra iii. 10, 11., xii. 27.; assisted the priests in killing and flaying the sacrifices and receiving the blood, 2 Chron. xxix. 22, 34., xxx. 15, 16, 17., xxxv. 10, 11—14.; collected the money for the maintenance and repairs of the Temple, and overlooked the work, 2 Chron. xxxiv. 9—13.; acted as scribes, teachers, officers, and judges, 1 Chron. xxiii. 4.; 2 Chron. xvi. 8., xix. 11., xxx. 22., xxxiv. 13.; had the charge of the wood-offering and the first-fruits, Neh. x. 34—37., xiii. 30, 31., as well as the protection of the Sabbath day, Neh. xiii. 22. In some of these duties, they were assisted by the Nethinims. No particular dress seems to have been enjoined on the Levites; though on certain extraordinary occasions (and perhaps some of the singers, and others of them actually engaged in Divine Service, at all times) they were clothed in a robe of fine white linen, 1 Chron. xv. 27.; 2 Chron. v. 12.

The Levites took part with David on the occasion of Absalom's rebellion, following him with the ark out of Jerusalem, until he sent them back to the city, 2 Sam. xv. 24. The Levites were not numbered by Joab when, at David's command, he took the sum of all Israel, 1 Chron. xxi. 6., xxvii. 24. When the Ten Tribes revolted from Rehoboam and formed the kingdom of Israel under Jeroboam, the latter monarch cast off the Levites, set up his idolatrous worship at Bethel and Dan, and made priests of the lowest of the people, 1 Kgs. xii. 31., xiii. 33., xiv. 9.; 2 Chron. xi. 14, 15., xiii. 9.; as did also his successors; but the Levites joined Rehoboam, and leaving their cities all through Israel, came to Judah and Jerusalem, 2 Chron. xi. 13, 14. Jchoshaphat, king of Judah, sent some of them amongst all his people to teach the law, and appointed others of them to be judges and officers, 2 Chron. xvii. 8., xix. 8, 11.; and one of their number was raised up as an especial prophet, to encourage him in his war against the Moabites and Ammonites.

xx. 14. In the time of Joash, they greatly assisted in preserving his life and placing him on the throne, as well as in the restoration of the worship of God, 2 Chron. xxiii. 4. 6, 7, 8. 18., xxiv. 5, 6, 11. But as the end drew on, they seem to have gradually gone with the people in many of their evil ways, Ezek. xlv. 10., xlviii. 11. Hezekiah exhorted and gathered them to their duties for a time, 2 Chron. xxix. 4, 5, 12, 16, 25, 26, 34., xxx. 15, 16, 17, 21, 22, 25, 27., xxxi. 2, 4, 9, 12, 14, 17, 19.; as did also Josiah, xxxiv. 9, 12, 13, 30., xxxv. 3, 5, 8, 9, 10, 11, 14, 15, 18.; but falling away from God, for the most part, with the rest of the nation, they were led captive to Babylon with them.

After the edict of Cyrus in favour of the Jews, a few of the Levites returned home with Zerubbabel, and dwelt in Jerusalem and the cities of Judah, 1 Chron. ix. 2, 14, 18, 26, 31, 33, 34.; Ezra i. 5., ii. 40, 70.; when they assisted in the rebuilding of the Temple, and in the restoration of the true worship of God, Ezra iii. 8, 9, 10, 12, vi. 16, 20.; Neh. vii. 43., xi. 3, 15, 18., xii. 1, 8. Zerubbabel, likewise, divided the priests and Levites into their courses for the service of God, Ezra vi. 18., an arrangement which was further carried out by Nehemiah, Neh. vii. 1., xii. 22, 23, 24, 26.; though as so few returned from Babylon, the courses must at the first have been small. Another party of Levites returned to Judah with Ezra about eighty years afterwards, Ezra vii. 7, 13, 24., viii. 15, 18, 20, 29, 30, 33.; but he found many of those who had preceded him greatly degenerated, and he commenced a reformation of them, ix. 1., x. 5, 15, 23. On the coming of Nehemiah to Jerusalem, they assisted him in rebuilding and dedicating the wall of Jerusalem, Neh. iii. 17., vii. 1., xii. 27, 30, 44., and in teaching the people the law, viii. 7, 11. They likewise began to perform their appointed duties in a more regular and consistent way, ix. 4, 5, 38., x. 9, 28., xi. 16, 18, 20, 22, 36. Arrangements were also made for paying them their tithes, x. 34, 37, 38, 39., xii. 47.; but the duty both of the people and of the Levites began again to decline, xiii. 10, 11, 28, 29, 30.; Mal. ii. 1, 4, 8.

Little mention is made of the Levites in the New Testament, though the priests are often spoken of, and the course of Abia (to which Zacharias belonged) is specially noticed, Lu. i. 5. The Jews sent some of the Levites from Jerusalem, to ask John the Baptist who he was, Jo. i. 19. Our Blessed Redeemer introduces the mention of a Levite in one of His parables, Lu.

x. 32. Barnabas is said to have been a Levite, Acts iv. 36.; and St. Paul in his Epistle to the Hebrews, shows the character of the Levitical law and priesthood, Heb. vii. 9, 11. The Levites no doubt deeply partook in those sins of the people, and that crucifying the Lord of glory, which brought about the ruin of their nation; and though some of them may have been converted to the truth by the preaching of the Apostles, Acts vi. 7., yet the chief part of them perished in the destruction of Jerusalem by the Romans, or were led captive amongst the nations. There are, however, as it would appear, bright days in store for them at the future restoration of their nation. St. John in his sealing vision beheld twelve thousand of the tribe of Levi; and the prophets Isaiah, lxvi. 21., Jeremiah, xxxiii. 18, 21, 22., Ezekiel, xl. 46., xlv. 10, 15., xlviii. 11., Zechariah, xii. 13., and Malachi, iii. 3., record gracious promises concerning them, which coming days as they roll onwards, will develope and fulfil. In his prophetic division of the Holy Land which is yet to take place, Ezekiel, xlviii. 10, 11, 13., is directed to appoint two portions for the Levites, each one as large as those of the other tribes. One of these portions is to be exclusively for the priests, "the sons of Zadok," and in the midst of it is to be the Sanctuary of the Lord; the second, immediately to the S. of it, is to be for the other Levites; the New City with its lands being directly under the latter, and the portion for the Prince being on each side of the three. One of the gates of the New City of Jerusalem, is to be named the Gate of Levi, Ezek. xlviii. 31.

LEVI, GATE OF, one of the three gates which the prophet Ezekiel, xlviii. 31., mentions as on the N. side of the New City of Jerusalem.

LIBANUS, MT. See LEBANON.

LIBERTINES, mentioned by St. Luke, Acts vi. 9., as possessing, in conjunction with the Cyrenians and Alexandrians, a synagogue at Jerusalem, and having commenced that persecution of Stephen which ended in his martyrdom. It is not at all known who they were, or whence they obtained this name. But from their being joined with two African sects, it has been thought to have been derived from some other place in that continent, such as Libertum; and this the rather, since in the council of Carthage the title *Episcopus Libertinensis* occurs amongst others. But it has been also conjectured that they received this appellation from being Libertini, i. e. emancipated slaves, or the sons of emancipated slaves. Whether those here spoken of had been

Jewish prisoners of war, afterwards set free by their Roman masters, or Gentiles who had become proselytes to Judaism, cannot be said; yet it is known from the Latin historians, that about fifteen years before the events here recorded by St. Luke, the number of those who professed the Jews' religion was so great in Rome, that Tiberius Caesar banished large numbers of them to unhealthy places, and commanded all the rest to quit the city.

LIBNAH, a station of the Israelites in the Wilderness of Shur, apparently the second after they were made to turn southward from Kadesh-barnea, for murmuring against the report which the spies had brought of the Land of Promise, Num. xxxiii. 20, 21.

LIBNAH, an ancient royal city of the Canaanites, taken and destroyed by Joshua after his conquest of the five kings who leagued together against Gibeon, Josh. x. 29. 31, 32. 39., xii. 15. On the division of the land, it fell within the limits of the tribe of Judah, xv. 42.; but was afterwards made a Levitical city, and given to the sons of Aaron, xxi. 13.; 1 Chron. vi. 57. It revolted from Joram, king of Judah, on account of his cruelty and idolatry, 2 Kgs. viii. 22.; 2 Chron. xxi. 10.; but being afterwards recovered, it was besieged in the time of Hezekiah, by Sennacherib, king of Assyria, 2 Kgs. xix. 8.; Isa. xxxvii. 8. The mother both of Jehoahaz and Zedekiah, kings of Judah, sprang from this city, 2 Kgs. xxiii. 31., xxiv. 18.; Jer. lii. 1. It lay to the S.W. of Jerusalem towards the borders of Simeon and Dan. Eusebius places it in the neighbourhood of Eleutheropolis, and mentions it as still existing in his time under the name of Lobana.

LIBNITES, a Levitical family numbered by Moses, with the rest of Israel, in the Plains of Moab, Num. xxvi. 58.; they were so called after Libni, the elder son of Gershon, Num. iii. 18. 21.; 1 Chron. vi. 17.

LIBYA, Jer. xlvi. 9.; Ezek. xxx. 5., xxxviii. 5.; Dan. xi. 43.; Acts ii. 10. See LEHABIM.

LOD, a city of Canaan, about 12 miles S.E. of Joppa, which was built by the Benjamites, 1 Chron. viii. 12. It does not appear to be again mentioned in the Old Testament, until the return from the Babylonian captivity; when some of the children of Lod came home with Zerubabel, Ezra ii. 33.; Neh. vii. 37.; and having repaired their city, it was again inhabited by the Benjamites, Neh. xi. 35. It is called Lydda in the New Testament, as well as in the Apocrypha,

and by Josephus. It appears to have belonged to Samaria during the dominion of the Syrian kings, and to have been one of the three governments which they renounced in favour of the Jews, when it became annexed to Judaea, 1 Macc. x. 30. 38., xi. 34. See APHEREMA. The city lay upon the road from Jerusalem to Cæsarea; and is memorable from having been one of the places where the Gospel early took root, and from the Apostle Peter having there raised up Æneas, who had kept his bed eight years, and was sick of the palsy. From this place the disciples sent for him to Joppa, where he raised Dorcas to life, Acts ix. 32. 35. 38. In the last great struggle with the Romans it was destroyed, but was afterwards restored, and became for a time a great seat of rabbinical learning; its name was changed to Diospolis, but the old one appears still to have prevailed, as its site is still called *Lyd*.

LODEBAR (i.e. *without Pasture*), the name of a place beyond Jordan, in the region of Gilead, where Mephibosheth, the son of Jonathan, lay concealed in the house of Machir, until David sent for him to Jerusalem, 2 Sam. ix. 4, 5. It was from this place, amongst others, that supplies were sent to David when encamped in the neighbourhood, after his quitting Jerusalem on the rebellion of Absalom, 2 Sam. xvii. 27. It was probably the same place called Debir by Joshua, on the borders of the tribe of Gad, Josh. xiii. 26.

LORD, THE CITY OF THE, Ps. xlviii. 8., ci. 8., another name for Jerusalem, which is also to be applied to it on its future restoration, Isa. lx. 14. Cf. Ezek. xlviii. 35. See JERUSALEM.

LORD, MOUNT OF THE, Gen. xxii. 14., another name for Mt. Moriah, where Abraham built his altar, and called it Jehovah-jireh, after he had been tempted to offer Isaac there.

LORD, MOUNT OF THE, an appellation given to Mt. Sinai, Num. x. 33., from the Lord having there spoken with Moses. It is likewise called the Mount of God; which see.

LOT, CHILDREN OF (i.e. the *Moabites* and *Ammonites*), so called after their father Lot, Gen. xix. 37, 38. Their land having been given to them for a possession by God, He would not permit His people to molest them, when they were going to enter the Promised Land, on the S.E. borders of which the children of Lot had settled,

Dent. ii. 9. 19. They were the constant enemies of the Israelites, Ps. lxxxiii. 8.

LOW COUNTRY, THE, 2 Chron. xxvi. 10., xxviii. 18., or the

LOW PLAINS, 1 Chron. xxvii. 28., the large extensive plain on the W. part of the tribe of Judah, called also the Valley, Josh. xv. 33., and the Vale, 1 Kgs. x. 27. It was on the borders of Dan and of the Philistines, whence the latter people often invaded it. It was celebrated for its olive-trees and sycamore-trees, over which David appointed an officer; as also for its flocks of cattle, which King Uzziah, amongst others, there pastured. See VALLEY.

LOWER POOL, Isa. xxii. 9. See GIHON.

LUBIM, Nahum iii. 9.; 2 Chron. xii. 3., xvi. 8. See LEHABIM.

LUD, a people descended from Lud, the fourth son of Shem, Gen. x. 22.; 1 Chron. i. 17.; who are thought to have originally settled somewhere to the E. of the R. Tigris, on the borders of Assyria, Persia, and Media; but Josephus and many others with him, identify them with the Lydians of Asia Minor; whilst others, again, remove them to India. They are represented as great warriors and expert archers, who were confederate with Tyre, Ezek. xxvii. 10. They are also mentioned by the prophet Isaiah, lxvi. 19., as destined to bear an important part in the coming restoration of Israel, in connection with Tarshish, Pul, Tubal, and Javan. Cf. 1 Macc. viii. 8., where the Romans are said to have taken Lydia from Antiochus and given it to Eumenes.

LUDIM, a people of Africa, descended from the eldest son of Mizraim, and grandson of Ham, Gen. x. 13.; 1 Chron. i. 11. These Ludim are identified with the Ethiopians or inhabitants of *Soudan* or *Nigritia*, as it is now called, which lies to the W. of Egypt, and S. of the Lehabim or Libya Proper. They are also called Lydians in our translation of the Bible. The prophet Jeremiah, xli. 9., numbers them with the allies of the Egyptians, as does also Ezekiel, xxx. 5., both connecting them with the Ethiopians or Cushites, the Libyans or Phut, the mingled people of Arabia and Chub. Cf. Judith ii. 23.

LUHITH, a city of the Moabites, against which woe is denounced by the prophet Isaiah, xv. 5., and Jeremiah, xlviii. 5. It would seem to have been in an elevated position, as both of

them speak of "the going up of Luhith." Nothing is known of its situation.

LUZ, the ancient name of Bethel; which see.

LUZ, the name of a city built in the land of the Hittites by an inhabitant of the old Luz, or Bethel, who showed to the spies of the Israelites the entrance into the city; in return for which they spared him and his family, Judg. i. 26. Its situation is altogether unknown, though some have identified it with a place called Luza, which Eusebius sets about 3 miles from Sichem.

LYCAONIA, a district of Asia Minor, the limits of which varied much from those afterwards assigned to it when erected into a province; as it was originally within the great district of Phrygia, and extended also far into Cappadocia. The province of Lycaonia was bounded on the N. by Galatia, on the E. by Cappadocia, on the S. by Cilicia, on the W. by Pisidia and Phrygia. The whole district was an elevated plain, well adapted to the feeding of sheep. Most of the springs were salt, whence it suffered much from the want of fresh water, which was a common article of sale. It has been rendered interesting from the labours and sufferings of the Apostles Paul and Barnabas, who visited three of its chief cities, Iconium, Lystra, and Derbe, Acts xiv. 6. Its inhabitants were a mixed race, who are said to have spoken a corrupt Greek, largely intermingled with Syrian or Assyrian words, the "speech of Lycaonia;" wherein they called Paul Mercury, and Barnabas Jupiter, after the miraculous healing of the lame man at Lystra, Acts xiv. 11. Lycaonia now forms part of the large Turkish province of *Karamania*.

LYCIA, a province in the S.W. part of Asia Minor, bounded on the E. by Pamphylia and Pisidia, on the N. by Phrygia, on the W. by Caria, and on the S. by the Mediterranean Sea. It was originally called Milyas, and its first inhabitants were the Solymi; but these were driven inland by a colony of Cretans, who fled from Minos. The Lycians were expert archers, and are much commended by profane authors for their sobriety and love of justice. Their maritime situation gave them great advantages for commerce and naval superiority, which they so abused for piratical purposes, that the Romans put them down with a strong hand, and eventually took possession of their country. Lycia contained many great and important cities, of which only two are mentioned in the

Bible; Patara, where St. Paul landed when sailing from Macedonia to Jerusalem, Acts xxi. 1.; and Myra, where he touched when on his voyage to Rome as a prisoner, and where the centurion who had charge of him, embarked him in a ship of Alexandria bound for Italy, but wrecked off Melita, Acts xxvii. 5. Lycia was a very mountainous, but yet fertile country; and was amongst other things celebrated for its cedars, which are said to have almost equalled those of Lebanon. The apocryphal writer of the first book of Maccabees, xv. 23., mentions the Lycians as one of the nations to whom the Romans wrote in behalf of the Jews.

LYDDA, Acts ix. 32. 35. 38.; 1 Macc. xi. 34. See LOD.

LYDIA, Ezek. xxx. 5., and

LYDIANS, Jer. xlv. 9., a country and people of Africa. See LUDIM.

LYDIA, 1 Macc. viii. 8., a country to the E. of the R. Tigris. See LUD.

LYSTRA, a city of Lycaonia, a province of Asia Minor, which was twice visited by the Apostle Paul. Once, during his first journey through those regions, in company with Barnabas, when the lame man was miraculously healed by him, and the people would have done sacrifice to him and Barnabas, if they had not been restrained; though afterwards, at the incitement of the Jews, they stoned him, Acts xiv. 6. 8. 21.; 2 Tim. iii. 11. It was visited by Paul the second time, about six years afterwards, in company with Silas, when he met with Timothy, who is said by some to have been born here, though by others, and more probably, at the neighbouring city of Derbe, Acts xvi. 1. 2.; and who was already a disciple, having perhaps been converted by him in his former journey, and been a witness of his persecutions and afflictions, 1 Tim. i. 2.; 2 Tim. iii. 11.

MAACAH, otherwise

MAACHAH and MAACHATHI, or SYRIA-MAACHAH, and the inhabitants

MAACHATHITES; the name of a city and kingdom of Syria to the N.E. of Palestine. It formed the N.E. frontier of Og's kingdom in Bashan, Josh. xii. 5.; and after his defeat by Moses, of the territory of the half-tribe of Manasseh beyond Jordan, Deut. iii. 14.; Josh. xiii. 11.; though some portion of the country of the Maachathites was evidently possessed by the latter, the two nations dwelling there together, Josh. xiii. 13. Cf. 1 Chron. iv. 19. When David went to war with the Ammonites, on the occasion of their ill-treating his ambassadors, these Syrians of Maachah were amongst the allies whom the Ammonites hired to assist them; but they were vanquished first by Joab, and afterwards, when they were backed by the Syrians from beyond the Euphrates, by David, 2 Sam. x. 6. 8. 13. 15. 16. 18. 19.; 1 Chron. xix. 6. 7. 14. 16. 18. 19. The Maachathites seem to have continued afterwards in their possessions, and lived peaceably with the Israelites. One of David's mighty men belonged to their nation, 2 Sam. xxiii. 34. (cf. 1 Chron. xi. 36.); and another of them sided with Ishmael, when Gedaliah had been appointed by Nebuchadnezzar to be the governor of such Jews as remained in the land after the destruction of Jerusalem, 2 Kgs. xxv. 23.; Jer. xl. 8.

MAALEH-ACRABBIM (i.e. the *Going up to Acrabbim*), Josh. xv. 3.; Judg. i. 36., marg.; called in Num. xv. 4., the Ascent of Akrabbim. See AKRABBIM.

MAARATH, a city in the hill country of the tribe of Judah, Josh. xv. 59.

MACALON, 1 Esd. v. 21., the name of a place in the kingdom of Judah, the inhabitants of which returned home with Zerubbabel after the Babylonian captivity. It seems to be the same with Michmas in Ezra ii. 27.

MACEDONIA, a famous country in Europe to the N. of Greece, the limits of which varied exceedingly at different periods of its history. In the times of Philip and Alexander, it was bounded on the N. by Mæsia, on the E. by Thrace, on the S. by the Ægean Sea and Thessaly, on the W. by Græcian Illyria; but some time after its conquest by the Romans, they included the last-mentioned country within its limits, which then extended to the Adriatic Sea. It was formerly called Æmathia; a name which, as well as that of Macedonia, is conjectured to have been derived from Madai, the third son of Japheth, Gen. x. 2.; 1 Chron. i. 5. Others, however, attribute both the name and the first colonisation of Macedonia to the Kittim, who descended from Javan, the fourth son of Japheth, Gen. x. 4.; 1 Chron. i. 7. The prophet Daniel, xi. 30., appears to allude to it as the LAND OF CHITTIM, when describing the

invasion of the king of the North; and the apocryphal writer in 1 Macc. i. 1., viii. 5., speaks of Macedonia as the land of Chittim, and its king Perseus, as king of the Citims. The inhabitants were celebrated for their bravery and martial spirit; their phalanx was especially noted for its reputed irresistible strength.

The Macedonian kingdom had already lasted about 400 years, when Philip, one of its kings, added Thessaly, with great part of Epirus and Illyricum, to his dominions; and by arms and intrigue, made it the principal power in Greece. His son, Alexander the Great, whose empire was foretold by the prophet Daniel, vii. 6., viii., represented as a leopard and a rough goat, and styled the king of Grecia, viii. 21., made himself master of Egypt, Greece, the Persian empire, parts of India, and other regions of the East, with astonishing rapidity; but his vast empire was quickly broken in pieces after his unexpected death in Babylon, B.C. 323. *Cf.* Esth. xvi. 10. 14.; 1 Macc. vi. 2. It was then divided, as had been predicted by Daniel, into four kingdoms amongst his principal officers. Hence the name of Macedonians is often applied to the Syrians during the dynasty of the Seleucidæ, or those monarchs who succeeded Alexander the Great in the government of Syria, the first of whom was his general Seleucus Nicanor, 2 Macc. viii. 20. The kingdom of Macedonia, strictly so called, continued until the time of Perseus, its last independent sovereign, when it fell under the power of the Romans, B.C. 168, who, after one or two changes, erected it at length into a proconsular province, of which Macedonia itself was only one division, and which extended on the S. to their other province of Achaia. These two large provinces, under the extended names of Macedonia and Achaia, Acts xix. 21.; Rom. xv. 26.; 2 Cor. ix. 2. 4.; 1 Thess. i. 7. 8., comprehended the whole of what the Romans called Greece. It is this country which is so frequently mentioned in the New Testament Scriptures as one of the scenes of Paul's labours, though, perhaps, Macedonia properly so called, may be signified in some of the references. The Apostle, being at Troas in Asia Minor, saw a vision calling him into Macedonia, whither he went in company with the brethren, and founded churches at Philippi, Thessalonica, Berea, and others of its cities, Acts xvi. 9, 10, 12., xviii. 5. He visited it afterwards more than once, and in several of his epistles speaks of his labours amongst its people, commending their faith, liberality, and other graces, Acts xix. 22. 29., xx. i. 3., xxvii.

2.; Rom. xv. 26.; 1 Cor. xvi. 5.; 2 Cor. i. 16., ii. 13., vii. 5., viii. 1., ix. 2. 4., xi. 9.; Philip. iv. 15.; 1 Thess. i. 7, 8., iv. 10.; 1 Tim. i. 3.

MACHIR, a name applied in the song of Deborah, Judg. v. 14., to the territory of the half-tribe of Manasseh beyond Jordan, owing to its having been taken from the Amorites by the children of Machir, and given to them for a possession by Moses, Num. xxxii. 39, 40.; Josh. xiii. 31., xvii. 1. Machir was the son of Manasseh, and the father of Gilead, both of whom were born in Egypt, and brought up upon Joseph's knees, Gen. l. 23.; Josh. xvii. 1.; 1 Chron. ii. 21., vii. 14.; and gave name to the whole family of the

MACHIRITES, Num. xxvi. 29., who were numbered by Moses in the Plains of Moab, together with the rest of Israel.

MACHMAS, 1 Macc. ix. 73., the same with Michmash; which *see*.

MACHELAH, a cave and field near Hebron, in the S. of Canaan, purchased by Abraham of Ephron the Hittite as a burial-place for Sarah, Gen. xxiii. 9. 17. 19.; after which it became the sepulchre of the three patriarchs themselves, as well as of their wives. Abraham was buried here, Gen. xxv. 9., and Isaac and Rebekah, Jacob and Leah, Gen. xlix. 29, 30, 31, 32., l. 13. The Empress Helena is said to have built a church over the supposed site of this burial place; but this has long since been converted into a mosque, most jealously guarded by the *Turks*, who allow neither Jew nor Christian to enter it.

MADAI, the third son of Japheth, Gen. x. 2.; 1 Chron. i. 5.; from whom it is conjectured the European provinces of Macedonia and Mæsia derived their name. There are also traces of it in the appellation Amathia by which Macedonia was formerly known, as well as in Mygdonia, Mædi, and the Mædica Regio, which are all met with in it. Some have fancied that Madai settled in, and gave name to, the country of Media in Asia; but this would seem to have been a long way into the possessions of Shem, and far away from those Isles of the Gentiles where the descendants of Japheth are stated to have settled, Gen. x. 5.

MADIAN, Acts vii. 29., Judith ii. 26., the same with Midian; which *see*.

MADMANNAH, a city belonging to the tribe of Judah in the S. part of their territory, Josh. xv. 31., called Madmannah by the prophet Isaiah, x. 31., when foretelling the invasion and defeat of the Assyrians.



MADMEN, a city of Moab, the destruction of which is predicted by Jeremiah, xlvi. 2.

MADON, a royal city in the N. of Canaan, whose king, with many others, joined Jabin, king of Hazor, to fight against Israel, when they were all vanquished by Joshua at the Waters of Merom, Josh. xi. 1., xii. 19.

MAGBISH, THE CHILDREN OF, who returned home with Zerubbabel after the seventy years' captivity, Ezra ii. 30.

MAGDALA (i.e. *the Tower*), a place in Galilee, on the W. shore of the L. of Gennesaret, about midway between Tiberias and Capernaum; the port whither our Blessed Redeemer came, after he had fed the 4000, on the other side of the lake, Matt. xv. 39. From it, Mary Magdalene is thought to have derived her name, Matt. xxvii. 56. 61., xxviii. 1.; Mk. xv. 40., xvi. 1. 9.; Lu. xxiv. 10.; Jo. xix. 25., xx. 1. 18. It is now in ruins, but retains its old appellation in that of *Majdel*. In the parallel passage of Mark, viii. 10., Dalmanutha is mentioned in place of Magdala; from which it has been conjectured that they were either the same place, or one was in the district of the other.

MAGED, 1 Macc. v. 36., otherwise Maked, v. 26., a city beyond Jordan, probably in the regions of Gilead, where many of the Jews were shut up by their heathen persecutors, until delivered by Judas Maccabæus.

MAGIDDO, PLAIN OF, 1 Esd. i. 29. See MEGIDDO.

MAGOG, Gen. x. 2.; 1 Chron. i. 5.; Ezek. xxxviii. 2., xxxix. 6.; Rev. xx. 8. See GOG.

MAHANAIM (i.e. *the Two Hosts*), a place beyond Jordan, to the N. of the R. Jabbok, so named by Jacob from his having there had a vision of angels when he was on his way to meet Esau, Gen. xxxii. 2. A city either existed here or afterwards grew up; as on the division of the trans-Jordanic territory by Moses, it fell within the limits of the tribe of Gad, close on the borders of the half-tribe of Manasseh, Josh. xiii. 26, 30.; though it was eventually assigned to the Levites of the family of Merari, Josh. xxi. 38.; 1 Chron. vi. 80. It appears to have been a strong and important position, since Abner made it his head quarters when he set up Ishbosheth, the son of Saul, as king of Israel, in opposition to David, 2 Sam. ii. 8. 12. 29. David, likewise, here took up his abode, when thirty-two years afterwards he

fled from the conspiracy of Absalom, whose rebel forces were routed not far off, 2 Sam. xvii. 24. 27., xix. 32.; 1 Kgs. ii. 8. Its territory formed one of Solomon's twelve purveyorships, 1 Kgs. iv. 14. Its site is identified in some ruins called *Mahonah*.

MAHANEH-DAN, or *Camp of Dan*, Judg. xiii. 25., xviii. 12. See DAN and CAMP OF DAN.

MAHAVITE, the patronymic of one of David's mighty men, 1 Chron. xi. 46.; whence derived, is not known.

MAHLITES, a Levitical family numbered by Moses in the Plains of Moab, Num. xxvi. 58. They were descended from Mahli, the eldest son of Merari, Num. iii. 20. 33.; 1 Chron. vi. 19.

MAKAZ, a city in the purveyorship of Ben-dekar, one of the twelve divisions into which Solomon parted the land of Israel for the purpose of providing victuals for his household; its situation is not known, but from the places mentioned with it, it is thought to have been on the borders of Simeon and Judah, 1 Kgs. iv. 9.

MAKHELOTH, an encampment of the Israelites in the Great Wilderness, about midway between Kadesh-barnea and Ezion-geber on the Red Sea, Num. xxxiii. 25, 26.

MAKKEDAH, a royal city in the S.W. of Canaan, near which the five kings that had leagued together against Gibeon were conquered by Joshua, Josh. x. 10. There was a cave here, into which they fled, and where Joshua had them shut up and guarded, whilst he routed the remainder of their forces; after which he had them brought out, caused his captains to put their feet on the kings' necks, in token that God would surely subdue all their enemies before them, and then he slew them, and hanged them on five trees, x. 16, 17. 21. After this, he took Makkedah itself, smiting the inhabitants, and utterly destroying the city, x. 28, 29., xii. 16. On the division of the land of Canaan, it fell within the borders of the tribe of Judah, and is numbered amongst their cities in the Valley, xv. 41. Eusebius places it 8 miles E. of Eleutheropolis.

MAKTESH, a part of Jerusalem, against which the prophet Zephaniah, i. 11., denounces coming woe. It appears to have been inhabited by merchants, and was probably part of the valley between Zion and the Temple. The Chaldee paraphrast represents it as the Valley of Kidron, Jerome as the Valley of Siloa; but it was probably neither of these, though adjacent to both, within the walls of the great city.

MALCHIELITES, a family of the tribe of

Asher, numbered by Moses in the Plains of Moab, Num. xxvi. 45., and so called after Malchiel, the grandson of Asher, Gen. xli. 17.; 1 Chron. vii. 31.

**MALLOS**, an ancient city of Cilicia in Asia Minor, which was reputed to have been founded soon after the siege of Troy. It stood at the former mouth of the R. Pyramus, now *Tyhoon*. It is mentioned by the apocryphal writer of 2 Macc. iv. 30., as a place which, in conjunction with the neighbouring city of Tarsus, rebelled against the Syrian king Antiochus Epiphanes, because they had been given to his concubine.

**MAMRE**, Gen. xxiii. 17. 19., xxv. 9., xxxv. 27., xlix. 30., i. 13., and the

**MAMRE, PLAIN OF**, Gen. xiii. 18., xiv. 13., xviii. 1. See **HEBRON**.

**MANAHATH**, a place in the lot of the tribe of Benjamin, the situation of which is not known, 1 Chron. viii. 6. Cf. ii. 52. 54.

**MANASSEH** (i.e. *Forgetting*), one of the twelve tribes of Israel, so called after Manasseh, the eldest son of Joseph, Gen. xli. 51., who was adopted, together with Ephraim, by Jacob, and by him made to inherit equal portions with his own sons, xlviii. 5. Joseph had thus two portions given to him, xlviii. 22.; Josh. xiv. 4.; probably because the birthright became his, 1 Chron. v. 1, 2. When Jacob gave them his dying blessing, though he foretold the prosperity of both tribes, yet he preferred Ephraim the younger son before Manasseh, and predicted his superiority in Israel, Gen. xlviii. 13, 14, 17, 20., xlix. 25, 26., a blessing and preference, which were repeated by Moses shortly before his death, Deut. xxxiii. 17. At the Exodus, about 221 years after the birth of Manasseh, the number of fighting men in this tribe was 32,200, Num. i. 10, 34, 35., ii. 20.; but when they were again numbered by Moses in the Plains of Moab, thirty-eight years afterwards, they had increased to 52,700, Num. xxvi. 28, 29, 34. They marched, together with Benjamin, under the standard of the tribe of Ephraim, Num. ii. 20., x. 23., which followed immediately after the sanctuary; whence the Psalmist's prayer that God would stir up His strength in behalf of His people, before Ephraim, Benjamin, and Manasseh, Ps. lxxx. 2. Manasseh was the eighth tribe, as ranged in the order of their journeyings, and their offerings for the service of God were made on the eighth day. When encamped, they pitched on the W. side of the Tabernacle, Num. vii. 54. One out of

their number was chosen, as was also one out of every other tribe, to go and spy out the land of Canaan, Num. xiii. 11. It was to this tribe that the daughters of Zelophehad belonged, who raised the question about female inheritance, Num. xxvii. 1., xxxvi. 1, 12.; Josh. xvii. 3.

Upon the division of the trans-Jordanic territory by Moses, he assigned the N. part of the kingdom of Og in Bashan to the elder branch of the family of Manasseh, descended from his first-born son Machir, Num. xxxii. 33, 39, 40., xxxiv. 14.; Deut. iii. 13, 15., xxix. 8.; Josh. i. 12., xii. 6., xiii. 29, 31., xvii. 1., xviii. 7., xxii. 7.; 1 Chron. vii. 14.; hence their territory is called **MACHIR** in the song of Deborah, Judg. v. 14. It is sometimes called **MANASSEH IN BASHAN**, Josh. xxi. 6.; 1 Chron. vi. 62.; and likewise **MANASSEH IN GILEAD**, 1 Chron. xxvii. 21., from its including the N. part of this latter region. In the conquest of their territory, they were greatly assisted by the valour of Jair, a descendant of Machir, who possessed himself of sixty cities in those quarters, and named them after himself Havoth-Jair, Num. xxxii. 41.; Deut. iii. 14. The inheritance of this half-tribe of Manasseh beyond Jordan touched to the S. on that of Gad; on the W. it was bounded by the Sea of Chinnereth and the upper Jordan, which parted it from Zebulun and Naphtali; on the N. it was bounded by that part of Lebanon which is called Hermon; and to the E. it touched upon Ammon and Syria, 1 Chron. v. 18, 23. It was a mountainous yet fertile district, celebrated for its flocks and herds, as well as for its oaks, balm, and other spicery. See **BASHAN** and **GILEAD**. It contained two Levitical cities, which were assigned to the Gershonites; viz. Golan in Bashan, and Beeshterah (otherwise Ashtaroth); the former being a City of Refuge, Deut. iv. 43.; Josh. xx. 8., xxi. 6, 27.; 1 Chron. vi. 62, 71. In the early part of their history they were attacked, together with Reuben and Gad, by some of the Hagarites, who dwelt to the E. of them in Arabia; but they subdued them and took possession of their country, 1 Chron. v. 18—22. This half-tribe of Manasseh, together with the tribes of Reuben and Gad, covenanted with Moses to pass over the Jordan armed before their brethren, and assist them to drive out the Canaanites; a promise which they fulfilled. The united numbers of their armed men appear to have amounted to 44,760, 1 Chron. v. 18. On their return home, they built that huge altar of Ed, which well nigh led to a fatal collision with the rest of the nation,

Num. xxxii. 20—32.; Josh. iv. 12., xxii. 1. 9, 10, 11. 13. 15. 21. 30, 31. The remaining half-tribe of Manasseh had their inheritance allotted to them on this side Jordan; for which purpose one of their number was chosen to cast lots before the Tabernacle in Shiloh, to divide the land amongst the nine tribes and a half, that had not yet received their inheritance, Num. xxxiv. 23.; Josh. xiii. 7., xvii. 2. 5, 6., xxii. 7. Moses was permitted by God to view from the top of Pisgah this territory of Manasseh, though not to cross the Jordan, Deut. xxxiv. 2. It appears to have been at first intermingled with that of Ephraim, Josh. xvi. 4. 9., xvii. 8. 17.; 1 Chron. vii. 29.; but eventually the R. Kanah served in a general way for the W. part of their border, Josh. xvii. 9, 10. Their territory extended likewise into the possessions of Issachar and Asher, xvii. 11. Upon their complaining, together with Ephraim, of the smallness of their lot, Joshua bade them go and enlarge their border by taking possession of the wood country and the mountains near them, which they appear to have done, and then each to have had sufficient territory, Josh. xvii. 14—18. The inheritance of this half-tribe of Manasseh was thus bounded on the S. by Ephraim, on the E. by the R. Jordan, which parted it from Gad; on the N. by Issachar, Zebulun, and Asher; on the W. by the Great Sea, Josh. xvii. 7—11. It contained two Levitical cities, which were allotted to the Kohathites, viz., Tanach and Gath-rimmon, Josh. xxi. 5, 25. otherwise Aner and Bileam, 1 Chron. vi. 61. 70. The Manassites were not able to drive out the Canaanites from their cities; though when the Israelites waxed stronger, they put them to tribute, Josh. xvii. 12, 13.; Judg. i. 27, 28. Gideon belonged to Manasseh on this side Jordan, dwelling at Ophrah of the Abiezrites, one of the families of this half-tribe, Josh. xvii. 2.; Judg. vi. 11. 15. 24., vii. 27. 32. There an angel of the Lord appeared to him, and sent him to deliver Israel out of the hand of the Midianites, which, with the assistance of Manasseh and other tribes, he fully accomplished, Judg. vi. 34, 35., vii. 23., viii. 2. Jephthah likewise belonged to the tribe of Manasseh beyond Jordan, Judg. xi. 1., and by the assistance of God, mightily delivered Israel from the oppressive yoke of the Ammonites; a service for which the tribe of Ephraim quarrelled with him (as they had formerly done with Gideon upon a like occasion), reproaching the Gileadites as being fugitives of Ephraim among the Ephraimites and Manassites. This

reviling cost the Ephraimites the life of 42,000 of their tribe, Judg. xi 29., xii. 4.

Some of the Manassites joined David, when he was lying at Ziklag to avoid the vengeance of Saul, 1 Chron. xii. 19, 20.; and others from both parts of the tribe went up to Hebron to assist in making him king of Israel after Saul's death, xii. 31. 37.; Ps. lx. 7., cviii. 8. In process of time, they had officers and governors appointed over them (as was the case with all the tribes), some of whom were chosen from amongst each half of the tribe, 1 Chron. xxvi. 32., xxvii. 20, 21. Both divisions took part with Jeroboam, and joined the kingdom of Israel, 1 Kgs. xii. 20, 21.; though it would appear, notwithstanding, that the pious people among them, as amongst all the other tribes, came to Jerusalem for some years to sacrifice, 1 Chron. xi. 16.; which was especially the case in the time of Asa, when many of them joined that good king in making a solemn covenant with God, 2 Chron. xv. 9. But as years passed on, they, like all the rest of Israel, fell away more and more from the true religion into the idolatrous practices of the heathen; for which they suffered in many ways, particularly in the days of their king Jehu, when Hazael, king of Syria greatly harassed the half-tribe in Gilead, 2 Kgs. x. 32, 33. Yet this warning being disregarded, they were at length carried captive, B.C. 740, together with Reuben, Gad, Naphtali, and parts of Galilee, by Tiglath-Pileser, king of Assyria, 2 Kgs. xv. 29.; 1 Chron. v. 26. For all this, whilst the judgments of God and their enemies straitened them on every side, they appear to have become so infatuated as to destroy each other without mercy; Manasseh Ephraim, and Ephraim Manasseh, and both against Judah, Isa. ix. 21. Hezekiah, king of Judah, endeavoured to recover from idolatry the Manassites who were left on this side Jordan, but though some of them came up to his great Passover, the majority of them scorned the invitation, and persevered in their wicked ways, 2 Chron. xxx. 1. 10, 11. 18., xxxi. 1.: five years after which, this remaining half-tribe, together with the rest of the kingdom of Israel, was taken captive by Shalmaneser, king of Assyria, B.C. 721, 2 Kgs. xvii. 6. 23. Some of them, however, appear to have escaped or to have been left in the land; and these, Josiah, king of Judah, tried to bring back to the good old way, 2 Chron. xxxiv. 6. 9. A few of them returned home with Zerubbabel at the end of the seventy years' captivity of the kingdom of Judah, and dwelt in Jerusalem, 1 Chron. ix. 3. St. John in his vision, saw twelve thousand sealed of this tribe, Rev.

vii. 6. The prophet Ezekiel, in his prediction concerning the restoration of the Jews to their own land in the latter days, assigns one portion to Manasseh, which he places the fourth in order from the N. between Naphtali and Ephraim. Ezek. xlviii. 4, 5.: but it is observable, that there is no gate in the New City to be called either after Manasseh or Ephraim, one "Gate of Joseph" representing both, Ezek. xlviii. 32.

MANASSITES, the children or tribe of Manasseh, Deut. iv. 43.; Judg. xii. 4.; 2 Kgs. x. 33.

MAON, a city of the tribe of Judah, in the mountains, towards its S. frontier, Josh. xv. 55. It was in a wilderness of the same name, which appears to have been a part of Jeshimon or the Great Wilderness of Judah, on the W. shores of the *Dead Sea*. Here David took refuge from Saul in the neighbourhood of that Carmel where Nabal dwelt, whose churlishness called out David's indignation, 1 Sam. xxiii. 24, 25., xxv. 2.

MAONITES, the name of a tribe connected apparently with the Amalekites, who oppressed Israel in the time of the judges, Judg. x. 12. They are conjectured to have dwelt in Edom, where, a few miles to the E. of Petra, is a place still called *Maan*. These Maonites are identified by some with the Mihaammonim of 2 Chron. xx. 1. (rendered in our translation "other beside the Ammonites"), who together with the Moabites and Ammonites, attacked Jehoshaphat, and were routed by him; and also with the Mehunims, 2 Chron. xxvi. 7., whom Uzziah conquered, and who are mentioned in conjunction with the Arabians and Ammonites.

MARAH (i.e. *Bitterness*), a place in the Desert of Sinai, three days distant from that part of the Red Sea crossed by the Israelites in their return out of Egypt. Its waters were so bitter, that the people could not drink them, until they were sweetened by Moses casting into them a tree which the Lord showed him, Ex. xv. 23.; Num. xxxiii. 8, 9. There is still a large bitter pool in the same neighbourhood, which the natives call *Amarah* or *Hawarah*.

MARALAH, a place in the inheritance of the tribe of Zebulun, toward the sea, Josh. xix. 11.

MARESHAH, a city of the tribe of Judah, in the great Valley, Josh. xv. 44. It was enlarged and fortified by Rehoboam, as a defence against the Philistines and the kingdom of Israel, 2 Chron. xi. 8. Near it was the Valley of Zephathah, where Asa met Zerah the Ethiopian, with his huge host of 1,000,000 of followers, whom

by the help of God, he overthrew, and chased them out of his dominions, 2 Chron. xiv. 9., xvi. 8. The prophet Micah, i. 15., mentions it in his predictions concerning the coming desolations of Judah, probably on account of its being a noted place of defence; and also, as some think, from its being his own birth-place, whence he is called THE MORASTHITE, Jer. xxvi. 18.; Mic. i. 1. It was, likewise, the country of that Eliezer the prophet who foretold to Jehoshaphat the destruction of those ships which he had built in conjunction with Ahaziah, king of Israel, 2 Chron. xx. 37. The Edomites seized it, as they did most of the cities in the S. of Judah, during the seventy years' captivity, which occasions Josephus to reckon it to Idumæa; but the Maccabees got possession of it again, and repaired it. In 2 Macc. xii. 35., it appears to be mentioned under the name of Marisa, as the place whither Gorgias escaped, after having nearly been slain in a battle with Judas Maccabæus on the borders of Idumæa. When it fell into decay, Gabinius, the Roman governor of Syria, restored it; but it was eventually destroyed by the Parthians in the wars of Herod. Eusebius describes it as lying ruined in his day, and about 2 miles from Eleutheropolis. Its site is now called *Maressa*.

MARISA, 2 Macc. xii. 35. See MARESHAH.

MAROTH, a town of Judah, Mic. i. 12., which, from the context, is thought to have been adjacent to Jerusalem, and appears to have been involved in its ruin.

MARS' HILL, Acts xvii. 22. See AREOPAGUS.

MASALOTH, a place before which Bacchides and Alcimus pitched their tents, when they came a second time to attack the Jews, 1 Macc. ix. 2. It is said by the apocryphal writer to have been in Arbela, near or in Galgala, i.e. Galilee. Perhaps it was near the mouth of the R. Kishon, on the borders of Phœnice and Galilee, in the neighbourhood of Mashal, 1 Chron. vi. 74., a Levitical city of the tribe of Asher. See ARBELA.

MASH, the youngest son of Aram, and the grandson of Shem, Gen. x. 23., called Meshech in 1 Chron. i. 17. His descendants, on the division of the world, appear to have settled about the sources of the R. Euphrates and Tigris; where we meet in profane authors with a mountain called Masius, the R. Masca, the district Moxoene, the tribes of the Moschici and Masiani, and the Moschici Montes; all betraying evident traces of the ancient name.

MASHAL, a Levitical city of the tribe of Asher, near Mt. Carmel, which was assigned to the Gershonites, 1 Chron. vi. 74. In the parallel passage of Joshua, xxi. 30., it is called Mishal, and at xix. 26., Misheal. See MASALOTH.

MASPHA, 1 Macc. iii. 46., v. 35. See MIZPEH.

MASREKAH, a royal city of Edom, Gen. xxxvi. 36.; 1 Chron. i. 47.; perhaps where now stands *Kerek el Shobak*, an important position near Mt. Hor, about midway between the *Dead Sea* and the *Arabian Gulf*.

MASSAH (i.e. *Temptation*), a place near Rephidim in Mt. Horeb, where the Israelites murmured against Moses from want of water. Upon this, God promised to stand upon the rock in Horeb, and commanded Moses to smite it, whereupon water should flow out for the people to drink, Ex. xvii. 7.; whence its name, because there the people *tempted* God. The place was also called Meribah (i.e. *Chiding*), because there they strove with Moses. They were afterwards often reminded of their provocation here, and warned not to repeat it, Deut. vi. 16., ix. 22., xxxiii. 8. Cf. 1 Cor. x. 4.

MATTANAH, a station of the Israelites in their journeying to Canaan, after they had crossed the R. Arnon, in the Plain country of Moab, and not far from Mt. Pisgah, Num. xxi. 18, 19. According to Eusebius and Jerome, it was 12 miles to the E. of Medeba.

MEAH, TOWER OF, one of the towers on the wall of Jerusalem, on the E. side, near the sheep-gate, which was rebuilt by the Jews under Nehemiah, Neh. iii. 1., xii. 39. Cf. Ps. xlviii. 12.

MEARAH (or *the Cave*), a place near the Sidonians, at the N. extremity of Canaan, mentioned by Joshua, xiii. 4., as bounding the territory in that direction, which yet remained to be conquered by the Israelites.

MECHERATHITE, a patronymic of one of David's mighty men, 1 Chron. xi. 36., whence derived is not known. See MAACHATHITES.

MEDEBA, a city of the Amorites beyond Jordan, which had been taken by them from the Moabites, and was again taken by Moses from Sihon, Num. xxi. 30., and given to the tribe of Reuben, Josh. xiii. 9. 16. It stood in a plain of the same name, in the E. part of the Reubenite territory, near the borders of Arabia. It was here that the Syrians pitched their camp when they came to assist the Am-

monites against David, and were signally beaten by Joab, 1 Chron. xix. 7. Cf. 2 Sam. x. 8. The prophet Isaiah, xv. 2., in his predictions concerning the desolation of Moab, mentions it as one of their cities; probably from the Moabites having taken possession of it after the Reubenites had been led captive by Tiglath-Pileser, about fifteen years before, 1 Chron. v. 26. In the time of the Maccabees, it was inhabited by a tribe of Arabs, called the children of Jambri, who having cut off John, the brother of Judas Maccabæus, as he was going on an embassy to the Nabathites, his brethren revenged his death on them by killing a great many of the tribe as they were conducting a bride from Nadabatha, 1 Macc. ix. 36, 37., or Medeba, marg. There is still a town of the same name about 5 miles S.E. from Heshbon, a situation which accords with that assigned to it by Eusebius.

MEDES, the inhabitants of

MEDIA, a country of Asia, the boundaries of which are very differently given, and varied much, according to the period of its history. It is fancied by some to have derived its name from Madai, the son of Japheth; but as the descendants of this patriarch appear to have settled mostly in Europe, and those of Shem in Asia, it appears unlikely that this Madai would have penetrated so far into the possessions of Shem's family; if, therefore, the Medes derived their name from Madai, it was more probably from one of this name descended from Shem. Strictly speaking, and in the earlier period of its history, the country of Media was bounded on the W. by Assyria, on the N. by Armenia and the Caspian Sea, on the E. by Hyrcania and Parthia, on the S. by Persis and Susiana; thus corresponding nearly with the modern *Persian* province of *Irak*. The Medes are stated to have been conquered by Ninus, the founder of the Assyrian empire, who made it a province of his dominions. They continued subject to the Assyrian yoke for more than 500 years; but at length, Arbaces the Mede boldly asserted the independence of his nation, and in conjunction with Belesis the Babylonian, besieged Nineveh for three years, until Sardanapalus, the Assyrian king, burned himself in his palace, and Nineveh was reduced, B.C. 817. It would seem, however, as if they again became subject to their old masters; since we read in Holy Scripture of two of the Assyrian monarchs carrying captive the kingdom of the Ten Tribes, and placing some of them in the cities of the Medes; viz. Tiglath-

Pileser, B.C. 740, 2 Kgs. xv. 29.; 1 Chron. v. 26.; and Shalmaneser, B.C. 721, 2 Kgs. xvii. 6. 23., xviii. 11. The scene of the story in the apocryphal book of Tobit, who is stated to have been one of those captives, is laid soon after this in Media, Tobit i. 14, 15., xi. 15., xiv. 4., about the cities of Rages, iv. 1. 20., ix. 2., and Ec-batana, iii. 7., vii. 1., xiv. 12. 14.; and in Nineveh, i. 17. 22., vii. 3., xi. 16., xiv. 10. 15.

But Sennacherib's distant campaigns, the loss of his own army in Judea, his subsequent violent death, and the confusion which thereupon arose in his kingdom, 2 Kgs. xix. 35—37., appear to have induced the Medes once more to throw off the Assyrian yoke, about 709, B.C., under their king Dejoces; whose son reduced Persia, and all Asia Minor as far as the R. Halys, under the power of the Medes. Dejoces is conjectured by some to be the same with that Arphaxad who reigned over the Medes in Ec-batana, mentioned in Judith i. 1. The son and successor of this last king was Cyaxares, who with the assistance of Nabopolassar, king of Babylon, took and destroyed Nineveh, as the prophet Nahum had foretold, about 612, B.C.; whereupon Assyria became a province of the Median kingdom. His grandson, Cyaxares II., called in the Bible Darius the Mede, Dan. v. 31., vi. 1. 6. 9. 25. 28., ix. 1., xi. 1., was the sovereign in whose reign Daniel was cast into the den of lions. This prince becoming involved in a troublesome war with Babylon, aided by other confederate nations, at length gave the command of his army to the victorious Cyrus, the reputed son of Cambyes; the two nations of the Medes and Persians being henceforward united *by name* in one kingdom, the Medo-Persian kingdom, as they had long been *in fact*, Esth. i. 3. 14. 18, 19., x. 2.; Isa. xxi. 2.; Dan. v. 28., vi. 8. 12. 15., viii. 20.; 1 Esd. iii. 1.; Judith xvi. 10. Cyrus conquered the allies of Babylon; and eventually, as the prophets had long foretold, the proud city of Babylon itself, when Belshazzar, its last king, was slain at his impious feast, B.C. 538, Dan. v. 30, 31; and now Babylon became a province of the Medo-Persian kingdom. The prophets Isaiah and Jeremiah especially described the Medes and Persians as instruments and executioners of God's decrees against Babylon, Isa. xiii. 17, 18., xxi. 2, 3.; Jer. li. 11. 28.

Two years afterwards, Darius, king of Media, and Cambyes, king of Persia, being dead, Cyrus succeeded to the government of the whole united empire, B.C. 536. According to other accounts, however, Cyrus stirred up his countrymen to cast off the yoke of the Medes, whom he defeated in

a great battle near the R. Cores or Cyrus. After this he soon brought the whole of Media within his grasp, but from the acknowledged superiority of the latter country, both in arts and arms, over that of the former, the two names were for a time united together, and the dominions of Cyrus described as the kingdom of the Persians and Medes, Esth. i. 3. 18, 19. In the first year of his reign, Cyrus published the famous edict, whereby all the Israelites were allowed to return from their captivity in any part of his dominions and to rebuild their Temple; restoring to them, at the same time, all the sacred vessels which Nebuchadnezzar had brought from that city, 2 Chron. xxxvi. 22, 23.; Ezra i. 1—4. 7—9. Cf. 2 Esd. i. 3. From this time forward, the history of Media becomes rather the history of Persia; and the prophecy of Jeremiah became fulfilled, that the Medes in their turn should drink of the cup of God's wrath, xxv. 25. The story of Esther belongs, probably, to the era of one of the successors of Cyrus, about 519, B.C. but which of them, is very much disputed. The monarch who then ruled, is called Ahasuerus in the Bible, Ezra iv. 6.; Esth. i. 1.; and the extent of his vast dominions was from India to Ethiopia, over 127 provinces, of which Media, strictly so called, appears to have been one, Ezra vi. 2. About two centuries later, Media, together with the whole of the Persian monarchy, sank under the power of Alexander the Great, about 330, B.C., Dan. viii. 20.; 1 Macc. i. 1.; but after his death, it fell to the lot of Seleucus Nicator, and became a part of the new Syrian kingdom, until after many changes, it was finally seized by the Parthians. Cf. 1 Macc. vi. 56., viii. 8., xiv. 1, 2. The Medes, however, appear to have still remained a distinct people; and we find them in the New Testament times mentioned as even then maintaining their own language, and having Jews dwelling in their country, who came up to Jerusalem to keep the feast of Pentecost, Acts ii. 9.

The Medes were famed for their bravery and military prowess, as well as for their skill in the use of the bow, Isa. xiii. 18.; Jer. li. 11. 28. They had arrived at a high state of civilisation and luxury, when they were subdued by the Persians; their clothing was particularly splendid, and they were far advanced in the cultivation of arts, manufactures, and commerce, Esth. i. 3—7. They were also remarkable for the homage which they paid to their sovereign, whom they pompously addressed as the king of kings; a title afterwards adopted by the Persians, and still used in the time of the Romans; hence per-

haps their almost idolatrous regard to any law he had signed, Dan. vi. 8. 15. The chief cities of the Medes were Achmetha or Ecbatana, its metropolis, Ezra vi. 2., and Rages.

MEGIDDO otherwise MAGEDDO, an ancient royal city of Canaan, in the W. part, at the foot of Mt. Carmel, and no great way from the Mediterranean Sea. Its king was conquered by Joshua, and on the division of the land, it was assigned to the half-tribe of Manasseh on this side Jordan, though it appears to have been within the bounds of Issachar or Asher, Josh. xii. 21., xvii. 11.; 1 Chron. vii. 29. Manasseh did not drive out the Canaanites from it, though when strong enough to do so, they put them to tribute, Judg. i. 27. It stood on a small river called the WATERS OF MEGIDDO, on the banks of which some portion of the famous battle was fought between Deborah and Barak, and Sisera the general of Jabin, king of Canaan, Judg. v. 19. This stream is perhaps that now known as the *Kudarra*, between the two rivers Kishon and Kanah. Megiddo was one of the chief places in the purveyors of Baana, who was one of the twelve officers appointed by Solomon over all Israel, to provide victuals for the king and his household. It was also enlarged and fortified by Solomon, 1 Kgs. iv. 12., ix. 15. Hither Ahaziah, king of Judah, fled when pursued by Jehu, after the slaughter of Joram, king of Israel; and here he died of the wounds he had received, 2 Kgs. ix. 27. But Megiddo is best known, from the battle fought there between Pharaoh-Nechoh, king of Egypt, and Josiah, king of Judah, when the latter was slain on the field, 2 Kgs. xxiii. 29, 30.; 2 Chron. xxxv. 22.; 1 Esd. i. 29. The scene of this engagement was near Hadadrimmon in THE VALLEY OF MEGIDDO, which was probably the W. extremity of the great Plain of Jezreel, so often the encampment of hostile armies. When Josiah fell, there was great lamentation over him; and such, the prophet Zechariah informs us, shall be the mourning of the Jews when brought to true repentance for their sins against their Messiah, after their return to their own land in the latter day, Zech. xii. 11. The site of Megiddo is thought to be at a place now called *Schiz*, about 6 or 8 miles S.E. of Caesarea.

MEHIDA, THE CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel after the seventy years' captivity, Ezra ii. 52.; Neh. vii. 54.

MEHOLATHITE, a patronymic of that Barzillai whose grandsons were put to death on

the occasion of the famine about the Gibeonites, 2 Sam. xxi. 8. It does not appear whence it was derived, though it was perhaps from Abelmeholah; which see.

MEHUNIM (or MEUNIM), CHILDREN OF, a family of the Nethinims, who returned from Babylon under Zerubbabel after the edict of Cyrus in favour of the Jews, Ezra ii. 50.; Neh. vii. 52. They may have perhaps dwelt at Maon, a city in the S. of Judah. See MAON.

MEHUNIMS, a people conquered by Uziah, king of Judah, 2 Chron. xxvi. 7. See MAONITES.

MEJARKON, a city of the tribe of Dan, probably not far from Joppa, Josh. xix. 46.

MEKONAH, a town in the S. of the tribe of Judah, which was re-inhabited by the Jews after their return from the Babylonian captivity, Neh. xi. 28.

MELITA, Acts xxviii. 1., a small island in the Mediterranean Sea, lying about 50 miles off the S.E. coast of Sicily, now called *Malta*. Here the ship was wrecked which was carrying St. Paul a prisoner to Rome, who after staying three months in the island, preaching the gospel and performing many miracles, was taken by the centurion who had charge of him to Syracuse, Rhegium, and so on to Rome. It was colonised by the Phœnicians at a very early period; but was taken from them by the Greek colonists in Sicily, who are said to have given it the name of Melita, on account of its excellent honey. Its possession was long disputed between these Greeks and the Carthaginians, who after dividing it with them for a time, at length became its sole masters. As long as Carthage stood, it was one of the great depôts for their merchandise, and a station for their ships. The Romans took it from them in the first Punic war, but soon lost it again, though it eventually passed into their power through a treaty made with their great rivals. The Romans made it municipal, allowing the people to be governed by their own laws, under an officer, who at the time of Paul's shipwreck, appears to have been Publius. In the year 1530, it was given by the Emperor Charles V. to the Knights of St. John of Jerusalem, who held it for about 270 years, and made *Valetta*, its chief city, one of the strongest places in the world. It now belongs to the British crown.

Some have conjectured that the Melita where Paul was wrecked, is an island now called *Meleda*, off the coast of Illyricum, a long way up the

Adriatic Sea. But this seems altogether unlikely; for then no fear could have been reasonably entertained of the ship's being driven into the Syrtis on the coast of Africa, Acts xxvii. 17., by such a wind as would carry them thither; nor would they have been likely to have escaped being cast on the coasts of Greece. Besides, the centurion would then have taken Paul to Brundisium, on the E. coast of Italy, and at that time the great port of Rome on this side, instead of going all round so far out of the way to Syracuse; added to all which this latter Melita was far too inconsiderable a place to have had any such officer posted there as Publius.

MEMPHIS, Hos. ix. 6.; Judith i. 10. See NOPH.

MENUCHITES, 1 Chron. ii. 52. 54., marg. See MANAHATH.

MEONENIM, THE PLAIN OF, a plain near Shechem, by which one of the invading parties under Abimelech came, when he was endeavouring to regain the city after his expulsion from it, Judg. ix. 37. It was probably a part of the great Plain of Sharon to the W. of Shechem, towards the coast of the Mediterranean Sea.

MEPHAATH, a city beyond Jordan in the old kingdom of Sihon, king of the Amorites, which Moses gave to the tribe of Reuben, Josh. xiii. 18.; but which was eventually assigned to the Levites of the family of Merari, Josh. xxi. 37.; 1 Chron. vi. 79. It was seized upon by the Moabites, after the trans-Jordanic tribes had been carried captive by Tiglath-Pileser, 1 Chron. v. 26.; and hence we find it enumerated amongst the cities of Moab, the coming desolation of which was foretold by the prophet Jeremiah, xlviii. 21. It was probably near Jahazah, in the S. part of the Reubenites' territory.

MERAN, a place mentioned by the apocryphal writer of Baruch, iii. 23., as celebrated for its merchandise and also its fables and wisdom. It was probably in Idumæa.

MERARITES, THE, so named after Merari, the youngest son of Levi, Gen. xlv. 11.; Ex. vi. 16. 19.; Num. iii. 17. 20.; 1 Chron. vi. 1. 16. 19. 29. 44. They are likewise called the sons or children of Merari. They formed one of the three great divisions of the Levites, who were given to the priests, the sons of Aaron, for the service of the Tabernacle, in place of the first-born, Num. iii. 9. 12. 45—51. When the Merarites were numbered by Moses soon after

the Exodus, they amounted to 6200 males from a month old and upwards, Num. iii. 33. 34.; but the number of men appointed to do the work of the Tabernacle of the congregation, was only 3200, Num. iv. 29. 42. 44. 45. They appear to have somewhat increased when they were again numbered by Moses thirty-eight years afterwards, in the Plains of Moab, though only the sum total of all the Levites is then given, Num. xxvi. 57. 62.; and still further to have increased in the reign of David, 1 Chron. xxiii. 3. 6. 21. They were to enter fully upon their office when thirty years old, and to continue in it until fifty, though it would appear, that some of their duties, either in their service of ministry or of burdens, commenced when they were twenty-five years, and in the days of David, when they were twenty years old, Num. iv. 3. 23. 30. 47., viii. 24. 25.; 1 Chron. xxiii. 3. 24. 27. Their charge was, not only to perform their service, and to do the work in the Tabernacle of the congregation, but also, after they had assisted to take down the Tabernacle, to bear its boards, bars, pillars, sockets, pins, cords, vessels, and all that belonged to them, as well as their own instruments of service, during all the journeyings of Israel, Num. iii. 36. 37., iv. 29. 31. 33., and also to erect it again in the appointed place, i. 51., x. 17. 21.; having four wagons and eight oxen allowed them for some of their burdens, vii. 8. When marching, they followed the standard of the camp of Judah (which included the tribe of Judah, Issachar, and Zebulun), immediately after the Gershonites, and were followed by the camp of Reuben (including Reuben, Simeon, and Gad), Num. x. 17. When encamped, they pitched on the side of the Tabernacle northward, iii. 35. After the division of Canaan amongst the Israelites by Joshua, the Merarites had twelve cities, with their suburbs, appointed them for their inheritance; viz. out of the tribes of

ZEBULUN.

Jokneam.

Kartah.

Dimnah.

Nahalal.

REUBEN.

Bezer

(*a City of Refuge.*)

Jahazah.

Kedemoth.

Mephaath.

GAD.

Ramoth in Gilead

(*a City of Refuge.*)

Mahanaim.

Heshbon.

Jazer.



Josh. xxi. 7. 34—40.; 1 Chron. vi. 63. 77—81. They were divided by lot into courses for the work of their ministry in the time of David, 1 Chron. xxiv. 26. They are mentioned in 2 Chron. xxix. 12., as having joined with the rest of their brethren in assisting King Hezekiah to cleanse the Temple, and to restore the worship of God; a good work, in which they also engaged in the reign of Josiah, 2 Chron. xxxiv. 12. A few of them returned to Jerusalem with Ezra, Ezra viii. 19., upon the occasion of Artaxerxes making his decree in favour of the Jews, B.C. 457, about seventy-nine years after the edict of Cyrus, when the seventy years' captivity in Babylon ended.

MERATHAIM, LAND OF (i.e. *of the Rebels*), an appellation which the prophet Jeremiah, l. 21., appears to apply to Babylon when foretelling its destruction; whether it was also really the name of some country or kingdom dependent upon this vast monarchy is not known.

MERCHANT CITY, THE, otherwise Canaan in the original, a name given to Tyre, the great merchant city of the world in those days, by the prophet Isaiah, xxiii. 11., when predicting its ruin.

MERIBAH (i.e. *Chiding or Strife*), the name given to two distinct stations of the Israelites in the Great Desert of Mt. Sinai or Shur, during their forty years' wandering there. The first of these was near Rephidim, in Mt. Horeb, where the Israelites murmured against Moses, from want of water. Hereupon, God was pleased to promise that He would stand upon the rock in Horeb, and commanded Moses to smite it with his rod, when water should flow out for the people to drink, Ex. xvii. 7.; whence its name Meribah, because there the people *strove* with Moses. It was also called Massah (i.e. *Temptation*), because there the Israelites *tempted* God, Deut. xxxiii. 8.; Ps. lxxxi. 7.

The other Meribah was more than 100 miles N.E. of the former, not far from Mt. Hor, and on the borders of Edom, and was the place where Miriam died. It was in the Wilderness of Zin or Kadesh, and hence it is called Meribah-Kadesh. The circumstances which gave rise to the name were much the same as the former, and happened thirty-eight years afterwards. The people murmured for want of water, whereupon God commanded Moses to *speak* to the rock, and it should give forth water for the congregation and their beasts to drink; but instead of this, Moses

*smote* the rock twice, when the water came out abundantly. For this offence, and for speaking to the people unadvisedly with their lips, Num. xx. 10., Ps. cvi. 33., God declared that Moses and Aaron should not bring the congregation into the land He had given them, Num. xx. 13. 24., xxvii. 14.; Deut. xxxii. 51., xxxiii. 8.; Ps. lxxxi. 7., cvi. 32. It is this last Meribah (or the Waters of Strife in Kadesh, as it is rendered in our translation) which is to be one of the points in the S. boundary of the tribe of Gad, and of the whole land of Israel, at the future restoration of the Jews, Ezek. xlvii. 19., xlviii. 28. Cf. 1 Cor. x. 4.

MEROM, WATERS OF, a small round lake, now called *Huleh*. Through it the R. Jordan runs, soon after the junction of the two streams which form the river. It lay between the two tribes Naphtali on the W. and Manasseh beyond Jordan on the E. Here Jabin, king of Canaan, and all his confederates, pitched their camp together to fight against Israel; and here Joshua fell upon them, and smote them until they left none remaining, Josh. xi. 5. 7. It is called Samachonites, or Semechonitis, by the classical authors and by Josephus.

MERONOTHITE, a patronymic of one of David's servants, whom he set over the asses, 1 Chron. xxvii. 30.; and also of one of those who rebuilt the wall of Jerusalem in the time of Nehemiah, Neh. iii. 7. Its origin does not appear.

MEROZ, a place the inhabitants of which did not come to the assistance of Deborah and Barak when fighting against Sisera, for which a curse was pronounced against it by Deborah, Judg. v. 23. It was probably near the scene of conflict, and is identified by many with a spot now called *Mezra*, 22 miles N. of Samaria; though Eusebius and Jerome conjecture it to have been the same with a place called Merrus in their days, only 12 miles N. of Samaria.

MESECH or MESHECH, a nation of Europe, so called after Meshech, the sixth son of Japheth, Gen. x. 2., 1 Chron. i. 5., whose descendants are conjectured to have settled in the N.E. part of Asia Minor and in N. Armenia; where traces of their name may be met with in the people called Moschi, the Moschici Montes, and the district Moxoene, all frequently mentioned by profane authors. Colonies of them are thought to have proceeded northward over the Caucasus, where they settled in the S.E. parts of the continent of Europe, under the little-altered

name of *Moscovites* or *Muscovites*. The two passages in Ezekiel, xxxviii. 2., xxxix. 1., which our translation renders "chief prince of Meshech and Tubal," are in other versions, particularly the Septuagint, rendered "prince of Rosh, Meshech, and Tubal." It is also stated that the R. Araxes, which flows through Armenia into the Caspian Sea, was once called Rosh by the Arabians, and that on its banks dwelt a people named Rosh or Rossi; and that these last, migrating into Europe, settled S. of the *Muscovites*, towards the Taurica Chersonesus or *Crimea*, where they were long known as the Tauri or Ros, a name since altered to that of *Russians*, as Meshech seems retained in that of *Moscow*.

David laments in Ps. cxx. 5., that he sojourned in Mesech; meaning, probably, not that he ever actually dwelt amongst this particular race, but that the people who so remorselessly persecuted him, as Saul, Doeg, the Ziphites, Keilites, &c., partook of the wicked and cruel character of these distant barbarians. The prophet Ezekiel, xxvii. 13., speaks of them in conjunction with Javan and Tubal, as trading with Tyre in slaves and brass; a trade which is known to have been carried on by the tribes dwelling to the S.E. of the *Black Sea*, in the regions where were the early settlements of Meshech. He also mentions them, xxxii. 26., amongst the uncircumcised nations, who though once a terror to others, shall in due time be cast down with shame into the pit; especially, after their combining with Gog and Magog, in their invasion of the land of Israel, on the future return of the Jews thither, Ezek. xxxviii. 2, 3., xxxix. 1.

MESHACH, a people descended from the youngest son of Aram, who was the youngest son of Shem, 1 Chron. i. 17. In Gen. x. 23., he is called Mash; which *see*.

MESHA, one of the borders (probably the W.) of the dwellings of the sons of Joktan, a descendant of Shem in the fourth generation; their other frontier was Sephar, "a mount of the East," Gen. x. 30. Mesha is conjectured by some to have been the same with that range of mountains which runs through the N. part of Mesopotamia, and connects itself with Mt. Taurus on the frontiers of Syria and Asia Minor. This range is called Masius in the profane authors, and is now known as *Karadjag Dag*. Others identify Mesha with a country about the mouths of the Euphrates and Tigris, anciently called Maishon by the Syrians, and

Mesene by the Greeks; in the neighbourhood of which, about the modern *Bassora*, one of the old Arabian geographers mentions two cities which he calls Maisan and Mushan.

MESOBAlTE, a patronymic of one of David's mighty men, whence derived does not appear, 1 Chron. xi. 47.

MESOPOTAMIA, a country in the W. of Asia, so named by the Greeks from its lying *between rivers*, viz. the Euphrates and Tigris; and hence also sometimes styled by them *Syria inter Fluvios*. The Hebrews called it Aram-Naharaim i.e. Aram of or *between the two rivers*, Judg. iii. 8., marg.; Ps. lx. title; but in our version of the Bible it is usually rendered by the Greek name Mesopotamia, though Aram or ARAM-NAHARAIM may be occasionally found in the margin. The N. part of this region being much more fruitful than the rest, was called Padan, Gen. xlviii. 7., or PADAN-ARAM, Gen. xxv. 20., xxvii. 2, 5, 6, 7., xxxi. 18., xxxiii. 18., xxxv. 9, 26., xlv. 15., that is to say *fruitful* or *cultivated Aram*; which is also the signification of Sedan-Aram, by which the same region is distinguished in Hos. xii. 12., though rendered in our translation, The country of Syria. The inhabitants of Mesopotamia are likewise sometimes denominated, The Syrians beyond the River (i.e. Euphrates), as in 2 Sam. x. 16.; 1 Chron. xix. 16.; where they are mentioned as having come out to help the Ammonites against David, and being signally defeated. The Greeks often included the whole territory between the Euphrates and Tigris, to the junction of the two rivers, within the limits of Mesopotamia, thus comprehending a large portion of Babylon; but though this was the natural boundary, yet it does not appear that the political or provincial name was ever used in this extended way. Properly speaking it was bounded on the E. by Assyria, on the S. by Babylon and Arabia, on the W. by Syria, and on the N. by Armenia; and corresponds in a general way with the modern *Turkish* division of *Al Gezira* (i.e. *the Island*), a name given to it from its peninsular situation. Mesopotamia is first mentioned in the Bible under the name of the Land of Shinar, Gen. xi. 2., where mankind settled soon after the Deluge. It appears to have been governed by its own sovereigns, one of whom was Amraphel, who joined the league of Chedorlaomer, king of Elam, to reconquer the nations W. of the Euphrates; upon which occasion Lot was taken prisoner, but was recovered by Abraham, Gen. xiv. 1. 9. About 500 years afterwards, another of their monarchs is mentioned, named Chushan-

rishathaim, who in the time of the judges, oppressed the Israelites for eight years, until they were delivered by Othniel, Judg. iii. 8. 10. They were probably still independent in the days of David, when the Ammonites hired them to fight against Israel, 1 Chron. xix. 6.; but though, perhaps, they had often been rendered tributary for a time to their more powerful neighbours, they seem to have finally fallen under the power of the Assyrians before the reign of Hezekiah, king of Judah; since Sennacherib in his blasphemous message and letter to him, includes some of the Mesopotamian cities amongst those which his fathers and himself had destroyed, 2 Kgs. xviii. 33, 34., xix. 11, 12, 13.; Isa. xxxvi. 18, 19., xxxvii. 11, 12, 13. Subsequently it became an integral part of the great Assyrian empire, and fell with it into the hands of the Medes, and subsequently of the Persians. It is hence frequently included in the general names Assyria and Syria (or Aram), and Babylon. After this, it came into the power of the Macedonians and the Seleucidæ; and was finally seized upon by the Romans, when it became the scene of some of their most sanguinary struggles with the Parthians and Persians, until Julian the Apostate withdrew to the W. of the R. Chaboras, which thenceforward became the border of Mesopotamia in that direction.

Mesopotamia is rendered most interesting to us from its having been the cradle of the Hebrew race; Terah, Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the sons of Jacob, except Benjamin, having been born here. Two of its cities, viz. Ur and Charran, are particularly mentioned; in the former of which it would appear to have been, that God was pleased to appear to Abraham, commanding him to leave his own country and his father's house, and to go into the Land of Promise, Gen. xi. 28. 31, 32., xii. 1.; Josh. xxiv. 2, 3.; Acts vii. 2.; Judith v. 7. Hither, likewise, Abraham sent his servant for a wife for Isaac, Gen. xxiv. 10.; and hither Jacob fled to his uncle Laban, to avoid the revenge of his brother Esau, and to get a wife who was not of the idolatrous families of the Canaanites, Gen. xxvii. 43., xxviii. 2.; Hos. xii. 12. It was in Pethor, a city or district of Mesopotamia, near the R. Euphrates, that Balaam dwelt when he was hired by Balak, king of Moab, to curse Israel, Num. xxii. 5.; Deut. xxiii. 4. Mesopotamia was ravaged by Holofernes, the general of Nebuchadnezzar, after his defeat of Arphaxad, Judith ii. 24. It was probably to some of its cities that the Assyrians and Babylonians led captive the Jews; and here, after the edict of

Cyrus, many of them still remained, even to apostolic times, as some of their descendants appear to have been present at Jerusalem on the great Day of Pentecost, Acts ii. 9.

METHEG-AMMAH, 2 Sam. viii. 1. See GATH.

MICHMASH otherwise MICHMAS and MACHMAS, a town in the inheritance of the tribe of Benjamin, to the N. of Jerusalem, and to the E. of Bethaven, on one of the great roads leading to the former city. It was a strong and important position, and gave name to a narrow pass called the PASSAGE OF MICHMASH, 1 Sam. xiii. 23., or sometimes the Passages, 1 Sam. xiv. 4.; Isa. x. 29. Cf. Jer. xxii. 20. This defile was formed by two sharp rocks called Bozez and Seneh, one of which faced Gibeah, and the other Michmash. Here Saul and the Philistines encamped for some time, until Jonathan went, unknown to his father, and miraculously smote the Philistine garrison; which led to their repulse and overthrow, though the completeness of the victory was hindered by Saul's unadvised adjuration, 1 Sam. xiii. 2. 5. 11. 16., xiv. 5. 31. Here likewise Sennacherib appears to have encamped for a time, and left some of his heavy baggage, when he invaded Judah, during the reign of Hezekiah, Isa. x. 28. After the edict of Cyrus in favour of the Jews, some of its inhabitants returned home, and re-inhabited it, Ezra ii. 27., vii. 31., xi. 31.; upon which it began to recover some of its old importance, and became again a strong post during the Maccabæan wars, where Jonathan took up his quarters for a time after the death of his brother Judas, 1 Macc. ix. 73. Eusebius speaks of it as still a considerable place in his day, about 9 miles N. of Jerusalem, and not far from Rama; its ruins are still said to bear the name of *Mukhmas*.

MICHMETHAH, a city or place on the borders of the tribes of Ephraim and Manassah on this side Jordan, over against Sichem, Josh. xvi. 6., xvii. 7.

MIDDIN, a city belonging to the tribe of Judah, one of the six cities lying in the Wilderness, Josh. xv. 61.

MIDDLE GATE, THE, a gate in Jerusalem which was seized upon by the Chaldeans under Nebuchadnezzar, after they had effected an entrance into the city; and where the princes of Babylon took up their quarters, and sate, while the city was being broken up, and Zedekiah with his nobles was escaping through the gate on the S., by the way of the king's garden, Jer.

xxxix. 3. It is thought to have been a gate in the very centre of Jerusalem, in the valley connecting the lower city with Mt. Zion; whither the Chaldeans, having entered on the N. side by a breach in the walls, rushed with all haste, that they might become masters of the whole city at their will.

MIDIAN, the name of a country whose inhabitants, the

MIDIANITES, were descended from Midian, the fourth son of Abraham by Keturah, Gen. xxv. 2. 4.; 1 Chron. i. 32, 33. They appear to have originally settled to the S.E. of Canaan, on the E. shores of the *Dead Sea*, near the Moabites: and here, very early in their history, they were smitten in the "Field of Moab" by one of the kings of Edom, Gen. xxxvi. 35.; 1 Chron. i. 46. They were engaged in merchandise, trading between Arabia, Palestine, and Egypt; into which last-mentioned country some of them were travelling with the much-prized balm of Gilead and other valuable spices, when the sons of Jacob sold Joseph to them, Gen. xxxvii. 28. 36. There appears to have been some alliance between the Midianites and Ishmaelites, as both names are used to designate the merchantmen who bought Joseph, Gen. xxxvii. 27, 28. 36., xxxix. 1.; and also those Midianites who were conquered by Gideon in the days of the judges, Judg. viii. 22. 24. They were a nomadic race, and had many flocks and herds, Ex. ii. 16., iii. 1.; Judg. vi. 5.; which they pastured in the valleys between the *Dead Sea* and Mt. Horeb. One of their number thus employed was Jethro, the priest (or prince) of Midian, with whom Moses took refuge for forty years, when he fled from Egypt; and whose daughter Zipporah he married, Ex. ii. 15, 16., iii. 1., iv. 19.; Acts vii. 29. Zipporah is called a Cushite or Ethiopian woman in Num. xii. 1.; which seems to point out the N.W. portion of Arabia Petraea, which was a part of the country of Cush, as their dwelling-place.

Jethro afterwards came to Moses, when he and all Israel were encamped round Horeb, bringing to him his wife and his two sons; upon which occasion he counselled Moses as to the method of judging the people, Ex. xviii. 1. Moses endeavoured to persuade him to accompany them in their march to Canaan that they might benefit by his knowledge of the Wilderness; at the same time promising him a share in whatever blessings the Lord was pleased to bestow upon Israel, Num. x. 29. This, his son Hobab is thought to have done, either

now, or afterwards; as later in the history we meet with some of his descendants, called Kenites, seated about the city of Palm-trees and the Wilderness of Judah, Judg. i. 16.; in the tribe of Naphtali, Judg. iv. 11.; and in the S. of Judah, towards the Amalekite, Edomite, and Philistine frontiers, 1 Sam. xv. 6., xxvii. 10.: though it is not at all unlikely that the last mentioned were some of those Kenites descended from Canaan, Gen. xv. 19., and who may have been (in some way unknown to us) allied to the Midianites and Kenites who sprang from Abraham. Those Midianites who dwelt near the *Dead Sea* and the country of Moab, appear to have been conquered by Sihon, king of the Amorites; as, about the time that the Israelites approached his dominions, five of the kings of Midian, Num. xxxi. 8., are called dukes of Sihon, Josh. xiii. 21. These Midianites united with Balak, king of Moab, in hiring Balaam to curse Israel. Their elders fetched him out of Mesopotamia; and the Midianitish women were, at the suggestion of Balaam, the chief instruments employed in tempting the Israelites to idolatry, for which the wrath of God cut off 24,000 of them by plague. For all these abominations, the Midianites were punished with the almost total destruction of their nation; five of their kings were slain, and Balaam himself was cut off, Num. xxii. 4. 7., xxv. 6. 14, 15. 17, 18., xxxi. 2. 3. 7, 8, 9. 16.; Josh. xiii. 21, 22.; Rev. ii. 14.

They recovered, however, from this destruction; and about 195 years afterwards, God was pleased to deliver the Israelites for their idolatry into the power of the Midianites, by whom they were grievously oppressed for seven years, Judg. vi. 1, 2, 3. 6, 7. 11. 13. But they were delivered from their thralldom by Gideon, who through the miraculous help of God, smote them with great slaughter, destroying their kings, and pursuing the host until hardly a man was left, Judg. vi. 14. 16. 33., vii. 1, 2. 7, 8. 12, 13, 14, 15. 23, 24, 25., viii. 1. 3. 5. 12. 22. 26. 28., ix. 17.; Ps. lxxxiii. 9.; Isa. ix. 4., x. 26. The Midianites do not appear to have ever recovered from this overthrow, or to have in any way afterwards molested the Israelites. Some of them, perhaps, became incorporated with the Moabites and Arabians, or withdrew more to the S., towards the Red Sea; where many years afterwards Hadad the Edomite, found a refuge amongst them from the arms of David and Joab, 1 Kgs. xi. 18; and where the prophet Habakkuk, iii. 7., in vision beheld their affliction. The apocryphal author of the book of Judith, ii. 26., describes their tents and sheepcotes as having

been destroyed by the Assyrian general Holofernes; and some of the profane authors place a town or district named Modiana or Madiene, now *Moilah*, on the E. side of the *Ælanitic Gulf* of the Red Sea. The Midianites were celebrated for their vast number of camels and dromedaries; which, in the latter days, they are in some way to employ to the glory of Israel, Judg. vi. 5.; Isa. lx. 6.

MIGDAL, EL, a city belonging to the tribe of Naphtali, Josh. xix. 38.

MIGDAL-GAD, a city in the inheritance of Judah, lying in the Valley, Josh. xv. 37.

MIGDOL, i.e. *the Tower*. Two places in Egypt appear to have borne this name. One was near the W. head of the Red Sea, opposite which the Israelites encamped just before they crossed over on dry ground, Ex. xiv. 2.; Num. xxxiii. 7. The other lay considerably to the N. of it, near the easternmost or Pelusiatic mouth of the R. Nile, and is thought to be the place mentioned by the prophet Ezekiel, xxix. 10., marg., xxx. 6., 'marg., as the N.E. boundary of Egypt, which he describes as lying between Migdol and Syene; though in the text of our translation, it is otherwise rendered. In the Itinerary of Antoninus, Migdol is placed 12 miles from Pelusium, i.e. about 70 miles from the spot where the Israelites crossed the Red Sea. It is not known which of these two places is referred to by Jeremiah, xlv. 1., xlv. 14., when enumerating those cities of Egypt whither the Jews had fled after the destruction of Jerusalem by Nebuchadnezzar, and the murder of Gedaliah by Ishmael. At Migdol, at Tahpanhes, at Noph, and in the country of Pathros, they settled under the guidance of Johanan, who forced Jeremiah to go with them; soon after which, he was put to death, whether by his own countrymen (against whose migration to Egypt he had prophesied evil), or by the Egyptians, is uncertain.

MIGRON, a town of the tribe of Benjamin, in the uttermost part of the district of Gibeah, where Saul tarried under a pomegranate tree, whilst the Philistines lay encamped at Michmash, just before they were miraculously smitten by Jonathan, 1 Sam. xiv. 2. It is also mentioned by the prophet Isaiah, x. 28., as lying between Aiath and Michmash, and as one of the stations of the Assyrian king Sennacherib, in his wicked invasion of Judah.

MIGHTY, HOUSE OF THE, a place in Jerusalem, by the wall of the city, which is

mentioned by Nehemiah, iii. 16., in his description of its rebuilding under him. It was near the Sepulchres of David, probably at the S.E. end of the city of David.

MILETUS or MILETUM, a city of the province of Caria, on the S.W. coast of Asia Minor, at the mouth of the R. Mæander or *Mendere*, as it is now called. It was founded at a very early period by a colony of Cretans, and, from their great energy, and the advantageous position of their new city, it rapidly grew into such importance as to be considered the metropolis of Ionia. It was noted for the nautical skill and enterprise of its people, and is said to have had four harbours; but the face of the country has been so altered by the alluvial deposit of the Mæander, that not only have these disappeared, but the ruins of Miletus itself are now found considerably inland. The inhabitants were warlike and powerful, and defended themselves bravely against the kings of Lydia and Persia, as well as against Alexander the Great; on which account Darius Hystaspes compelled all of them to quit the city, whereas Alexander treated them with great respect, as did also the Romans when the city fell into their hands. Miletus is said to have founded no fewer than 380 colonies in different parts of the world; it was the reputed birth-place of many celebrated men in the heathen world, as Thales, one of the contemporary seven wise men of Greece; of his scholar, Anaximander; of Pittacus, another of the sages; of Anaximenes the mathematician; of Hecateus the historian; and Timotheus the musician. It was especially famed for its splendid works of art, as well as for its magnificent buildings, its opulence, and show; but latterly it had a bad character for luxury and dissipation. Its wool was much prized.

But Miletus is rendered more interesting to the Christian, from its having been visited by the Apostle Paul when on his voyage from Macedonia to Jerusalem. Not wishing to incur delay by going to Ephesus, he sent for the elders of that church to Miletus, Acts xx. 15. 17., where he delivered the affecting farewell charge recorded in Acts xx. 18—35. It was here, also, that he left Trophimus (who was of the neighbouring city Ephesus, Acts xxi. 29.), sick, whether on this voyage, or a later one, does not appear, 2 Tim. iv. 20. The ruins of Miletus are now called *Palatia*, from the many relics of its former magnificence still existing there.

MILLO (*Fulness*), the name of a place in Jerusalem, the situation and purpose of which are

very uncertain. It is thought to have lain in an elevated spot between Mt. Zion and Mt. Moriah, and to have derived its name from having been a capacious place of assembly for deliberating certain public affairs, such as may have once existed in many cities of Israel. In the book of Judges, ix. 6. 20., we read of the "House of Millo," together with the men of Shechem, gathering together to make Abimelech king; where by the House of Millo is perhaps meant the assembling of the elders or councillors of Shechem in the public senate-house or town-hall, to decide the matter in question. After David took the stronghold of Zion, he began to build round about from Millo inward, 2 Sam. v. 9.; 1 Chron. xi. 8.; enclosing it within the walls of the city of David, 2 Chron. xxxii. 5.; but it was not until the reign of Solomon that the House of Millo itself was built, 1 Kgs. ix. 15. 24., xi. 27., where it is conjectured to have been made a strong post connecting the Temple with Mt. Zion. It was here that Joash, king of Judah, was slain by conspirators, 2 Kgs. xii. 20. From the account in 2 Chron. xxxii. 5., it may be inferred, that this house of state was also a sort of armoury, or at least a place of more than ordinary strength; for it is mentioned, that amongst the measures adopted by Hezekiah to fortify Jerusalem against Sennacherib, was the repairing of Millo.

**MINGLED PEOPLE, THE**, a name which appears to have been given to all the inhabitants of Arabia (or at any rate of its N. part), owing to their having descended from several stocks, as the Ishmaelites, Midianites, Moabites, Ammonites, Amalekites, &c.; the word Arab denoting in the Hebrew language, to *mix* or *mingle*. They are described as dwelling in the desert, Jer. xxv. 24.; as confederate with Egypt, Jer. xxv. 20.; Ezek. xxx. 5.; and with Chaldaea, Jer. l. 37.; and, therefore, threatened with a share in the desolations about to come on those kingdoms. See ARABIA.

**MINNI**, a kingdom summoned by the prophet Jeremiah, li. 27., together with those of Ararat and Ashchenaz, to assist the Medes in taking vengeance upon Babylon. From the connection in which it is mentioned, it would appear to have been in the neighbourhood of Armenia and Asia Minor; which two countries correspond in a general way with Ararat and Ashchenaz. There was a small province in the N. of Armenia called Minyas; the E. portion of Cappadocia in Asia Minor was called Armenia Minor, and was an independent state, governed

by its own sovereigns until the time of Mithridates the Great. The Argonauts, who in profane history were said to have visited Colchis, and taken the golden fleece, were called Minyas, perhaps from visiting those shores, though according to the story, owing to the descent of some of them from a Boeotian king. The kingdom of Minni, then, may perhaps be sought for in the regions between Mt. Caucasus, the Euxine Sea, and the W. bank of the Euphrates, i.e. about the old provinces of Colchis, Iberia, and Armenia Minor.

**MINNITH**, a city beyond Jordan, on the borders of the Ammonites, whither Jephthah chased them when delivering Israel from their tyrannous oppression, Judg. xi. 33. It is mentioned by the prophet Ezekiel, xxvii. 17., as celebrated for its wheat, in which Judah and Israel traded in the market of Tyre. Eusebius and Jerome call it Maanath or Manath, and place it about 4 miles from Heshbon in the direction of Ammon.

**MIPHKAD**, one of the gates of the city of Jerusalem, near the place of the Nethinims and the Going up of the Corner; it appears to have been rebuilt by the Jews under Nehemiah after the Babylonian captivity, Neh. iii. 31.

**MISGAB** (i.e. *the High Place*), a city or altar in Moab, the confusion and destruction of which are foretold by the prophet Jeremiah, xlviii. 1.

**MISHAL**, Josh. xxi. 30., otherwise MISHEAL, Josh. xix. 26. See MASHAL.

**MISREPHOTH-MAIM** (i.e. *Salt-pits*), a place near Zidon, probably on the shores of the Mediterranean Sea, whither Joshua chased the Canaanites who leagued together with Jabin, king of Hazor, against Israel, after he had defeated them by the Waters of Merom, Josh. xi. 8. It appears to have been one of the outmost places of the land of Israel in this direction; and was not taken possession of by the Israelites until after the death of Joshua, xiii. 6.

**MITHCAH**, an encampment of the Israelites in the Wilderness, between Tarah and Hashmonah, Num. xxxiii. 28, 29.

**MITHNITE**, the patronymic of one of David's mighty men; whence derived does not appear, 1 Chron. xi. 43.

**MITYLENE**, the chief city of the island of Lesbos, lying off the N.W. coast of Asia Minor, and one of the most important islands in the Aegean Sea. Like all the large neighbouring isles, it was once a free state, but eventually

fell under the power of the Romans. It was very fertile, and the wine which it produced was much esteemed. The Lesbians were celebrated for their musical skill, and their women for their beauty; but the general character of the people was so dissipated, that the epithet Lesbian was frequently applied to licentious extravagance. Lesbos was the birth-place of many noted persons amongst the heathen; as Sappho, Alcæus, Arion, Theophrastus, Terpander, &c. The city of Mitylene or Mytilene lay on the E. coast, on the shore of the narrow channel running between it and the opposite coast of Æolis in Asia Minor. It was a noble and splendid place, for a long time a famous seat of learning, until it was destroyed in the Mithridatic war. It still retains its name, and from it the whole island has derived its modern appellation of *Mytilene*. St. Paul visited the city of Mitylene on his voyage from Macedonia to Jerusalem, about A.D. 60, Acts xx. 14.

MIZAR, THE HILL (i.e. *the Little Hill*), a place where David appears to have received some peculiar manifestation of the Divine goodness, which he vows to remember, Ps. xlii. 6. It has been conjectured to refer to what is sometimes called the Little Hermon, a hill between Mt. Tabor and the R. Jordan. Others, however, suppose that Mt. Paneum is meant, which is a lower slope of the Great Hermon, near the springs of the Jordan; and others, again, that the Hill Mizar denotes some smaller eminence near Mahanaim, in Gilead, where David encamped when fleeing from Absalom.

MIZPAH (i.e. *a Watchtower*), a name given by Laban to the heap which he and Jacob built in Gilead, when they made their covenant after their separation, Gen. xxxi. 49., and about which, in process of time, grew up a city also called Mizpah or Mizpeh of Gilead, Judg. xi. 29. Here Jephthah dwelt; and here he and the Israelites, when about to attack the Ammonites, and shake off their yoke, encamped and made a solemn covenant before the Lord, Judg. x. 17., xi. 11. 29. 34. It is mentioned by the prophet Hosea, v. 1., when denouncing God's vengeance against Israel for their cruelty and idolatry, especially of the priests, who were to the people as a snare on Mizpah: alluding, perhaps, to some idolatrous superstitions carried on upon the mountain; or, as others conjecture, to their watching the pious Jews who went up to worship at Jerusalem, preventing them if possible, and if not, ensnaring and persecuting them. It appears to have still existed in the days of

the Maccabees, since it is mentioned in 1 Macc. v. 35., as having been taken and burnt by Judas Maccabæus during his campaign in Gilead.

MIZPEH, THE LAND OF, Josh. xi. 3., the name of a region to the S. of Mt. Hermon, whither Jabin, king of Hazor, sent to persuade the inhabitants to join his great league against the Israelites. After Joshua had signally routed the whole confederacy at the Waters of Merom, he chased some of them to the VALLEY OF MIZPEH, eastward, until he left none remaining, Josh. xi. 8. This region and valley were, probably, in the N. of Bashan, in some of the numerous and fertile plains between Mt. Hermon and the R. Jordan.

MIZPEH, a city of the tribe of Judah, in the Valley, not otherwise mentioned, Josh. xv. 38.

MIZPEH or MIZPAH, a city in the inheritance of the tribe of Benjamin, Josh. xviii. 26., which owing to its important situation, its veneration as a high place, as well as to many other circumstances, seems to have grown into greater note than any other city of this name. Here the Israelites assembled in solemn covenant, to take vengeance upon the tribe of Benjamin in the matter of the Levite's concubine, Judg. xx. 1. 3., xxi. 1. 5. 8. Here, likewise, Samuel gathered together all Israel on the repentance of the nation, when, after fasting and sacrifice, they were miraculously assisted by God in vanquishing their oppressors the Philistines at Ebenezer, 1 Sam. vii. 5, 6. 11, 12.; and here, thirty-five years afterwards, he again solemnly assembled their tribes to choose a king over them as they had demanded, when Saul was chosen by lot, 1 Sam. x. 17. Mizpeh was one of the three places to which Samuel went from year to year to judge Israel; the two others being Bethel and Gilgal, 1 Sam. vii. 16. It was rebuilt and strengthened by Asa, king of Judah, with the materials taken from that Ramah which Baasha, king of Israel, built to annoy Judah, but which he abandoned when Benhadad, king of Syria, invaded the N. part of his dominions, subsequent to which, Mizpeh appears to have been a strong advanced post against Israel in this direction, 1 Kgs. xv. 22.; 2 Chron. xvi. 6.; Jer. xli. 9. After the destruction of Jerusalem by the Chaldeans, Mizpeh became the residence of Gedaliah, who had been appointed governor over the country by Nebuchadnezzar; and who was here murdered together with many Jews and Chaldeans, by Ishmael of the seed royal, 2 Kgs. xxv. 23. 25.; Jer. xl. 6. 8. 10. 12. 13. 15., xli. 1. 3. 6. 10. 14. 16. It appears to have been

re-inhabited after the return from Babylon, Neh. iii. 7. 15. 19., and to have recovered some of its consequence as a post of defence. The apocryphal author of 1 Macc. iii. 46., calls it *MASPHA*, mentioning it as having been formerly the place where the Israelites prayed; for which reason, Judas Maccabæus there assembled all his countrymen against Antiochus Epiphanes. It is now called *Nabi Samwil*.

**MIZPEH OF MOAB**, a place in the territory of the king of Moab, somewhere to the E. of the *Dead Sea*, whither David brought his father and mother out of the reach of Saul, whilst he himself was taking refuge in the Cave of Adullam, 1 Sam. xxii. 3.

**MIZRAIM**, the second son of Ham, Gen. x. 6. 13.; 1 Chron. i. 8. 11. See *EGYPT*.

**MOAB**, a country to the E. of the R. Jordan and the Salt Sea, inhabited by the **MOABITES**, who derived their name and origin from Moab, the son of Lot and his eldest daughter, Gen. xix. 37. They dwelt formerly on both sides of the R. Arnon, having, as it would appear, expelled the gigantic race of the Emims from the country on the N. side of this river, Deut. ii. 10, 11.; where they built many cities, and gave their name to the extensive Plains of Moab, which lay between the Jordan and the N.E. shores of the Salt Sea. They may, perhaps, have been forced thus northward by the Midianites or Edomites; as a battle was fought at an early period between these two nations in the Field of Moab, Gen. xxxvi. 35.; 1 Chron. i. 46., when the latter were victorious. But, before the departure of the Israelites from Egypt, the Moabites seem to have been driven by the Amorites to the S. of the Arnon, Num. xxi. 26. 29.; Judg. xi. 15., which thenceforward became their border; their capital Ar, or Rabbah of the Moabites, lying on the S. bank of the river. The territory of the Moabites was thus bounded on the N. by the Arnon, Num. xxi. 11, 13. 15., on the W. by the Salt Sea, on the S. by Edom, and on the E. by the Desert of Arabia; though the name of Moab still continued to be applied to the regions N. of the Arnon, Deut. xxix. 1., xxxii. 49., xxxiv. 5, 6.

When the Israelites were drawing near to Canaan, they were forbidden by God to disturb the Moabites from the possessions which He had given them, Deut. ii. 9.; Judg. xi. 15.; and being refused permission to pass through their territory, Judg. xi. 17., and not being met by them with bread and water, Deut. xxiii. 3., though they sold it to them for money, Deut. ii. 29., they took a circuit by the Wilderness of

Moab, until they came to the banks of the Arnon, Judg. xi. 18., which they crossed, and pitched their camp in the Plains of Moab, Num. xxi. 20., xxii. 1, 2., xxxi. 12., xxxiii. 44. 48, 49, 50.; Deut. ii. 8. 18., xxxiv. 8. Upon this Balak, king of Moab, alarmed, as Moses had foretold, Ex. xv. 15., at the vast host of the Israelites, and at the report of their doings, sent for Balaam to curse them, Num. xxii. 3, 4, 7, 8. 10. 14. 21. 36.; Josh. xxiv. 9.; when though God was graciously pleased to turn His curse into a blessing, Num. xxiii. 6, 7. 17., xxiv. 17.; Mic. vi. 5., the Moabites and Midianites, instigated by Balaam, tempted the Israelites to commit idolatry and fornication, Num. xxv. 1., xxxi. 16.; 2 Pet. ii. 15.; Rev. ii. 14.; so that 24,000 of them died by the plague, Num. xxv. 9. For this the Moabites and Midianites were attacked, and severely handled by Israel, Num. xxxi.; and God commanded that the former should not enter into the congregation of the Lord, even to the tenth generation, Deut. xxiii. 3, 4.; Neh. xiii. 1. After this Moses numbered the Israelites the second time in the Plains of Moab, Num. xxvi. 3. 63. Here, too, he divided the country beyond Jordan amongst the two tribes and a half; gave the nation the conclusion of the statutes and ordinances they were to keep; and delivered to them his last charge and blessing, Num. xxxv. 1., xxxvi. 13.; Deut. i. 5., xxix. 1.; Josh. xiii. 32.; after which, he was commanded to go up into Mt. Nebo, in the land of Moab, and having viewed the Land of Promise to die there, Deut. xxxii. 49., xxxiv. 1. 5, 6. About seventy years after the death of Joshua, God delivered the Israelites, on account of their wickedness, into the hands of Eglon, king of Moab, who, after having oppressed them for eighteen years, was at length killed by Ehud, when 10,000 of the most valiant men of Moab were slain by his army, and the nation was delivered from their tyranny, Judg. iii. 12. 14, 15. 17. 28, 29, 30.; 1 Sam. xii. 9.

But notwithstanding this, and the strong national antipathy which all along existed between the two people, they kept up intercourse with one another, 1 Chron. iv. 22., viii. 8.; and in the book of Ruth, we have an account of an Israelite who, in order to avoid a famine which arose in Canaan, went with his wife to sojourn in the land of Moab, Ruth i. 1, 2. 6., iv. 3., where their two sons married Moabites, i. 4., one of whom was Ruth the Moabitess, i. 22., ii. 2. 6. 21., iv. 5. 10. Somewhat later in their history the Israelites were permitted to be enslaved by their enemies for worshipping the gods of Moab,



Judg. x. 6. A few years after Saul's accession to the throne of Israel, the Moabites began to experience that subjection which had been foretold by Balaam, Num. xxiv. 17.; for he boldly attacked the Moabites, and kept them in check, 1 Sam. xiv. 47. This made it easier for David, when persecuted by him, to leave his parents under the protection of the king of Moab, 1 Sam. xxii. 3, 4.; though when he himself succeeded to the throne, the Moabites appear to have joined with his enemies, and provoked him to attack them; upon which he put to death two-thirds of the people, and reduced the whole nation to tribute, 2 Sam. viii. 2. 12., xxiii. 20.; 1 Chron. xi. 22., xviii. 2. 11.; Ps. lx. 8., lxxxiii. 6., cviii. 9. But notwithstanding this, friendly intercourse was still kept up between the two powers. One of David's mighty men was a Moabite, 1 Chron. xi. 46.; Solomon took some of their women for his wives, and both he and his subjects were ensnared into worshipping their idols, 1 Kgs. xi. 1. 7. 33.; 2 Kgs. xxiii. 13.

Upon the division of the tribes, at the accession of Rehoboam, Moab fell to the lot of the kingdom of Israel; and remained subject to it until the death of Ahab, when it began to throw off the yoke, 2 Kgs. i. 1., iii. 5. Mesha, the then king of Moab, refused to pay the customary tribute of 100,000 lambs, and as many rams, with the wool; a tribute which appears to have been paid ever since the time of David, either annually, or at the beginning of each reign, 2 Kgs. iii. 4. The reign of Ahab's son Ahaziah was too short and troubled to enforce it; but when his brother Jehoram came to the throne, he persuaded Jehoshaphat, the king of Judah, together with the king of Edom, to accompany him in an inroad against Moab, in the hope of recovering this revolted province, 2 Kgs. iii. 7-9. Jehoshaphat had, only a few months before, repelled an attack of the united forces of the Moabites, Ammonites, and Edomites, and, by the miraculous help of God, gained a signal victory over them, 2 Chron. xx. 1. 10. 22, 23. Hence, probably, he may have been the more ready to join the king of Israel, and been better able to influence the king of Edom, whose defection from the Moabites brought on that cruel massacre of the king of Edom's son, for which Moab is denounced by the prophet Amos, ii. 1, 2. In this campaign, the three kings of Judah, Israel, and Edom, together with their armies, would have perished from thirst, had they not been miraculously preserved through the prophet Elisha, 2 Kgs. iii. 10. 13.; when, though the Moabites were severely beaten, and

most of their towns destroyed, yet the king of Moab, by sacrificing the king of Edom's son on the walls of the city where he was besieged, eventually drove away the besiegers, and seems to have escaped from paying the usual tribute, 2 Kgs. iii. 18. 21, 22, 23, 24. 26., which, perhaps, was never again rendered, Isa. xvi. 1, 2.

About fifty years afterwards, the Moabites invaded the territory of some of the tribes in the reign of Joash, king of Israel, 2 Kgs. xiii. 20.; and appear to have maintained their ground until driven back by his son, Jeroboam II., 2 Kgs. xiv. 25. One of the murderers of Joash, king of Judah, was descended from a Moabite, the other being descended from an Ammonite, 2 Chron. xxiv. 26. When Tiglath-Pileser took captive the trans-Jordanic tribes, 1 Chron. v. 26., the Moabites appear to have advanced into their old territory, which until then had been occupied by the tribe of Reuben; but the prophet Isaiah threatens them with the desolation of their country within three years after his prophecy, Isa. xv. 1, 2. 4, 5, 8, 9., xvi. 2. 4, 6, 7, 11, 12, 13, 14.; an event which probably came to pass when Shalmaneser led captive the rest of the Ten Tribes to Assyria. But they were threatened by God with still further vengeance for their wickedness, their pride, their idolatry, and their cruelty towards the Jews, by the prophets Isaiah, xxv. 10., Amos, ii. 1, 2., and Zephaniah, ii. 8, 9. This may have begun to overtake them when Nebuchadnezzar drove them to the S. of the R. Arnon, on his first invasion of Judæa; after which, for a time, they joined his marauding bands in attacking the Jews, 2 Kgs. xxiv. 2., though they were not unwilling to stir up Zedekiah, king of Judah, to rebel against Nebuchadnezzar, Jer. xxvii. 3. The apocryphal author of the book of Judith represents the Moabites as being threatened by Nabuchodonosor for not assisting him against Arphaxad, and as having afterwards sided with Holofernes against the Jews, though with something like a plea in their behalf, Judith i. 12., v. 2. 22., vi. 1., vii. 8.

On the destruction of Jerusalem, some of the Jews took refuge for a short time in Moab, Jer. xl. 11; but five years afterwards, the Moabites themselves were attacked and taken captive by Nebuchadnezzar, when the predictions of the prophets already mentioned were fulfilled, as were those also of Jeremiah, ix. 26., xxv. 21., xlviii. 1, 2. 4. 9. 11. 13. 15, 16. 18. 20. 24, 25, 26. 28, 29. 31. 33. 35, 36. 38, 39, 40, 41, 42, 43, 44, 45, 46., and Ezekiel, xxv. 8, 9. 11. But their return from captivity was also foretold, Jer.

xlvi. 47.; Dan. xi. 41.; and they were accordingly set at liberty by Cyrus; when they settled again in their own land, rebuilt and fortified their cities, and entered upon their old footing of intercourse with the Jews, intermarrying with them, and alluring them to idolatry, Ezra ix. 1.; Neh. xiii. 1. 23.; 1 Esd. viii. 69. They continued subject to the Persians until conquered by Alexander the Great; after whose death they fell successively under the power of the kings of Syria, Egypt, and the Romans, until their name gradually disappears in that of the Arabians. But at the victorious restoration of all Israel in the latter days, they are mentioned as still existing, and as being subject to the Jews, Isa. xi. 14.

The country of Moab was in general mountainous, but well watered; it abounded in fertile valleys, teeming with corn, wine, and oil, and was very rich in cattle. The people are characterised as warlike, crafty, lustful, and proud, continually aiming to mingle with the Israelites, or to bring some portion of them into subjection. They were gross idolaters, worshipping Baal-peor and Chemosh, Num. xxv. 1, 2, 3. 5.; Ps. cvi. 28.; 1 Kgs. xi. 7. 33.; 2 Kgs. xxiii. 13.; Jer. xlviii. 13.; Hos. ix. 10.; whence they are called The people of Chemosh, Num. xxi. 29., and their country itself Chemosh, Jer. xlviii. 7.

MOAB, PLAINS OF, an extensive valley lying about the entrance of the R. Jordan into the Salt Sea, and along the N.E. shores of the latter: they were so called from the Moabites, who dwelt there until driven S. of the Arnon by the Amorites. Here the Israelites pitched their camp previous to their crossing the Jordan, Num. xxii. 1., xxxi. 12., xxxiii. 48, 49, 50.; here Moses numbered all the people the second time after their leaving Egypt, Num. xxvi. 3. 63., and distributed their inheritance amongst the two tribes and a half E. of Jordan, Josh. xiii. 32.; and here he gave the assembled nation the conclusion of the Divine ordinances and statutes, as well as his own parting charge and blessing, before he went up to Mt. Nebo to die there, Num. xxxv. 1., xxxvi. 13.; Deut. xxxiv. 1.

MOAB, WILDERNESS OF, part of the great Desert of Arabia Petraea, lying on the borders of it and the regions of Moab, round which the Israelites under Moses were obliged to pass when the king of Moab would not let them go through his territory, Deut. ii. 8. It is also called Jeshimon, i.e. *the Wilderness*; and

is mentioned as the place near which the children of Israel were encamped when Balak, king of Moab, sent for Balaam to curse them, Num. xxi. 11. 20., xxiii. 28.

MOCHMUR, a brook in the N. of Palestine, mentioned by the author of the apocryphal book of Judith, vii. 18., as a place near which some of the Edomites and Ammonites encamped when they came to assist Holofernes, the Assyrian general, in his attack on the Jews. It was probably, no great way from the city of Bethulia, and may be meant for one of the small rivers which run down into the Sea of Galilee.

MODIN, a city in the N.W. part of the province of Judea, memorable as the dwelling-place of the priest Mattathias and his five sons, the founders of the family of the Maccabees, 1 Macc. ii. 1. There was an altar here (the sanctuary at Jerusalem having been wantonly profaned and polluted by the Syrians), upon which the officers of Antiochus Epiphanes endeavoured to compel the Jews to offer sacrifice to idols; which Mattathias himself not only refused to do, but slew the first Jew that attempted it, as well as the king's commissioner; and having pulled down the altar, fled with his sons and many followers into the mountains, thus commencing the great Maccabean struggle. When Mattathias died, he was buried at Modin, having appointed his son Judas Maccabæus to be general of the Jewish forces, 1 Macc. ii. 15. 23. 70. About three years afterwards, there was a battle fought near Modin between Judas and Antiochus Eupator, in which the latter was worsted, 2 Macc. xiii. 14.; and at a later period, another engagement took place between Bacchides and Judas, when many of the forces of the latter deserting him, he was overpowered and slain; his brothers buried him at Modin, 1 Macc. ix. 19. Hither, also, the bones of Jonathan, his brother, were brought from Bascama, where he had been slain by Tryphon; upon which occasion, Simon, another of the Maccabean brothers, raised a lofty monument over the family sepulchre, which was visible at sea, 1 Macc. xiii. 25. 30. Modin appears to have continued to be the head-quarters of the Maccabean family, and often to have been a centre of their operations until the successful issue of the struggle, 1 Macc. xvi. 4. It is stated by Eusebius to have been at no great distance from Diospolis or Lydda, and to have stood upon a lofty eminence; which may account for Jerome calling it Mount Modin. Its exact locality does not appear to have been

ascertained; though, according to some accounts, there is still a village of the same name, a few miles from Joppa on the road to Jerusalem.

**MOLADAH**, a city in the S. of the tribe of Judah, towards the border of Edom, Josh. xv. 26., which was afterwards assigned to the tribe of Simeon, xix. 2.; 1 Chron. iv. 28. It was re-peopled after the return from the Babylonian captivity, Neh. xi. 26.

**MORAD** (or *the Going down*), a place near Shebarim, whither the men of Ai chased the Israelites with much slaughter on the occasion of Achan's transgression, Josh. vii. 5., marg.

**MORASTHITE**, a patronymic applied to the prophet Micah, Jer. xxvi. 18.; Mic. i. 1.; derived probably from Mareshah (which *see*); though others conjecture it to have been obtained from Moresheth-gath, Mic. i. 14. Jerome, however, states it to have been derived from a village named Morasthi, near Eleutheropolis, in the S.W. part of Judah.

**MOREH, PLAIN OF**, a valley near the place where Sichem afterwards stood. It was here that Abraham appears to have first settled for a short time after quitting Haran; and here the Lord appeared to him in a vision, promising him the land of Canaan for an inheritance, Gen. xii. 6. Moses speaks of the Plains of Moreh as adjacent to Mt. Ebal and Mt. Gerizim, Deut. xi. 30. Above them probably was the Hill of Moreh.

**MOREH, THE HILL OF**, by the side of which the Midianites pitched their camp previous to the battle with Gideon in which they were so signally defeated, Judg. vii. 1. It may have been the hill to the N. of Sichem, and W. of Mt. Ebal; though some place it farther N. towards Gilboa.

**MORESHETH-GATH**, a city in the tribe of Judah, possibly near Gath, and so, at this time, in the power of the Philistines. To it the prophet Micah foretells that Lachish shall in the coming calamity give presents, because it was the first city to receive, and infuse into Judah, the infection of idolatry, Mic. i. 14. Some have conjectured that Micah was called the Morasthite, Jer. xxvi. 18., Mic. i. 1., from having been born here; but this is very doubtful.

**MORIAH, LAND OF**, the place where Abraham was commanded by God to go and offer up his son Isaac for a burnt-offering, Gen. xxii. 2. It lay to the N.E. of the old city Jebus or Jerusalem, and appears to have been

cultivated even as late as the time of David; since here was the Threshing-floor of Araunah the Jebusite, which with the surrounding hill David bought for 600 shekels of gold, to build an altar for sacrifice after his sin in numbering the people, 2 Sam. xxiv. 18.; 1 Chron. xxi. 18. 25. This spot David appointed to be the House of the Lord God, and the altar of the burnt offering for Israel, 1 Chron. xxii. 1, 2.; and here, in due season, Solomon built his magnificent Temple, 2 Chron. iii. 1. In the last passage it is called *Mt. Moriah*, being a distinct hill from all the others, on which Jerusalem and its suburbs stood; though latterly, some of the valleys separating them were partially filled up. The word Moriah is thought to be derived from a root which signifies *lofty* or *elevated*, a character not unsuited to the lofty eminence upon which the Temple was built, hence called the mountain of the height of Israel, Ezek. xx. 40.; and harmonising, likewise, with that description of it when restored in the last days, which is recorded by the prophets Isaiah, ii. 2., and Micah, iv. 1., that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills. It is called by Moses the mountain of the Lord's inheritance, Ex. xv. 17.; by David, the mountain of God's Holiness, Ps. xlviii. 1.; and by Zechariah, the mountain of the Lord of Hosts, Zech. viii. 3.

**MOSERA**, a station of the Israelites in the Wilderness, where they were encamped when Aaron died, Deut. x. 6.: it was, consequently, adjacent to Mt. Hor, which is mentioned as the scene of his death, Num. xx. 28., xxxiii. 38. Its name seems still to survive in that of *Wady Mousa*, or the Valley of Moses, a valley at the base of Mt. Hor, where the famous city Petra or Selah was afterwards built.

**MOSEROTH**, another encampment of the Israelites in the Wilderness; which from the places mentioned in conjunction with them, appears to have been near the former, if not identical with it, at the W. end of the valley, Num. xxxiii. 30, 31.

**MOZAI**, a city of the tribe of Benjamin, Josh. xviii. 26.

**MUSHITES** a family of the Levites, numbered, together with all Israel, by Moses in the Plains of Moab, Num. xxvi. 58.: they were so named after Mushi, the second son of Merari, Num. iii. 20. 33.; 1 Chron. vi. 19.

**MYNDUS**, a small city in the W. part of

Caria, a province in the S.W. of Asia Minor. It was situated at the S.W. extremity of the Iassian Gulf, now called the *G. of Asyn Kale*. It was a Doric colony, founded by some Træzenians, and had sufficient strength and influence to resist successfully a siege by Alexander the Great. It is mentioned by the apocryphal writer in 1 Macc. xv. 23., as one of the places to which the Romans wrote in behalf of the Jews. It is now called *Gumishhe*; but its name appears still preserved in that of the surrounding *Turkish* province *Muntesha*.

MYRA, a maritime town of Lycia, a province in the S.W. part of Asia Minor. It was here St. Paul, when on his voyage to Rome, was embarked by the centurion in that ship of Alexandria, which was afterwards wrecked on the Isle of Melita. It became the capital of the province in later times, after the neighbouring city of Patara, the former metropolis, had lost its importance: it is still called *Myra*.

NAAMAH, a city of the tribe of Judah in the Valley, Josh. xv. 41.

NAAMATHITE, a patronymic of Zophar, one of Job's three friends; but whence obtained is not known, Job ii. 11., xi. 1., xx. 1., xlii. 9. Some derive it from that of Naamah, a city in the W. of the tribe of Judah, but that seems very unlikely both from the situation and probable age of the place. It seems more reasonably fixed somewhere to the E. of Gilead, in the borders of Arabia, and nearer to the land of Uz.

NAAMITES, a family of the tribe of Benjamin, numbered, together with all Israel, by Moses in the Plains of Moab, Num. xxvi. 40.; they were so called after Naaman, a grandson of Benjamin, Gen. xlv. 21.; 1 Chron. viii. 4. 7.

NAARAN, a city in the inheritance of the tribe of Ephraim, 1 Chron. vii. 28., on the borders of Manasseh. It is called

NAARATH in Josh. xvi. 7.; and is stated by Eusebius to have been 5 miles from Jericho.

NABATHITES, an Arabian people mentioned in the Apocrypha and by profane writers as, in later times, inhabiting a large part of the country between the R. Euphrates and the Red Sea. They were no doubt descended from Naboth, the first-born son of Ishmael, Gen. xxv.

MYSIA, a province at the N.W. extremity of Asia Minor, and of the modern *Turkish* province *Anadolia*. To the E. it touched on Bithynia, to the S. on Lydia; on the W. it was washed by the *Ægean* Sea, on the N. by the narrow waters of the Hellespont. In it stood the ancient city of Troy, as well as many other well-known places which have been rendered interesting to the scholar by profane history and poetry: though in later times, Cicero describes its inhabitants as a base and contemptible people. It was visited by the Apostle Paul, Acts xvi. 7, 8., many times, as it lay on the main road from the East to Europe: and here he preached the gospel at several places, as Troas, Assos, &c. It was on one of these occasions, when he was about to pass into Bithynia, that he was sent forth into Macedonia. Here also was the famous city Pergamos, in which was one of the Seven Churches of Asia.

13.; 1 Chron. i. 29.; whose posterity the prophet Isaiah, lx. 7., foretells shall bring in their wealth to the church of Christ in the latter days. The Nabathites are thought to have intermarried with the Edomites, whose famous city Petra, they appear to have eventually made their head quarters. They are said to have been the only neighbouring people who assisted and behaved friendly to the Jews during the great Maccabæan struggle. Judas Maccabæus met with them three days' journey to the E. of the R. Jordan, when they told him of the great sufferings of his countrymen in Galaad and the adjacent regions, 1 Macc. v. 25.; and they appear to have kept up a good understanding with his brothers after his death, ix. 35. They were a nomadic race, living chiefly by their flocks and herds; but much of the trade between the Euphrates and the Red Sea seems also to have passed through their hands. In later times they were attacked by the Romans, who annexed the S. part of their land to the division *Palæstina Tertia*; but notwithstanding this, they do not seem to have made any lasting conquests over them. They are usually called Nabathæans; though Josephus also writes the name Nabæothæ, and Ptolemy, Napateans. See ZABADEANS.

NACHON'S THRESHING-FLOOR, 2 Sam. vi. 6.; 1 Chron. xiii. 9., marg. See CHIDON.

NADABATHA, 1 Macc. ix. 37., thought to be the same with Medeba; which *see*.

NAHALAL or NAHALLAL, a city of the tribe of Zebulun, which was afterwards made Levitical and given to the family of Merari, Josh. xix. 15., xxi. 35.; it is called Nahalol in Judg. i. 30., where it is mentioned that the tribe had not driven out the Canaanites at the death of Joshua.

NAHALIEL, a station of the Israelites near the R. Arnon, not far from Mt. Pisgah, on the borders of the territories of the Moabites and Amorites; the last but one before Moses sent to Sihon, asking leave to pass through his kingdom, Num. xxi. 19. Eusebius places it on the R. Arnon.

NAHASH, CITY OF, 1 Chron. iv. 12., marg. *See* IR-NAHASH.

NAHOR, CITY OF, Gen. xxiv. 10., i.e. Haran; which *see*.

NAIN, a small city of Galilee, at the gate of which the Blessed Redeemer raised to life a widow's son, who was being carried forth to his burial, Lu. vii. 11. Jerome places it 2 miles S. of Mt. Tabor, in the neighbourhood of which at a small decayed village called *Nein*, its ruins are still to be found.

NAIOTH, a place in the district of Ramah, hence called Naioth in Ramah, where Samuel dwelt, and where was a school of the prophets. Hither David fled to avoid the rage of Saul, taking up his abode with Samuel; whereupon Saul sending messengers to take him, and afterwards going there himself, both he and they were made to prophesy, 1 Sam. xix. 18, 19, 22, 23., xx. 1.

NAPHISH or NEPHISH, a tribe descended from one of the youngest sons of Ishmael, Gen. xxv. 15.; 1 Chron. i. 31.; who settled eventually to the E. of Gilead, in the N.W. part of Arabia Petraea. When the two tribes and a half had their inheritance given them by Moses, they were greatly harassed by these Ishmaelites and their allies, until the latter were driven back with great loss, 1 Chron. v. 19.

NAPHTALI (i.e. *My Wrestling*), one of the twelve tribes of Israel, so named after Naphtali, the sixth son of Jacob by Bilhah, Rachel's maid, Gen. xxx. 8., xxxv. 25.; Ex. i. 4.; 1 Chron. ii. 12. He had four sons, Gen. xlvi. 24.; 1 Chron. vii. 13.; whose descendants were so blessed with increase that when they came up out of Egypt, about 257 years after the birth of Naphtali, the

tribe possessed 53,400 fighting men, Num. i. 15, 42, 43., ii. 29. When they were numbered again in the Plains of Moab, about thirty-eight years afterwards, their number appears to have decreased to 45,400, Num. xxvi. 48. 50. They marched under the standard of the tribe of Dan, immediately preceded by Asher, being the last tribe as ranged in the order of their journeyings, and the rereward of all the camps. When encamped, they pitched their tents on the N. side of the Tabernacle, Num. ii. 29., x. 27. The offerings of the tribe of Naphtali for the service of God, on the occasion of the dedication of the Tabernacle in the Wilderness, were made on the twelfth day, Num. vii. 78. One out of this tribe, as out of every other, was chosen by Moses to go and spy out the Promised Land, Num. xiii. 14.; and he likewise appointed another of them to assist Eleazar and Joshua in dividing the land by lot, xxxiv. 28. They were a prudent and brave people, Judg. v. 18.; 1 Chron. xii. 34.; Ps. lxxviii. 27.; as may be inferred not only from their being appointed to bring up the rear of the whole nation, but from the exposed position of their inheritance in Canaan, and the manner in which they bore the brunt of the many attacks made upon Israel by the enemies in their direction. With this seems to accord the language of Jacob's blessing, "Naphtali is a hind let loose; he giveth goodly words," Gen. xlix. 21.; i.e. they would be great lovers of liberty, would use great smoothness and address with other nations to preserve the peace and freedom of their country, but when urged by necessity would be swift and valiant in its defence. Moses appointed Naphtali to be one of the six tribes who should stand upon Mt. Ebal, to utter the curses on the breach of the law of God, Deut. xxvii. 13. He promised that they should be "satisfied with favour, and full with the blessing of the Lord," Deut. xxxiii. 23.; which was no doubt fulfilled in the rich fertility of the magnificent country allotted to them, as well as by its advantageous position, and the general estimation of the tribe. There is a tradition amongst the Jewish writers that, notwithstanding their northerly situation, this tribe was generally the first to bring the offering of the first-fruits. *Cf.* 1 Chron. xii. 40. Moses himself was permitted to view their inheritance from Mt. Pisgah shortly before his death, Deut. xxxiv. 2. Upon the division of Canaan by Joshua, the inheritance of Naphtali was assigned them in the northernmost part of the land, Josh. xix. 32—39. To the W. it touched upon Asher, to the S. upon Zebulun, to the E. upon Manasseh beyond Jordan, and upon

the upper Dan, to the N. upon Syria. In the prediction of Moses concerning their portion in the Promised Land, they were to "possess the sea [in our translation, the west], and the south," Deut. xxxiii. 23. This was fulfilled, probably, by their having such a large portion of the Sea of Chinnereth for their border, as well as by the ease with which they could reach the Mediterranean; and also by the R. Jordan, which formed their E. border, giving them the means of communicating with the S. parts of the country. It contained three Levitical cities within its limits, which were assigned to the Gershonites, viz. Kedesh in Galilee (which was also a City of Refuge), Hammoth-dor, and Kartan, Josh. xxi. 6. 32.; 1 Chron. vi. 62. 76.

At the death of Joshua, the tribe of Naphtali had not driven out the Canaanites from all their cities, though they succeeded in putting them to tribute, Judg. i. 33.; but a hundred years later in the history, these Canaanites and their allies had again made such head as to be able to get the mastery not only over Naphtali, but over all Israel. For their sinful idolatry, and copying the evil ways of their heathen neighbours, the Lord was pleased to sell them into the hand of Jabin, king of Canaan, who for twenty years grievously oppressed them. He reigned in Hazor, and his general Sisera dwelt in Harosheth of the Gentiles, Judg. iv. 2., both cities of Naphtali. But at length, Deborah and Barak delivered their country from these cruel enemies; a struggle in which Naphtali took a brave and leading part, Barak himself belonging to this tribe, Judg. iv. 6. 10., v. 18. They also were amongst the foremost to assist Gideon in subduing the Midianites, Judg. vi. 35., vii. 23. When David was made king over all Israel in Hebron, the tribe of Naphtali were amongst those who came to assist at the ceremony, bringing with them an abundance of provisions and fruits to refresh and rejoice their brethren, 1 Chron. xii. 34. 40. One of their princes was appointed by David to be ruler over the whole tribe, probably for civil purposes, 1 Chron. xxvii. 19. Their country alone formed one of Solomon's twelve purveyorships, for supplying him and his household with victuals, 1 Kgs. iv. 15. Hiram, whom Solomon fetched out of Tyre to make some of the chief ornaments of the Temple, was a widow's son of the tribe of Naphtali, whose father was of Tyre, 1 Kgs. vii. 14.; though in the parallel passage at 2 Chron. ii. 14., he is said to be the son of a Danite woman.

On the division of the kingdom in the days of

Rehoboam, Naphtali fell to the lot of Israel; when its troubles began rapidly to thicken, and it was made to bear the brunt of every invasion from Damascus, Syria, and the other enemies of Israel in the N. and E. Asa, king of Judah, in order to put a stop to Baasha, king of Israel, building his border fortress of Ramah, incited and hired Benhadad, king of Syria, to attack the N. part of the latter's dominions; whereupon he ravaged all the land of Naphtali, as well as the adjacent regions, 1 Kgs. xv. 20.; 2 Chron. xvi. 4. In the days of Pekah, most of the inhabitants were carried captive to Assyria by Tiglath-Pileser, king of Assyria, B. C. 740, 2 Kgs. xv. 29.; Isa. ix. 1.; and others of them no doubt were included in the final captivity of the kingdom of Israel by Shalmaneser nineteen years afterwards; though a few of them appear to have escaped, whom Josiah endeavoured to reform from their idolatrous ways, 2 Chron. xxxiv. 6. Tobit, whose history is commemorated in the Apocrypha, is stated to have been of this tribe, Tobit i. 1. 4, 5, vii. 3.

In this land the Blessed Redeemer and His Apostles frequently journeyed and tarried, preaching the glad tidings of the kingdom of heaven, Matt. iv. 13. 15. St. John in his sealing vision beheld twelve thousand sealed of the tribe of Naphtali, Rev. vii. 6. In the prophetic division of the Holy Land by the prophet Ezekiel, xlviii. 3, 4., this tribe is placed the third in order from the N., between Asher and Manasseh; and one of the gates of the New City on the W. side, is to be called the gate of Naphtali, Ezek. xlviii. 34.

NAPHTALI, MT., in which stood Kedesh, the City of Refuge, was probably that spur of the Anti-Lebanon which detaches itself from the main ridge, and runs through the whole of Galilee, Josh. xx. 7.; it is said to be now called *Szaffad*.

NAPHTALI, THE GATE OF, one of the three gates of the New City of Jerusalem, described by the prophet Ezekiel, xlviii. 34., as lying on the W. side, together with those of Gad and Asher.

NAPHTUHIM, the descendants of the fourth son of Mizraim, Gen. x. 13.; 1 Chron. i. 11.; whose position in Egypt or Libya, is not at all agreed upon. Some place them in the desert between Africa and Asia, in the neighbourhood of the Sirbonic Lake and the Torrent of Egypt; others, again, to the W. of Egypt, in the Libyan Waste; and others, again, to the S. of Egypt, between Ethiopia and the kingdom of Meroe,

where the ancient city of Napata, now *Mograt*, on the R. Nile, seems to point out traces of their name.

NASOR, THE PLAIN OF, where Jonathan and his forces had an encounter with their enemies, when his men deserting him he was well nigh overpowered, 1 Macc. xi. 67. It was near the Lake of Gennesaret, and was probably some one of the numerous valleys on the W. side of this beautiful sea.

NATHAN-MELECH, THE CHAMBER OF, a building in the suburbs of Jerusalem, and near the entrance of the Temple, close to which were the horses and chariots that the idolatrous kings of Judah had given to the sun; but which Josiah took away and burned them with fire, 2 Kgs. xxiii. 11.

NATIONS. Tidal, king of Nations, is mentioned in Gen. xiv. 1., as one of the three sovereigns who were confederate with Chedorlaomer, king of Elam, when he attacked and endeavoured to recover the Cities of the Plain and the adjacent regions; upon which occasion Lot was taken prisoner by them, but rescued by Abraham, Gen. xiv. 1. 9. The name is, most probably, conjectured to signify the inhabitants of Galilee, which was peopled by many nations. Joshua mentions his conquest of the king of "the nations of Gilgal" (or Galilee), Josh. xii. 23.; and one of the cities in its N. part is called in the book of Judges, iv. 2. 13., Harosheth of "the Gentiles" (or Nations). See GALILEE.

NATIONS is a term constantly used in Holy Writ, to designate all people but the Jews, as in Num. xxiii. 9.; Deut. xxxii. 43. See GENTILES.

NAZARETH, a small and inconsiderable city in Lower Galilee, but dignified, and rendered most interesting to the Christian, by its connection with the history of our Lord and Saviour Jesus Christ. Hither the angel Gabriel was sent by God to the Virgin Mary, to announce the coming conception of the Divine Redeemer, Lu. i. 26.; and here both the Virgin and Joseph appear to have lived, until they went up to their own city Bethlehem to be taxed, Lu. ii. 4. After their return from Egypt, they again came with the Blessed Saviour to Nazareth, Matt. ii. 23.; Lu. ii. 39.; whence they went up every year to Jerusalem at the feast of the Passover, but returned again thither; so that Nazareth became the Saviour's residence until the commencement of His public ministry, Mk. i. 9.; Lu. ii. 51., iv. 16. From this circumstance, He

was called, as had been foretold, a Nazarene, Matt. ii. 23., as were likewise his followers, Acts xxiv. 5.; probably a name of contempt, given them on account of the bad reputation in which the inhabitants of the city were commonly held by the Jews, Jo. i. 46. Hence, also, He was constantly styled Jesus of Nazareth. Matt. xxi. 11., xxvi. 71.; Mk. i. 24., x. 47., xiv. 67., xvi. 6.; Lu. iv. 34., xviii. 37., xxiv. 19.; Jo. i. 45., xviii. 5. 7., xix. 19.; Acts ii. 22. iii. 6., iv. 10., vi. 14., x. 38., xxii. 8., xxvi. 9. Upon one occasion, he preached to the people of Nazareth in their synagogue, when His ministry was not only despised by them, but leading Him to the brow of the hill on which their city was built, they would have cast Him down headlong, had He not miraculously passed through the midst of them, and so escaped their hands, Lu. iv. 16. After this, He quitted Nazareth as His abode, and dwelt at Capernaum, Matt. iv. 13., which is thenceforward called "His own city."

Nazareth is still called *Nazirah*, but under *Turkish* influence is a mean and dirty place, though in the midst of a beautiful and fertile country. It is, moreover disgraced by many of the debasing superstitions of the Roman Catholics and Greeks, by whom it is chiefly inhabited. Amongst other lying vanities of the Church of Rome, it is pretended that the house in which the Virgin Mary lived at Nazareth, was conveyed by angels through the air to *Loreto*, a small town of *Italy*, near *Ancona*, where an image of the Virgin is set up, dressed out in all sorts of tawdry finery, before which the credulous are taught to bow down; though the number of pilgrims to it, and the valuable offerings made to the idol, have been most materially diminished since the Reformation.

NEAH, a city or place in the inheritance of Zebulun, upon the border, Josh. xix. 13.

NEAPOLIS, a seaport of Macedonia, where Paul landed on his first visit to that country, Acts xvi. 11., and from whence he proceeded to the neighbouring city Philippi, of which it was the haven. Neapolis was situated on the N. shore of the *Ægean Sea*, now the *Archipelago*, and was formerly called *Datos*. Near it, the Athenians were severely handled by the Edones, the people of the country, when endeavouring to found a colony here. It was originally reckoned to Thrace, being close on the borders of the two provinces; its modern name is *Cavalla*.

NEBAJOTH, a tribe of Ishmaelites, so called after Ishmael's first-born son, Gen. xxv. 13.;

1 Chron. i. 29. They are mentioned by the prophet Isaiah, ix. 7., in connection with Kedar, and as abounding in flocks. He foretells that in the latter days they shall be joined to the Christian church, and bring their offerings into it. See NABATHITES.

NEBALLAT, a city of the tribe of Benjamin, inhabited after the Babylonian captivity, Neh. xi. 34.

NEBO, MT., now called *Attârus*, a mountain beyond Jordan, in the land of Moab, N. of the R. Arnon, over against Jericho, about 5 miles to the E. of the head of the Salt Sea. It formed part of the extensive chain of the mountains of Abarim; and under it the Israelites appear to have encamped soon after they crossed the R. Arnon, Num. xxxiii. 47., before they removed to the Plains of Moab. Moses was commanded by God to go up there and die, Deut. xxxii. 49.; after having first been permitted to survey from that summit of it called Mt. Pisgah, the whole of the Promised Land, Deut. xxxiv. 1. It is thought to have derived its name from the Chaldean idol Nebo, mentioned by Isaiah, xlvi. 1., and may perhaps have been devoted to its superstitious worship. See PISGAH.

NEBO, a city of the Amorites, which Moses took from Sihon, and assigned to the children of Reuben, who restored and enlarged it, Num. xxxii. 3. 38.; 1 Chron. v. 8.; its name being changed. It was no doubt near Mt. Nebo; and after the captivity of the trans-Jordanic tribes by Tiglath-Pileser, 1 Chron. v. 26., the Moabites appear to have seized upon it, as it is mentioned by the prophets Isaiah, xv. 2., and Jeremiah, xlviii. 1. 22., amongst their cities which shall be laid waste. See BAMOTH-BAAL.

NEBO, a city of the tribe of Judah, Ezra ii. 29., re-peopled after the seventy years' captivity. Nehemiah, vii. 33., calls it "the other Nebo," perhaps to distinguish it from the preceding.

NEHELAMITE, an appellation given to the false prophet Shemaiah in Jer. xxix. 24. 31, 32.; which some derive from the name of a city, as the Helam of 2 Sam. x. 16, 17., or the Elam of Ezra ii. 7. 31.; Neh. vii. 12. 34.: others, however, translate the word *the Dreamer*.

NEIEL, a city of the tribe of Asher, near the region of Cabul, Josh. xix. 27.

NEKEB, a city of the tribe of Naphtali, Josh. xix. 33.

NEKODA, CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 48. 60.; Neh. vii. 50. 62.

NEMUELITES, a family of the tribe of Simeon, numbered together with all Israel, by Moses, in the Plains of Moab, Num. xxvi. 12. They were so named after Nemuel (or Jemuel), the eldest son of Simeon, Gen. xlvi. 10.; 1 Chron. iv. 24.

NEPHIS, 1 Esd. v. 21., supposed to be the same with the Magbish of Ezra ii. 30.; which *see*.

NEPHISH, 1 Chron. v. 19.. *See* NAPHISH.

NEPHTHALIM, Matt. iv. 13. 15.; Rev. vii. 6.; Tobit vii. 3.; and

NEPHTHALI, Tobit i. 1. 4. *See* NAPHTHALI.

NEPHTHALI IN GALILEE, Tobit i. 2., another name for Kadesh-Naphtali; which *see*.

NEPHTOAH, FOUNTAIN OF THE WATER OF, Josh. xv. 9., or THE WELL OF WATERS OF NEPHTOAH, xviii. 15., a place on the common borders of the two tribes Judah and Benjamin, not otherwise known.

NEPHUSIM or NEPHISHESIM, a family of the Nethinims, who returned under Zerubbabel from the seventy years' captivity, Ezra ii. 50.; Neh. vii. 52.

NETHINIMS (i.e. *Given or Offered*), servants dedicated to the service of the Tabernacle and Temple, to perform the most laborious offices, as hewers of wood and drawers of water; being appointed to assist the Levites, as the latter were to assist the priests. They were not originally of Hebrew descent; but appear to have been at first mainly composed of the Gibeonites, who were for ever set apart to these duties, because of the fraudulent stratagem whereby they induced Joshua and the Israelites to make a covenant with them, Josh. ix. 21. 23. 27. Others of the Canaanites who surrendered themselves to Israel, and whose lives were spared, are thought to have been afterwards added to the number of the body. Besides these, we read in Ezra viii. 20., that David and the princes appointed certain Nethinims for the service of the Levites. These are conjectured to have been some of the captives taken in the various wars with the neighbouring nations. Solomon levied a tribute of bond-service upon all the descendants of those Canaanites whom the Israelites had not been able to destroy, 1 Kgs. ix. 20, 21.; and it is conjectured that he



gave a goodly number of them to the service of the Temple, especially as the children of SOLOMON'S SERVANTS appear to be numbered with the Nethinims in Ezra ii. 58.; Neh. vii. 60., xi. 3. A large body was thus raised; some of whom dwelt in Jerusalem, Neh. iii. 26. 31., xi. 21., and some in their cities, 1 Chron. ix. 2.; Ezra ii. 70.; Neh. vii. 73., xi. 3., possibly by courses. They were led captive with the rest of Israel into Assyria and the cities of the Medes. A few of them returned home with Zerubbabel at the end of the seventy years, Ezra ii. 43. 58.; Neh. vii. 46. 60., x. 28.; and a few more with Ezra about eighty years afterwards, Ezra vii. 7. 24., viii. 17. 20.; but it would appear that the greater part remained behind.

**NETHINIMS AND MERCHANTS, PLACE OF THE**, a place in Jerusalem, by the outer wall of the city, near the Gate Miphkad and the Going up of the Corner, Neh. iii. 31.

**NETOPHAH** or **NETOPHATHI**, a city of Judaea, probably within the limits of the tribe of Judah, between Bethlehem and the border of Benjamin, 1 Chron. ii. 54. Two of David's mighty men, whom he appointed to serve him one month in the year, were **NETOPHATHITES**, 2 Sam. xxiii. 28, 29.; 1 Chron. xi. 30., xxvii. 13. 15.; as were also some of the conspirators who joined Ishmael in the murder of Gedaliah the Chaldean governor of Judaea, 2 Kgs. xxv. 23.; Jer. xl. 8. After the Babylonian captivity, a few of them returned home to their old city, and re-inhabited it, 1 Chron. ix. 16.; Ezra ii. 22.; Neh. vii. 26.: it was also the residence of some of the singers, Neh. xii. 28.

**NEZIAH, CHILDREN OF**, a family of the Nethinims who returned from Babylon with Zerubbabel at the end of the seventy years' captivity, Ezra ii. 54.; Neh. vii. 56.

**NEZIB**, a city of the tribe of Judah, situate in the Valley, Josh. xv. 43.

**NIBSHAN**, a city of Judah, one of the six lying in the Wilderness, Josh. xv. 62.

**NICOPOLIS**, a city of Greece, in the S.W. part of the old region of Epirus, which, latterly, the Romans included in their great province of Macedonia. It lay at the N.W. extremity of the Ambracian Gulf, now the *G. of Arta*; and was founded by the Emperor Augustus to commemorate his victory over Antony and Cleopatra, B.C. 31, on the very spot where his camp had been pitched. It was called Nicopolis Actia, from its being near the city of Actium,

after which the battle is named. Augustus peopled his new foundation from the surrounding cities of Epirus, Acarnania, and Ætolia. He made it a Roman colony; obtained for it a vote in the Amphictyonic Council; instituted games which were celebrated every five years; and built many splendid edifices there; but it is now a heap of ruins, called *Old Prevesa*. It is generally believed to be the place mentioned in the Epistle to Titus, iii. 12., as the one whence Paul wrote to his young disciple, and where he speaks of wintering; though some are of opinion that Nicopolis in Thrace, on the borders of Macedonia and on the banks of the R. Nestus, is the city meant. The epigraph of the epistle describes it as Nicopolis of Macedonia; but this is not to be relied on.

**NIMRAH**, Num. xxxii. 3. See **BETH-NIMRAH**.

**NIMRIM, WATERS OF**, the desolation of which is foretold by the prophets Isaiah, xv. 6., and Jeremiah, xlviii. 34.; in conjunction with that of the Moabite city Horonaim, which may have stood upon or near them. The name probably designates one of those small rivers which flow down, through the country of Moab, into the E. side of the *Dead Sea*.

**NIMROD, LAND OF**, an appellation given by the prophet Micah, v. 6., to the old land of Shinar, as forming a part of the empire of Assyria. See **ASSYRIA**.

**NINEVEH**, the renowned metropolis of the Assyrian empire, generally called Ninus by the profane authors. It was founded about 2218 B.C. by Asshur, the second son of Shem, according to the text of Gen. x. 11, 12.; though the marginal reading would seem to state that it was built by Nimrod, the son of Cush, and grandson of Ham, after he had invaded Assyria. It appears to have been situated on the E. bank of the R. Tigris, nearly opposite the modern city of *Mosul*, about 240 miles to the N. of Babylon; and to have soon grown up to a magnitude and importance such as few ancient cities possessed. For this it was indebted, not only to the ambitious spirit of its princes, and the persevering skill of its inhabitants, but also to its advantageous situation, which long rendered it the great emporium of all the merchandise of the East, Nah. iii. 16. It is described in Holy Writ as an exceeding great city of three days' journey (i.e. probably in circumference), Jonah i. 2., iii. 2, 3.; and as having in it, at the time of Jonah's mission, more than 120,000 children who could not discern between their right hand and their

left hand, Jonah iv. 11., which it is calculated would bring the population to about 2,000,000 souls. According to some of the profane authors, Nineveh was larger than Babylon, and the greater number of their measurements extant accord with this statement, making Babylon about 12 miles less in circuit.

Perhaps the best account of Nineveh is given by Diodorus Siculus, who, like the generality of the heathen authors, ascribes its foundation to Ninus. This king, it is said, resolved to found a city of such strength and magnificence that it should not only be the greatest in the world, but remain unsurpassed by all future monarchs. He gave it his own name; appointed it to be the dwelling-place of the richest of his subjects, though he allowed the inhabitants of other countries to come and settle in it; and he granted to its citizens a large adjacent territory. Its length was 150 stadia, stretched along the bank of the Tigris; its breadth 90, and its circumference 480 stadia (or furlongs). Its walls were 100 feet high, and wide enough for three chariots to drive abreast upon them; and on these there were 1500 towers, each 200 feet high. It was considered in those times impregnable; and it is said there was an old tradition that the city should never be taken until the river became its enemy. Its inhabitants rose to a degree of wealth and luxury such probably as were never surpassed in ancient days; but their wickedness and crimes increased with their power, Nah. ii. 9., iii. 1. 4. 16, 17, so that God sent Jonah to proclaim its destruction after forty days. Upon their repentance, however, he was graciously pleased to spare the city, B.C. 862, Jonah i. 2., iii. 2, 3, 4, 5, 6, 7., iv. 11.; Matt. xii. 41.; Lu. xi. 30. 32. But its cruelties (especially towards Israel) and its corruptions soon began to be again indulged, perhaps more deeply than ever; and accordingly, the prophets Nahum, i. 1., ii. 8., iii. 7., and Zephaniah, ii. 13., were commissioned to predict its coming and certain destruction.

Yet God was pleased to permit Nineveh, as afterwards Babylon, to be an instrument to scourge His people for their sins, Isa. x. 5. Here the Assyrian sovereigns resided; and hence they set out with their overwhelming forces, to attack the little nation that lay on the banks of the Jordan. Especially may be mentioned the campaigns of Pul, who put Menahem, king of Israel, to tribute, B.C. 771, 2 Kgs. xv. 19.; 1 Chron. v. 26.; of Tiglath-Pileser, who took captive the trans-Jordanic and Northern tribes, B.C. 740, 2 Kgs. xv. 29.; 1 Chron. v. 6. 26.; of Shalmaneser,

who carried captive the rest of the Ten Tribes, B.C. 721, 2 Kgs. xvii. 6. 23., xviii. 9—11.; of Sennacherib, who having reduced Judah to subjection and exhausted its wealth, endeavoured three years afterwards to take Jerusalem, but was foiled by the miraculous destruction of 185,000 of his army near the holy city, and his own assassination in Nineveh, B.C. 710, 2 Kgs. xix. 35, 36.; Isa. xxxvii. 36, 37.; of Esarhaddon, who reduced Judah, and took its king Manasseh captive to Babylon, B.C. 677, 2 Chron. xxxiii. 11. But all this while, the predicted days of vengeance were drawing on; and at length, Sardanapalus, king of Assyria, after having been here besieged by Arbaces the Mede for three years, and vanquished, burned himself and his palace in the midst of his treasures, B.C. 717. Trusting to the old tradition about its impregnable strength, he had confidently made it the seat of war; but at length, the river overflowing its banks, made a breach in the walls of 20 stadia, whereupon the luxurious monarch, at once thrown into despair, abandoned his capital to the enemy, and fired the palace. At the same time his troops, having been furnished by him with abundance of wine because of a season of festivity they were then observing, were fearlessly giving way to the most intemperate indulgence. The Medes having this double opportunity, came upon them suddenly; and having completely mastered them, destroyed the city. So were the words of Nahum fulfilled, i. 10., that "while they be folden together as thorns, and while they are drunken as drunkards they shall be devoured as stubble fully dry;" and again, ii. 6., "the gates of the rivers shall be opened, and the palace shall be dissolved," iii. 13.; "the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars."

But after a time, Nineveh recovered from this tremendous desolation, and was rebuilt with more or less splendour. According to the apocryphal writer of the book of Tobit, many of the Israelites who had been led captive by the Assyrian kings were then dwelling in and around Nineveh, Tobit i. 3. 10. 17. 19. 22., vii. 3., xi. 1.. xiv. 4. 8. 10. 15.; and in the book of Judith, i. 1. 16., Nabuchodonosor is mentioned as reigning there. But the doom of Nineveh was fixed, and notwithstanding the energy and talents of its people, its cup of iniquity became at length full, and it was again destroyed about 601 B.C., by Cyaxares the Mede, and Nabopolassar the Babylonian, when the Assyrian empire was finally overthrown. Smaller and

insignificant cities have at various times arisen upon the old site, but their existence was only short, and now, the whole neighbourhood is such a confused mass of shapeless and undefined ruins, that until lately the mere situation of the great city itself has been a matter of speculation and doubt. Even in the second century of the Christian era, Lucian, a native of a city on the Euphrates, has informed us that none could tell where Nineveh had once stood; so truly has the prediction of Nahum been verified, i. 8., "the Lord will make an utter end of the place thereof," i. 14.; "I will make thy grave, for thou art vile," iii. 17.; "their place is not known where they are." There is a vast mass of ruins and rubbish (said to be about 40 or 50 miles in circumference) intermixed with cultivated fields, opposite to the modern city of *Mosul*, which are now justly considered to be the site of this ancient city; but it is so difficult there to distinguish between nature and art, broken up by the hand of time until they closely resemble one another, that none have been hitherto able to define the exact limits of the old site with the slightest approach to accuracy. One large mound goes by the name of *Tel Nunia* or *Ninoa*, but whether its ruins form a part of the ancient city, or merely a suburb, has been doubted; on another heap is pretended to be the tomb of Jonah, and indeed almost every great protruding eminence either has some ruins on it and in it, or some name and tradition connecting it with Nineveh. But the persevering excavations of recent travellers have laid open such wonderful discoveries of temples, palaces, inscriptions, &c. &c., at other portions of the vast ruins, called by the natives *Khorsabad*, *Kouyunjik*, &c., that abundant and undeniable evidence now exists, not only of the real locality of Nineveh, but of its former vast extent, its strength and resources, and its amazing splendour, and of its having been well able to contain not only the great population attributed to it, but also "much cattle."

NINEVITES, Lu. xi. 30., Tobit i. 19., the inhabitants of the city of Nineveh; which *see*.

NO, or NO-AMMON (i.e. *Populous No*), a large and magnificent city of Upper Egypt, about 100 miles from the S. frontier. It extended along both banks of the R. Nile, and was built at so remote a period that the Egyptians reckoned it the most ancient city in the world. Their priests asserted that its foundations had been laid by Osiris, but that it was completed under the earliest of their kings. It was called by the Greeks Diospolis Magna or the *Great City*

of *Jupiter*, from its being devoted to this reputed father of heathen deities: and hence it has been conjectured that this Jupiter, or Ammon, was a heathen personification of Ham, the third son of Noah, from whom the Egyptians sprang, and who is said to have been also worshipped in Libya under the title of Jupiter Ammon. It was also called Thebes by the profane writers, who always describe it as one of the largest and most splendid of cities. Homer mentions it as having a hundred gates, from each of which it could pour forth 200 armed men, and Tacitus has recorded that on an emergency it could send 700,000 troops into the field. It is stated to have been 40 miles in circumference, with a wall 24 feet thick, and to have contained the most solid and wonderful buildings ever known; and the remains of its temples, palaces, colossal figures, obelisks, sepulchres, and other stately edifices, which are scattered over a space of 9 miles, amidst nine villages, still attract the wonder of all travellers. It was for several centuries the seat of the Egyptian kings, who, through many dynasties, governed the upper part of the land; they were buried in magnificent sepulchres, hewn out of the Libyan mountains on the W. side of the Nile, where also was their great palace; this W. portion of the city was called Memnonium.

From its being compared by the prophet Nahum, iii. 8., with Nineveh, and termed "Populous No," it would appear to have been once little inferior to it in its magnitude and the number of its inhabitants; though at that time it seems to have been desolated, probably by Sargon (or Sennacherib), king of Assyria, and his general Tartan, agreeably to the predictions of Isaiah against Egypt generally, xx. 1—6. It recovered, however, in some measure from this disaster, and the prophet Ezekiel, 150 years later, still speaks of its inhabitants as "the multitude of No," xxx. 15.; though the rising greatness of Noph (or Memphis), which became the residence of the Egyptian kings, stripped it of much of its renown. Yet its wickedness and gross idolatries continued: and hence both Jeremiah, xlv. 25., and Ezekiel, xxx. 14, 15, 16., foretell its coming destruction, which took place about 525 B.C., when Cambyses, king of Persia, conquered Egypt. It was afterwards again partially rebuilt; but was only a poor city in the midst of the ruins of fallen greatness, until century after century, it disappeared, and made way for the nine villages which at present occupy its vast site. Of these the largest are *Carnac*, *Luxor*, and *Medinet Thabu*, the last of

which appears still to preserve some vestiges of the ancient name Thebes.

The Memnonium derived its name from Memnon, who in the heathen mythology was represented as the son of Tithonus and Aurora, and reputed to have been king of the Ethiopians, being possibly a personification of Ham, or one of his sons. He is fabled to have carried his arms over many parts of the world, and to have been killed at the siege of Troy by Achilles. His subjects erected a statue to him, close to the entrance of his great palace, which was 52 feet high and cut out of solid stone. By some trick of the priests it was made to utter a melodious sound, like the snapping of a harp-string, as soon as the first rays of the morning fell upon it; but at the setting of the sun, and during the night, to utter very plaintive sounds. Cambyzes caused it to be broken and thrown on the ground, but the trick continued to be practised, and many of the great men of the pagan world, recorded their names upon the pedestal of the statue, in attestation of their having heard the sound. The modern *Arabs* call this statue *Chama* (Ham); its upper part is now in the *British Museum*. In the Vulgate, the Hebrew No-Ammon is often rendered Alexandria, but this is manifestly erroneous.

NOB, a city in the tribe of Benjamin, Neh. xi. 32., whither the Tabernacle appears to have been removed from Shiloh, after the return of the ark from the Philistines. It was probably on the borders of Judah, near Kirjath-jearim, where the ark remained for many years, until taken to Jerusalem by David. Though not mentioned as one of the Levitical cities, it is called "the city of the priests" in 1 Sam. xxii. 19. There Ahimelech was ministering when David, fleeing from the rage of Saul, obtained from him the shewbread for himself and his few followers, as well as the sword of Goliath, which was there laid up behind the ephod, 1 Sam. xxi. 1.: for which Saul sent Doeg the Edomite to put Ahimelech and eighty-four other priests to death, destroying all the men, women, and children of the city with every living thing, 1 Sam. xxii. 9. 11. 19. The prophet Isaiah, x. 32., fortells the encampment of the Assyrians there during their invasion of Judah under Sennacherib. It was re-inhabited after the return from the seventy years' captivity in Babylon, Neh. xi. 32. Jerome states that Jerusalem could be seen from it.

NOBAH, an old city of Bashan, within the

territory of the half-tribe of Manasseh. It was formerly called Kenath; but when Nobah took it, he gave it his own name, Num. xxxii. 42.; 1 Chron. ii. 23. Eusebius and Jerome call it Canatha, and place it in Trachonitis, near Bozra, where there is a place now called *Kanawat*. Its ruins may, however, probably be those at *Kaneitarah*, somewhat to the S.E. of Mt. Hermon.

NOBAH, a city on the borders of the Midianites and Arabians, passed by Gideon in his stealthy and rapid march against the former people, Judg. viii. 11.: it was possibly in the tribe of Gad, S.E. of Succoth and Penuel, in the neighbourhood of Jogbehah. Cf. Num. xxxii. 35. See NOPAH.

NOD, LAND OF, whither Cain retired from the presence of the Lord, after the murder of his brother. It lay to the E. of Eden, Gen. iv. 16.; but where, is a matter of mere conjecture. Some place it in Susiana, some in Arabia Petrea, and others in Parthia or India; the situation assigned to it being, of course, made to depend upon that given to Eden. Others, however, consider the name only as an appellative, the word Nod signifying *flight* or *banishment*; and so, the land of Nod would be the land of the "fugitive," wherever the murderer might go, seeking rest but finding none.

NODAB, a tribe of the Hagarites, descended from Ishmael, who, together with their brethren of Jetur and Nephish, attacked the trans-Jordanic tribes, on whose borders in Arabia they had settled. They were, however, beaten off, and their cattle and cities taken by the two tribes and a half who dwelt in their stead until the captivity, 1 Chron. v. 19.

NOMADES OF ARABIA, THE, are mentioned by the apocryphal writer in 2 Macc. xii. 11., as having advanced to within 9 furlongs of Jamnia, where they fell upon Judas Maccabæus, but were repulsed by him, and then entered into a treaty of peace. All the wandering tribes of Arabia and N. Africa were called nomades by the ancients, from their *pastoral* habits; the name being derived from a Greek word signifying to *feed*. They possessed no houses, but dwelt in tents, living upon their flocks and herds, and upon whatever plunder they might be able to seize. The name of nomades has long since been commonly applied to all the wandering pastoral people of the earth.

NOPH, otherwise MORR, and in the Greek

form Memphis, a very ancient city of the province Heptanomis, at its N. extremity, on the borders of Lower Egypt. It was situated on the W. bank of the Nile, near the end of the narrow valley of this river, before it branches out into the Delta, and a few miles to the S. of the modern city of *Cairo*, which is on the opposite bank, and is said to be still called *Menoph* by the *Arabs*. Noph is conjectured to have been the residence of the Egyptian kings in the time of Abraham, Joseph, and Moses: and there is much doubt whether it or No (i.e. Thebes) was the older city. It has been supposed by some, that the Egyptian Pharaoh and many of his subjects retreated from Noph to Upper Egypt, and took up their abode in and about No, during the invasion and oppression of the Shepherd kings; returning back on the expulsion of the latter from the country. But it is not at all unlikely that each was the capital, or royal city of the province in which it lay; No of Upper Egypt, and Noph of Heptanomis, as Sin was of Lower Egypt. Hence, perhaps, all three are mentioned together by Ezekiel, xxx. 16.

According to the native traditions, Noph was originally built by King Menes, but completed and beautified by his successors. According to them, also, it stood formerly on the right bank of the Nile, until Menes, by erecting a dam in the river, compelled it to take a more easterly course, and so leave the city on its left bank. It grew rapidly in wealth and importance, especially after the union of the Egyptian kings; and as No declined in splendour and influence, Noph increased, until it became the metropolis of the whole kingdom. It was 150 stadia in circuit, and contained many solid and magnificent buildings; particularly two temples of Apis and Vulcan, the former being especially worshipped here. It occupied a most important position on the Nile, at the head of all the seven streams, Isa. xi. 15, by which this noble river finds its way to the sea; and hence, must have commanded the passage and commerce between the N. and S. parts of the country. But its debased idolatries and other crimes brought down upon it the vengeance of the Most High; and the prophets Isaiah, xix. 13., Jeremiah, xlv. 14. 19., and Ezekiel, xxx. 13. 16., were commissioned to foretell its destruction.

There was much intercourse between Israel and Noph, as well as all the other cities of Egypt, in the time of peace; though, when

opportunity served, Noph took its part in the harassing of the people of God, in common with the neighbouring cities. Thus Hosea, ix. 6., when predicting the captivity of the kingdom of the Ten Tribes, declared, that many of the Israelites should flee from the Assyrians into Egypt for safety, but should only find graves at Memphis. And in like manner, when Jeremiah is describing the consequences of Pharaoh Necho's invasion, in the death of Josiah, and the dethronement of Jehoahaz, he speaks of Noph as taking a lead in the matter, ii. 16. And afterwards, when the remnant of the Jews who had escaped from Nebuchadnezzar fled into Egypt, they took refuge at Noph, as at other cities; though they were forewarned by Jeremiah, xlv. 1., that for their continued idolatries there, they should in due time be punished with Egypt.

The apocryphal author of the book of Judith, i. 10., represents Nabuchodonosor, king of Assyria, as having summoned Memphis to his assistance against Arphaxad, but in vain. However this may be, it appears that Nebuchadnezzar, king of Babylon, was the first to humble the pride of Noph, as Jeremiah had predicted he should, xlv. 13.; but the city recovered from this blow, and continued to be the royal residence until the conquest of Egypt by the Persians, when it began rapidly to decline. It suffered still more when the Ptolemies removed the seat of government to Alexandria. But its final destruction was consummated in the seventh century of the Christian era by the Saracens, who pulled down what remained of its splendid edifices, to run up the mosques and other public buildings of their new city *Cairo*, which they erected on the opposite bank of the river, a few miles lower down; so that Noph has been for centuries what Jeremiah predicted, "waste and desolate, without an inhabitant." Its ruins, which are scattered over a vast space of ground, not far from the modern villages of *Mangel Musa* and *Mitraheni*, still astonish the eye of the traveller.

About 3 or 4 miles to the W. of Noph, on the summit of the mountain-ridge, which closes the Valley of the Nile towards Libya, are some of those gigantic monuments of human labour, the Pyramids, now called *Pharaoh's Mountains*, by the *Arabs*, but usually named by Europeans the *Pyramids of Ghizeh*. They are many in number; but three of them are particularly remarkable for their magnitude, and on other accounts. It is said, they were intended as sepulchres for the kings, and great

people of Egypt, the first and largest of them having been built about the time of the patriarch Abraham, by the profligate king Cheops, who, having barred the avenues to every temple, and forbidden the Egyptians to offer any sacrifices to their gods, compelled them to labour servilely for himself. A hundred thousand men were occupied for ten years in hewing stones from the mountains, and transporting them to the place intended for the situation of the monstrous pile; the pyramid itself was a work of twenty years, and is said to have employed 370,000 men. It is of a square form, the stones being skilfully cemented, and never less than 30 feet long. It covers about 11 acres of ground, each side being 680 feet long, and nearly 600 high; it is ascended by 208 steps (or altars, as some call them), each from 2 to 4 feet high.

NOPHAH, an ancient city or district of the Moabites, taken from them by the Amorites, who introduced its name into one of their songs of triumph, Num. xxi. 30. It was probably near or round Medeba, and may have been the same with the Nodah, afterwards mentioned in the campaign of Gideon, Judg. viii. 11.

NORTH, THE, and THE NORTH COUNTRY, are appellations employed in Holy Writ to distinguish all those regions and nations which, in a general way, may be said to lie northward from the land of Israel; and which were, more or less, hostile to the people of God. But the kingdom of Judah itself appears to be designated as the North in one passage, Isa. xiv. 31., where the prophet foretells the coming desolation of Philistia by the Jewish armies. The terms, however, do not appear to be used in a strictly geographical sense, but refer also to the direction by which the several nations entered Judæa, viz. from the North. On one side, the Medi-

terranean Sea served as a rampart of defence against the western invaders; and on the other the vast sandy desert of Arabia, being impracticable for an army, the Assyrians, Chaldeans, and other eastern foes, usually crossed the Euphrates at Tiphseh, advancing through Damascus, to the Holy Land; both being thus compelled, as it were, by natural defences, to make their inroads from the North.

Syria really lay to the N. of Palestine, and, therefore, its king is called the king of the North by Daniel, xi. 6. 8. 11. 13. 15.—Isaiah describes Cyrus the Mede as raised up from the North, xli. 25., and Jeremiah, i. 3. 9. 41., li. 48., predicts the overthrow of Babylon from the North, i. e. by the Medes.—Assyria is called the North; and under that name doomed to ruin, Zeph. ii. 13.—Babylon is called the North country near the R. Euphrates, by the prophet Jeremiah, Jer. xlv. 6. 10. 20. 24.; who also foretells the desolation of Judæa and Jerusalem by the Chaldeans, as coming from the North, i. 14, 15., iv. 6., vi. 1. 22., x. 22. xxv. 9.; as does Joel, ii. 20.; and, in like manner, the final restoration of the whole house of Israel is to be principally from the North, though from other nations as well, Jer. iii. 18., xvi. 15., xxiii. 8., xxxi. 8.; Zech. ii. 6. Cf. vi. 6. 8. The Babylonians are, likewise, represented as falling from the North upon the Philistines, Jer. xlvii. 2., and upon Tyre, Ezek. xxvi. 7.; though they themselves were sentenced to desolation amongst the other kings of the North, Jer. xxv. 26.; Ezek. xxxii. 30.—But some of the western nations appear, also, to be included under this term, as Gog and Magog, Ezek. xxxviii. 15., xxxix. 2.; Togarmah, Ezek. xxxviii. 6.; i. e. possibly the *Turks*, *Tartars*, *Russians*, who are conjectured to be designated by the same appellation in Dan. xi. 40. 44.

OAK OF WEeping, near Bethel, where Deborah, Rebekah's nurse, was buried, Gen. xxxv. 8. See ALLON-BACHUTH.

OATH, WELL OF THE, Gen. xxi. 31., marg. See BEERSHEBA.

OBED-EDOM, THE HOUSE OF, where the ark of God was taken by David after the breach upon Uzzah, and where it remained three months until David fetched it thence to Zion; during which time God was pleased especially to bless Obed-Edom and all his household for the ark's

sake, 2 Sam. vi. 10, 11.; 1 Chron. xiii. 13, 14. It was near the Threshing-floor of Nachon, probably at no great distance from Kirjath-jearim. See GITITE.

OBLATION, THE, or OFFERING, Ezek. xlv. 1. 6, 7., xlviii. 8, 9, 10, 12, 18, 20, 21., a portion of the Land of Promise between the portions of Judah and Benjamin, which the Israelites at their final restoration to their inheritance, in the last days, are to set apart unto the Lord for the priests, the Levites, and the city. It is to be an

exact square of 25,000 reeds on each side, Ezek. xlviii. 20., the reed being in length six cubits and a hand-breadth, xl. 5. It is to consist of three portions, each extending completely across the land, from E. to W. Of these, the most northern, called sometimes the Holy Portion, is to be for the priests, the sons of Zadok, and precisely of the same dimensions as the portions of the twelve tribes; in the midst of it is to be the Sanctuary, an exact square of 500 reeds, with a void place of 50 cubits on each side, and a wall to separate it from the profane place. Immediately beneath it is to be another portion of the same measurement for the Levites. And still further S. a portion of the same length (i.e. 25,000 reeds, but only half the width of the other portions, i.e. 5000 reeds) is to be set apart as "a profane place for the city," which is to be for the whole house of Israel; the city being an exact square of 4500 reeds, with suburbs of 250 reeds on every side, the residue of the portion being left for food unto them that serve the city, who for this purpose shall come up out of all the tribes of Israel. A portion for the Prince is to be left on the E. and W. sides of the whole oblation, but the width of it does not appear to be stated. The whole offering is called THE HOLY OBLATION at xlviii. 20., though this term is generally applied to the portion of the priests alone.

OBOTH, a station of the Israelites in the Wilderness, not far from the border of Moab, Num. xxi. 10, 11., xxxiii. 43, 44. It was between it and Mt. Hor that the Israelites were punished with fiery flying serpents for their murmuring against the Lord.

OCINA, a place mentioned in the apocryphal book of Judith, ii. 28., as having had terror struck into its inhabitants by the victorious invasion of Holofernes, the Assyrian general. It is conjectured to have been the same with Ace or Accho, called afterwards Ptolemais, and now *Acra*. See ACCHO.

ODOLLAM, a city of Judæa, whither Judas Maccabæus retired after his sharp contest with Gorgias, the governor of Idumæa, 2 Macc. xii. 38. It is thought to have been the same with Adullam, an ancient royal city of Canaan. See ADULLAM.

OG, THE LAND OF, or KINGDOM OF, Deut. iii. 4. 10. 13., iv. 47.; Josh. xii. 4., xiii. 12. 30, 31. See BASHAN and GILEAD.

OLD GATE, THE, one of the gates of the city of Jerusalem, which was repaired and dedicated under Nehemiah, after the return from

the seventy years' captivity, Neh. iii. 6., xii. 39. See JERUSALEM.

OLD POOL, THE, Isa. xxii. 11. See GIHON.

OLIVES, MT. OF, otherwise MT. OLIVET, said to be now called *Jebellet Tur*, a mountain to the E. of Jerusalem, separated from the city by the valley of Jehoshaphat, through which flowed the brook Kidron. It was a Sabbath-day's journey distant from Jerusalem, Acts i. 12.; according to Josephus, about 5 or 6 furlongs. It derived its name from the number of olive-trees which grew there, particularly on its W. declivity, but which have now, for the most part disappeared; and was in some parts sufficiently lofty to command a view of the Holy City, as well as of the Mediterranean Sea, Mt. Ebal, Jericho, and the Salt Sea. The great public road to the Jordan and the trans-Jordanic regions, as well as that into Galilee, led over it; and upon its sides and summit were several villages or small towns, as Gethsemane, Bethany, Bethphage, &c. David passed over it when driven from Jerusalem by Absalom, weeping, barefoot, and with his head covered, worshipping God on the summit, where Hushai came to him, but was persuaded to return back into the city, 2 Sam. xv. 30. 32., xvi. 1. 13. It is called the Hill before Jerusalem in 1 Kgs. xi. 7., and Zech. xiv. 4. In the former passage the account is given of Solomon's building on it high places for Ashtoreth, Chemosh, and Molech (or Milcom), the idols of the Zidonians, Moabites, and Ammonites, as well as to other false gods worshipped by his strange wives. Hence, the mount is called THE MOUNT OF CORRUPTION 2 Kgs. xxiii. 13. These high places were suffered to remain there 360 years, until the reign of Josiah, who broke the images, cut down the groves, and defiled them with the bones of men.

But this beautiful hill is rendered most interesting from its having been so often the resort of the Divine Redeemer, Lu. xxii. 39.; Jo. viii. 1.; who in the house of the family of Bethany, and in the Garden of Gethsemane, frequently found a retreat from the persecuting Jews. It was from this hill He commenced His triumphant entry into Jerusalem, weeping over the devoted city as it came into view, Matt. xxi. 1.; Mk. xi. 1.; Lu. xix. 29. 37.; returning hither again in the evening, and sitting there, when He predicted at large the coming desolation of the city, Matt. xxiv. 3.; Mk. xiii. 3. Indeed, the Mt. of Olives appears to have been visited by Him for many evenings before His crucifixion, Lu. xxi. 37. Hither, likewise, He came with His disciples,

after their last paschal supper had been concluded, Matt. xxvi. 30.; Mk. xiv. 26.; Lu. xxii. 39., and entered into the Garden of Gethsemane. Hence, also, it was, that He ascended from earth to heaven, Acts i. 12., from the midst, and in the sight of, the eleven Apostles; to whom the angels witnessed, that He should so come in like manner as they had seen Him go into heaven. And thus, the prophet Zechariah, xiv. 4., foretells, that in the last days, when the Lord shall have fought against all the nations that come against Jerusalem, His feet shall stand upon the Mt. of Olives, which shall cleave in the midst, when half of the mountain shall remove toward the N., and half of it towards the S.; leaving a valley, as it would appear, for the living waters which shall go forth from Jerusalem, to flow towards the Former, or Eastern Sea. Cf. Ezek. xlvi. 1—12.; Joel iii. 2. 12. 14. 18. According to the measurements of some modern travellers, Mt. Olivet is about 2720 feet above the level of the sea, or 170 feet higher than Mt. Zion.

ON, a city of Egypt, whose priest's daughter was given in marriage to Joseph by Pharaoh, Gen. xli. 45. 50. See AVEN.

ONO, a city built by the sons of Elpaal, the Benjamite, probably in the neighbourhood of Lod, or Lydda, with which it is generally connected; and so, in the N. perhaps of the inheritance of Dan, 1 Chron. viii. 12. It was situated in the PLAIN OF ONO, Neh. vi. 2., which appears to have been a part of the Plain of Sharon or the Great Valley of Judah; and was the place whither Sanballat the Horonite, and Geshem the Arabian, tried to draw Nehemiah to a conference, when endeavouring to hinder the rebuilding of Jerusalem. Its inhabitants returned home with Zerubbabel at the end of the seventy years' captivity, Ezra ii. 33.; Neh. vii. 37.; when they rebuilt and dwelt in the city, Neh. xi. 35. It is probably the place called Onus in 1 Esd. v. 22.

OPHEL (i.e. *the Tower*), a place or eminence apparently to the E. extremity of the Hill of Zion in Jerusalem, connecting it with Mt. Moriah, on the sharp and precipitous scarp of the rock overhanging Kidron. It was fortified, and united with the external walls of the city; thus becoming one of its main defences on this side. It was latterly repaired and strengthened by Jothan, king of Judah, 2 Chron. xxvii. 3.; and afterwards by Manasseh, who raised it up to a very great height, xxxiii. 14. According to some it is alluded to by the prophet Micah, iv. 8., as "the stronghold of the daughter of

Zion;" but this is extremely doubtful. After the return from the Babylonian captivity, it was rebuilt and fortified under Nehemiah, when it became the dwelling-place of the Nethinims, Neh. iii. 26, 27., xi. 21., so that it was, probably, not far from the Temple.

OPHIR, a country thought to have derived its name from Ophir, one of the sons of Joktan, Gen. x. 29.; 1 Chron. i. 23.; all of whose descendants appear to have settled in the East, Gen. x. 30. Its gold was well known, and highly prized at a very early period, being commended in the book of Job, xxii. 24., xxviii. 16., and by David, 1 Chron. xxix. 4.; Ps. xlv. 9. Solomon fitted out a fleet to go thither, with the assistance of experienced Tyrian sailors, whom Hiram had sent him; the ships used to sail from Ezion-geber, 1 Kgs. ix. 26., 2 Chron. viii. 17., a port in the land of Edom at the head of the Red Sea, and after an absence of three years, 1 Kgs. x. 22., 2 Chron. ix. 21., brought a vast amount of gold, besides almsg trees, precious stones, silver, ivory, apes, and peacocks, 1 Kgs. ix. 28., x. 11.; 2 Chron. viii. 18., ix. 10. 21. Jehoshaphat, king of Judah, likewise made ships of Tharshish to go to Ophir for gold from the same port, in conjunction with Ahaziah, king of Israel; but they were wrecked at Ezion-geber, 1 Kgs. xxii. 48.; 2 Chron. xx. 37. The prophet Isaiah, xiii. 12., mentions the gold of Ophir as very precious.

It seems now impossible to decide where the regions of Ophir were situated; the conjectures about their locality being numerous and most conflicting. Some look for them in the continent of Africa; as for instance at *Sofala*, *Madagascar*, *Monomotapa*, &c.; others in Asia, on the coast of Arabia, *India*, *Ceylon*, *Malacca*, *Sumatra*, &c. But as the descendants of Joktan appear to have settled eastward, and not westward, and as the productions mentioned do not seem to be found in Eastern Africa, this country can hardly be meant. Arabia seems too near to have occupied three years' navigation, even in those times; whilst the E. direction, the distance, the commodities, the old Egyptian name of India (*Sophr*), and the ancient classical appellation of the *Malay Peninsula* (the Golden Chersonese), all seem to point to *India* or some part of its archipelago. It has been conjectured by some critics, that the Uphaz mentioned by Jeremiah, x. 9., and by Daniel, x. 5., as producing fine gold, was the same region with Ophir.

OPHNI, a city of the tribe of Benjamin, Josh. xviii. 24.



OPHRAH, a city of the tribe of Benjamin, Josh. xviii. 23., in or near the land of Shual, towards which one of the three companies of the Philistines went, who ravaged the country in the time of Saul, 1 Sam. xiii. 17. Eusebius and Jerome place it 5 miles E. of Bethel. It is thought to be the same with Aphrah, mentioned by the prophet Micah, i. 10., as about to be made desolate for its idolatry.

OPHRAH, a city of the Abiezrites in the tribe of Manasseh, on this side Jordan. Here Gideon was dwelling with his father Joash, when the Lord was pleased to appear to him, and sent him to deliver the Israelites from the oppression of the Midianites, Judg. vi. 11. 24. Here also, after his victory over them, he put the ephod he had made of the golden ear-rings of the Ishmaelites, which eventually became a cause of idolatry to Israel, viii. 27.; and here, in his own city, he was buried, having lived to a good old age, Judg. viii. 32. But after his death, Ophrah was the scene of the sanguinary massacre of all his seventy sons (Jotham, the youngest, alone escaping), by their brother Abimelech, with the assistance of the men of Shechem, who afterwards made him their king for a time, ix. 5.; though the curse of Jotham was at length fulfilled on all the murderers of his brethren. See ABIEZER.

OREB, MT., 2 Esd. ii. 33. See Mt. HOREB. †

OREB, THE ROCK, the place where the Israelites under Gideon, after they had vanquished the Midianites, slew Oreb, their prince, Judg. vii. 25.; Isa. x. 26. It lay near the borders of the two nations, and was probably an important place of defence belonging to the Midianites, built by, or at least named after, Oreb.

ORNAN, THE THRESHING-FLOOR OF, 1 Chron. xxi. 15. 18. 28.; 2 Chron. iii. 1. See ARAUNAH.

ORTHOSIAS, a maritime city in the N. part of Phœnicia, between Aradus and Tripolis, the ruins of which near the modern *Khan Bared*, are said to be still known as *Orthosa*. It was built probably by the Phœnicians; though the name under which it has come down to us, is of Greek formation. Hither Tryphon fled from Antiochus, 1 Macc. xv. 37.

OTHER SIDE JORDAN, Deut. xi. 30.; Josh. vii. 7. xii. 1., xiii. 27. 32., xiv. 3., xvii. 5., xx. 8., xxii. 4., xxiv. 8.; Judg. vii. 25., x. 8.; 1 Sam. xxxi. 7.; 1 Chron. vi. 78., xii. 37. See BEYOND JORDAN.

OZNITES, a family of the tribe of Gad, numbered, together with all Israel, in the Plains of Moab, Num. xxvi. 16. They were so named after Ozni or Ezbon, a son of Gad, Gen. xli. 16.

PADAN, Gen. xlviii. 7., otherwise

PADAN-ARAM (i.e. *Fruitful Aram*), the name given to that part of the extensive region originally called Aram, which lay generally speaking between the two rivers Euphrates and Tigris, and was hence called Aram-Naharaim by the Hebrews and Mesopotamia by the Greeks. It was also styled Sedan-Aram, or *Cultivated Aram*, by the Hebrews, Hos. xii. 12., though rendered Syria in our translation, to distinguish it from the barren or uncultivated regions of the same country. It bordered on Syria, Asia Minor, Armenia, and Assyria; and is still called *Al-Jezira* i.e. *the Island*, by the *Turks*, one of whose provinces it now forms.

Padan-Aram appears to be first mentioned in Holy Writ as the land of Shinar, Gen. xi. 2.; and was one of the earliest countries peopled after the Flood. It was the birth-place of Heber, Terah, Abraham, Nahor, Bethuel, Laban, and Sarah, with many others mentioned in the history of the Old Testament. It was hence

that Abraham sent and fetched Rebekah as a wife for his son Isaac, Gen. xxiv. 4. 10., xxv. 20.; hither, also, Jacob fled from Esau, and here eleven of his sons were born, xxviii. 2. 5, 6, 7 xxxi. 18., xxxiii. 18., xxxv. 9. 26., xli. 15., xlviii. 7. It was, likewise, the country of Balaam, Num. xxiii. 7.; Deut. xxiii. 4.; and was one of the regions whither the kings of Assyria and Babylon removed the captive Jews, where also many of them remained after the edict of Cyrus; some of their descendants being at Jerusalem on the great Day of Pentecost, Acts ii. 9. See MESOPOTAMIA.

PADON, CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel after the seventy years' captivity in Babylon, Ezra ii. 44.; Neh. vii. 47.

PAHATH-MOAB, a city probably of the tribe of Judah, some of the inhabitants of which returned with Zerubbabel, and others with Ezra, from their captivity in Babylon, Ezra ii. 6., viii. 4.; Neh. vii. 11. It is conjectured by some to have

been so called from the Moabites having been worsted in its neighbourhood.

PAI, an ancient royal city of the Edomites, which existed before any king reigned over Israel, 1 Chron. i. 50. It is called Pau at Gen. xxxvi. 39. It lay probably between the Salt Sea and Mt. Hor.

PALESTINA (in Hebrew *Pilesheth*, a name thought to have been derived from that of Philisthi or the Philistines), is occasionally applied to the Holy Land; though in Holy Writ, and probably in the earliest times, designating only the S.W. part of it. The Philistim, descended from the Casluhim, who were themselves sons of Mizraim, the son of Ham, Gen. x. 14., are thought to have migrated northward from Egypt; and after having driven out the original inhabitants from the S. parts of Canaan, to have settled there, especially on the shores of the Mediterranean Sea. Here, in process of time, they became so important a people as to lead to the whole country being often called after them; though their own possessions embraced but a small part of it. Moses, in his hymn of triumph on the overthrow of Pharaoh in the Red Sea, foretells the sorrow that shall take hold on the inhabitants of Palestina, when they hear of it, Ex. xv. 14. Isaiah bids Palestina not to rejoice at the calamities befalling Jacob, for in due season its own judgments shall come on it, xiv. 29. 31.; and Joel, iii. 4., includes Palestine amongst the enemies of the people of God, and foretells the coming vengeance against it; but in all these passages it would appear that the land of the Philistines alone is meant.

Yet at a later period, all the country on each side of the Jordan is usually called Palestine by the profane authors, as well as by the ecclesiastical writers. Herodotus distinguishes the whole region between Syria and Egypt by this name, as do also Ptolemy, Strabo, and Tacitus. Philo informs us that the country which was of old inhabited by the Canaanites, was styled Palestina by the Syrians; and after it fell into the power of the Romans, it was the common name by which the entire region was known. Constantine the Great divided it into Prima, Secunda, and Tertia. Palestina Prima included the land of the Philistines, Samaria, and the N. part of Judæa; its capital was Cæsarea. Palestina Secunda contained Galilee and part of the trans-Jordanic territory; its chief town was Scythopolis. Palestina Tertia (or Salutaris as it was also called) included the S. part of Judæa, with the whole of Idumæa, extending to the

head of the Red Sea; its metropolis was Petra. See CANAAN.

PALLUITES, a family of the tribe of Reuben, numbered by Moses in the Plains of Moab, Num. xxvi. 5. They were so named after Pallu or Phallu, the second son of Reuben, Gen. xlv. 9.; 1 Chron. v. 3.

PALM-TREES, CITY OF, Dent. xxxiv. 3.; Judg. i. 16., iii. 13.; 2 Chron. xxviii. 15.; otherwise Jericho; which see.

PALTITE, a patronymic of one of David's mighty men, 2 Sam. xxiii. 26.; whence derived is uncertain.

PAMPHYLIA, a province in the S. part of Asia Minor, bounded on the W. by Lycia, on the E. by Cilicia, and on the S. by THE SEA OF CILICIA AND PAMPHYLIA, which partly flowed between it and Cyprus, and over which St. Paul sailed when on his tempestuous voyage to Rome as a prisoner, Acts xxvii. 5. On the N. it was bounded by Pisidia, from which it was separated by the defiles of Mt. Taurus; though the two regions formed only one province, under the name of Pamphylia, from the time of the Syrian kings until the reigns of Diocletian and Constantine. Indeed, at all times, the name of Pisidia has more reference to the people than to the country. The Pamphylians are said to have been Greeks of various races, who migrated hither after the siege of Troy, and united themselves with the original inhabitants. In the New Testament times, there were Jews residing here, some of whom heard Peter's sermon on the Day of Pentecost, Acts ii. 10.; and as is probable, brought the gospel hither. It was afterwards visited by Paul and Barnabas, who preached in its two chief cities Perga and Attalia, Acts xiii. 13.; xiv. 24., xv. 38.; at the former of which they were left by their companion Mark. Pamphylia is mentioned by the apocryphal writer of 1 Macc. xv. 23., as one of the places to which the Romans wrote in behalf of the Jews. It now forms the S.E. part of the large Turkish province of *Anadolia*, joining the S.W. end of *Karamania*.

PANNAG, a place mentioned in Ezek. xxvii. 17., as supplying Tyre with some of its rich commodities, by means of the Jews. Like the Panchæa of profane geography, its situation is not in the least known; indeed, some conjecture that the word is not the name of a place, but of some rich ointment or gum.

PAPHIOS, a city at the S.W. point of the isle of Cyprus, which in the New Testament

times was the capital of the island, and the residence of the Roman proconsul. It was visited by the Apostle Paul, who here converted Sergius Paulus, the proconsul, Acts xiii. 6. 13.; Elymas the sorcerer, having been previously struck blind by the Apostle for his wicked opposition to the truth. It was, properly speaking, called New Paphos, to distinguish it from a much older city, a few miles distant, which was pretended to have been founded by a son of Apollo. Both cities were devoted to the worship of the heathen goddess Venus, whose impure rites were there celebrated. There was a celebrated temple built to her in the older city, on the spot where it was fabled she landed when she rose from the sea; a hundred altars are said to have daily smoked in it with frankincense, which, though exposed to the open air, were never wetted by the rain. New Paphos, now known as *Baffa*, is reported to have been built by Greek colonists, shortly after the destruction of Troy, and possessed several beautiful temples of the same heathen goddess. It suffered much from earthquakes, and was nearly destroyed by one during the reign of Augustus, who rebuilt the city, and commanded it to be called Augusta.

PARAH, a city of the tribe of Benjamin, Josh. xviii. 23.

PARAN, an extensive desert or Wilderness, stretching in a general way between the land of Canaan on the N., and Mt. Sinai on the S.; from Egypt on the W., to Mt. Seir on the E. The name appears to have comprehended many of the smaller deserts around it, as those of Shur, Beersheba, Etham, Sinai, Sin, Zin, Egypt, Edom, &c.; and to have been itself often superseded by the more general one of "the Desert," or "the Wilderness;" though no doubt it was, properly speaking, restricted to a particular portion of this vast solitude, to the N. of Sinai, Num. x. 12. It was traversed in various directions for nearly forty years, by the Israelites, under Moses; and was the scene of their continual rebellions, as well as of some of God's greatest miracles in their behalf. It is described in Holy Scripture as a waste howling wilderness, and very terrible; a land of pits, and drought, and of the shadow of death; a land that no man passed through, and where no man dwelt; and wherein were fiery serpents and scorpions, Deut. viii. 15.

A part of it, or a chief place in it, is first mentioned in Gen. xiv. 6., under the name of El-Paran (marg. *Plain of Paran*), lying near Mt. Seir, and by the Wilderness, as the place

whither the four confederate kings under Chedorlaomer chased the Horites, whose border it seems then to have been. It is mentioned as the place where Ishmael took up his abode when he became a man, Gen. xxi. 21. The Israelites are described as first entering it, after they had quitted the Wilderness of Sinai, Num. x. 12.; and passing right through it to the borders of Canaan, whence Moses sent the twelve spies to search the Land of Promise, Num. xii. 16., xiii. 3. 21. 26. Many of the statutes of Moses were delivered to them during their wanderings in it; and God himself manifested to them some of his wondrous workings from Mt. PARAN, Deut. xxxiii. 2.; Hab. iii. 3.; which was probably some lofty eminence connected with the main ridge of Mt. Seir. On the death of Samuel, David fled from the persecution of Saul into the Wilderness of Paran, whence he sent to Nabal for sustenance, 1 Sam. xxv. 1. 4. 14.; so that at this time, the term seems to have been applied to the desert close upon Judah. At a later period, Hadad the Edomite, took refuge from Solomon in Paran, for a short season, until he could escape into Egypt, 1 Kgs. xi. 18. Some of the profane writers mention Paran or Pharan, as lying in this neighbourhood; and a stream and valley to the W. of Mt. Sinai are yet called *Wady Feiran*. The whole of this vast desert is now known to the *Arabs* by the name of the Desert of *El Tyh*, i.e. "the Wandering;" and is still described by travellers, as presenting a wonderful scene of barrenness, gloom, and magnificence.

PARBAR, one of the gates of the sacred enclosure of the Temple of Jerusalem, on the W. side, towards the Causeway, which Solomon made between it and Zion, 1 Chron. xxvi. 18.

PAROSHI, a city of Judah, or Benjamin, the inhabitants of which returned home with Zerubabel at the end of the seventy years' captivity; it is the first mentioned in the list, Ezra ii. 3.; Neh. vii. 8.

PARTHIANS, the inhabitants of a country in the N. of Persia, lying to the S.E. of the *Caspian Sea*. It was bounded on the W. by Media, on the S. by Persis and Carmania, on the E. by Aria, and on the N. by Hyrcania, (within the limits of which it was at first included); corresponding in a general way with the modern *Persian* province of *Khorasan*. It was for the most part an exceedingly arid and desert region, being considered, as a whole, by far the most barren of the Persian provinces. The Parthians were a poor but athletic and

warlike people, and were reckoned the most expert horsemen and archers in the world. They derived great celebrity from their peculiar custom of discharging their arrows while retreating at full speed, which is said to have rendered their flight more formidable than their attack. They are stated to have been much addicted to intoxication and other gross vices, some of which were even sanctioned by their laws.

The Parthians are said to have migrated from Scythia here, where they became tributary successively to the Assyrians, Medes, and Persians, as well as to Alexander the Great and his successors, until the tyranny of Antiochus roused them to rebellion. Under Arsaces the First, a man of obscure origin, they completed their independence about 250 years, B.C., and increased their little territory by seizing on parts of all the surrounding provinces; and though the Macedonians often tried to recover the lost possession, they were constantly foiled by a race of brave and vigilant princes, who, from the founder of their kingdom, assumed the name of Arsacidae. Their power became at length so formidable, that their dominions extended from the Euphrates to the Ganges, and from the Caspian to the Red Sea, being composed of eighteen provinces. The Romans at last, jealous of their rising power, attacked them under Crassus; which gave rise to a furious war that raged for many years between them, generally to the disadvantage of the Romans, whose mighty empire had long been rapidly on the decline, before the Parthian power was swallowed up in the newly formed Persian kingdom under Artaxerxes, about A.D. 229. The Parthian Jews are the first mentioned, together with the Medes and Elamites, in Acts ii. 9., amongst the devout men who were at Jerusalem on the great Day of Pentecost, when the Holy Ghost was miraculously poured forth upon the Apostles.

PARVAIM, a country which was famed for the fine gold it produced, and with which Solomon adorned his magnificent Temple at Jerusalem, 2 Chron. iii. 6. Its situation is a subject of much discussion. Many identify it with Ophir; others with Ceylon, which is said to have been called by the Phœnicians "Taph-Parvan," i.e. *the Shore of Parvan*; and others, again, consider it only a general word to designate the East, and that "gold of Parvaim," merely means Eastern gold, i.e. very excellent gold; in the same way that "northern iron," Jer. xv. 12., denotes good iron.

PAS-DAMMIN, 1 Chron. xi. 13., otherwise EPHES-DAMMIN; which *see*.

PASEAH, CHILDREN OF, Ezra ii. 49., or Phaseah, Neh. vii. 51., a family of the Nethinims, who returned with Zerubbabel from Babylon at the end of the seventy years' captivity.

PASHUR, CHILDREN OF, Ezra ii. 38., Neh. vii. 41., a family of the priests, who returned to their possessions in Judah, with Zerubbabel, on the edict of Cyrus.

PASSAGE, THE, Isa. x. 29., or THE PASSAGES, 1 Sam. xiv. 4.; Jer. xxii. 20.; a narrow and important defile on the frontiers of the kingdom of Judah. It is called otherwise THE PASSAGE OF MICHMASH; which *see*.

PASSAGE OF THE CHILDREN OF ISRAEL, Josh. xxii. 11., the locality where the Israelites under Joshua crossed the R. Jordan, on their first entrance into Canaan; on the E. side of which the two tribes and a half built their great altar of "Witness," when returning to their own possessions at the completion of the conquest of Canaan.

PATARA, a maritime city of Asia Minor, near the mouth of the little R. Xanthus, on the S.W. coast of the province of Lycia, whose metropolis it was. It was famous for a temple and oracle of Apollo, who was pretended to reside and give responses here during the six winter months, the other six being fabled to be spent by him at Delphi. It was a place of considerable magnificence and maritime importance, as is testified by its ruins, which are still called *Patara*. It was visited by the Apostle Paul on his voyage from Macedonia to Jerusalem, Acts xxi. 1.; and here he found a ship bound to Phœnicia, in which he set sail thither.

PATHROS, LAND OF, a district of Egypt, which probably derived its name from the Pathrusim, who were descendants of a son of Mizraim, the second son of Ham, Gen. x. 14.; 1 Chron. i. 12. It is thought to have been the same with that which was afterwards called by the Greeks Thebais, or Upper Egypt, and now *Said*. The prophet Ezekiel, xxix. 14., when announcing the captivity of the Egyptians, and their subsequent recovery, seems to intimate, that Pathros was the birth-place of Egypt; and he foretells God's coming vengeance upon it for its idolatrous wickedness, xxx. 14. After the destruction of Jerusalem by the Chaldeans, and the murder of Gedaliah, the Babylonian governor of Judæa, by Ishmael, a great number of the Jews fled with Johanan into Egypt, taking

the prophet Jeremiah with them, and settled amongst other places in Pathros. Against this removal Jeremiah had warned them, and was afterwards commanded by God to predict the ruin of all who had gone there, Jer. xlv. 1. 15. Isaiah, however, foretells the time when the descendants of the Jews who had taken refuge here, shall be gathered again to their own land, Isa. xi. 11. From the mention of the two great cities Zoan and No, in combination with Pathros in Ezek. xxx. 14., it has been thought that there was also a city of the name of Pathros; and some have identified it with the city of Pathyris or Tathyris, a few miles to the N. of the metropolis Thebes on the R. Nile.

PATHRUSIM, Gen. x. 14.; 1 Chron. i. 12. See PATIROS.

PATMOS, a small, naked, and barren island in the E. part of the Ægæan Sea, lying to the S. of Samos, and S.E. of Ephesus, about 40 miles from the mainland of Asia Minor. It was one of the group called Sporades by the profane authors; and was so inhospitable a spot that the Romans used it as a place of exile for their criminals. Hither St. John was banished for a time on account of his religion; and here he had his wonderful visions, recorded in the book of Revelation, Rev. i. 9. The island, which though volcanic and rocky, is cultivated in some sort, and is inhabited by a few neglected people, is about 25 miles in circuit, and is now called *Patino*. There is much superstitious work amongst them, and the monks pretend to show the grotto where the Apostle wrote the Apocalypse.

PAU, Gen. xxxvi. 39., otherwise PAI; which see.

PAVEMENT, THE, Jo. xix. 13. See GABBATHA.

PEKOD (i.e. *Visitation*), Jer. l. 21., Ezek. xxiii. 23., either one of the provinces of Chaldaea, the situation of which is unknown, or else a prophetic name for the whole country, applied to it in the predictions concerning the ruin of the Babylonians, because they had visited the Jews with unmerciful cruelty, and should themselves be visited with vengeance in their turn.

PELETHITES. See CHERETHITES.

PELONITE, a patronymic of two of David's mighty men; whence derived, does not appear, 1 Chron. xi. 27. 36., xxvii. 10.

PELUSIUM, Ezek. xxx. 15., marg. See SIN.

PENIEL or PENUEL (i.e. *the Face of God*), a place beyond Jordan, near the Ford Jabbok, which was so named by Jacob, from his having

there wrestled with the angel on his return from Mesopotamia, Gen. xxxii. 30, 31. On the division of the land by Moses amongst the two tribes and a half, it appears to have fallen within the limits of the children of Gad. A city was eventually built here, with a strong tower, which Gideon beat down, slaying also the men of the city; because, after his defeat of the Midianites, they scornfully refused to relieve his army, when pursuing after Zeba and Zalmunna, Judg. viii. 8, 9. 17. Penuel was rebuilt by Jeroboam, king of Israel, soon after the division of the kingdom; and was most probably an important position in that part of his trans-Jordanic territory.

PEOPLE, THE. See GENTILES.

PEOR, Num. xxiii. 28., xxv. 18., xxxi. 16.; Josh. xxii. 17. See BAAL-PEOR.

PERAZIM, MT., Isa. xxviii. 21. See BAAL-PERAZIM.

PEREZ UZZAH, or PEREZ-UZZA (i.e. *the Breach of Uzzah*), a place so named by David from the Lord having there struck dead Uzzah for touching the ark, 2 Sam. vi. 8.; 1 Chron. xiii. 11. It was near the Threshing-floor of Nachon or Chidon; and probably only a little way from Baale of Judah, otherwise Kirjath-jearim, whence David was bringing the ark to Jerusalem.

PERGA, one of the chief cities of Pamphylia, a province in the S. part of Asia Minor. It was on the banks of the little river Cestrus, now *Ak-soo*, about 6 miles from its mouth, and was a commercial and important place. It was famed for a magnificent temple of Diana, built on an eminence near it, where a noted annual festival was kept in honour of this heathen deity. Paul and Barnabas visited Perga more than once, preaching the gospel there; and it was thence that Mark departed from them, Acts xiii. 13, 14., xiv. 25.

PERGAMOS, a noble city of Asia Minor, the capital of the province of Mysia, and the metropolis of the old kingdom of Asia, as well as subsequently of the Roman province of Asia. It was a large and splendid city, the residence of the famous line of the Attalian kings, and was rendered important, not only by its magnificent buildings and advantageous situation, but from possessing one of the largest and choicest libraries in the world. This valuable collection of books consisted of 200,000 volumes, collected by the different monarchs who reigned in Pergamos, and Ptolemy, king of Egypt, became so jealous of it that he forbade the exportation of papyrus from

his dominions. Upon this, the Membranæ Pergamenæ (*parchment*) were invented, and the library continued to increase, until it was given by Antony to Cleopatra, who transported it to Egypt, where it adorned and enriched the Alexandrian collection. Pergamos was also celebrated for a famous and much-frequented temple of Æsculapius, which was maintained in great splendour by offerings from all Asia. There was likewise an asylum connected with it. It was the birth-place of Galen the physician. It was situated on the right bank of the R. Caicus or *Grimakli*, about 20 miles from its entrance into the Ægean Sea. It is still called *Pergamo*, and though a mean wretched place, with a small population, betrays signs of its former greatness. It is, however, rendered far more interesting to the Christian, from having contained one of the Seven Churches of Asia, to which St. John was directed to write the Epistles in his Revelation, and which, though it had faithfully borne persecution, even to martyrdom, had become deeply infected by error and sin, i. 11., ii. 12.

PERIZZITES, one of the ancient nations of Canaan who, though not mentioned amongst the descendants of Canaan in the list of his sons at Gen. x. 15—18., were probably his offspring, as they are enumerated amongst those nations commanded to be rooted out by the Israelites, Deut. xx. 17. That they occupied an important place amongst those devoted races, is evident from their being mentioned alone, together with the Canaanites, as in Gen. xiii. 7., xxxiv. 30.; Judg. i. 4, 5. (*cf.* 2 Esd. i. 21.); from which passages they appear to have dwelt in the S. and middle parts of the country, though it would seem from Josh. xvii. 15., as if they had afterwards moved further to the N. They are specially enumerated amongst the nations given by God to Abraham and his posterity, with a promise that they should be driven out before them, Gen. xv. 20.; Ex. iii. 8. 17., xxiii. 23., xxxiii. 2., xxxiv. 11.; Deut. vii. 1., xx. 17.; Josh. iii. 10.; Neh. ix. 8. They were accordingly attacked by the Israelites under Joshua, and though they formed two leagues with the other Canaanites against him, first with those who fought against Gibeon, Josh. ix. 1., and then with those who were led on by Jabin, king of Hazor, xi. 3., they were mastered, their king cut off, their possessions chiefly taken from them, and by far the greater part of the nation destroyed, Josh. xii. 8., xxiv. 11.; 2 Esd. i. 21.; Judith v. 16. They were not, however, all finally conquered until after the death of Joshua,

when the tribe of Judah led the way to their more complete subjection, Judg. i. 4, 5.; though still after this, they dwelt amongst the Israelites, Judg. iii. 5., and continued to do so to the days of Solomon, when they were put to a tribute of bond-service, 1 Kgs. ix. 20.; 2 Chron. viii. 7. They are mentioned even after the Babylonian captivity, as still in the land, teaching the Jews idolatry, and intermarrying with them, Ezra ix. 1.; 1 Esd. viii. 69.

PERSEPOLIS, the metropolis of the Persian empire, which stood in the centre of the province of Persis, and is said to have been built at first out of the spoils of the Egyptian Thebes. It contained a splendid palace, surrounded by a triple wall, with gates of brass, which was burnt to the ground by Alexander the Great after his conquest of Darius, when he allowed the whole city to be pillaged by his soldiery. He is said to have been provoked to do this by the sight of about 800 Greeks, whom the Persians had shamefully mutilated; but others state that he set the palace on fire at the instigation of Thais, one of his courtizans, after he had passed the day in riotous revelry. The city was afterwards restored with considerable magnificence; and at a later period, Antiochus Epiphanes made an attack upon it, purposing to plunder its wealthy temple, but being driven away with shame, died of a mortal disease on his way to Jerusalem, 2 Macc. ix. 2. *Cf.* 1 Macc. vi. 1. Persepolis stood at the junction of the two small rivers Araxes and Medus, which flow into the lake now called *Baktegaun*. Its ruins are supposed to be those at *Istakhar* and *Kinara*, though others fix the site at *Deh-Minaur*, which are also splendid ruins further to the S., and may possibly be the remains of Pasargadæ. This last was the more ancient Persian metropolis, which was enlarged and beautified by Cyrus: but some are of opinion that Pasargadæ and Persepolis are the same place, the latter being only the Greek translation of the old Persian name. *See* ELYMAIS.

PERSIA, a large and important kingdom in the S.W. part of the continent of Asia. The name does not occur in the earlier part of the Old Testament histories, though, in fact, the kingdom itself existed under the appellation Elam from a very ancient date. *See* ELAM. It fell successively under the dominion of the Assyrians and the Medes, until the rising power and influence of the Persians, foretold by Daniel, viii. 3, 4. 20., led to the recovery of their old position among the Asiatic states (*cf.*

Judith i. 7., xvi. 10.), and even to a far more extensive sway. They are mentioned by Ezekiel, xxvii. 10., amongst the allies of Tyre; and are described by profane authors as fond of show and military glory, expert archers, and excellent horsemen; a character which appears to be also referred to them by the prophet Isaiah, xxi. 2.

The history of Persia, properly speaking, really commences with that of Cyrus: but in what way he gained possession of the vast dominions he ruled, whether by conquering the Medes, as some affirm, or by inheriting the kingdoms upon the death of Darius, king of Media, and of Cambyses, the ruling prince of Persia, as others say, is a matter of much discussion. That the two kingdoms of the Medes and Persians had been united some time before the days of Cyrus, is evident, not only from the general tenor of history, but from the empire and laws being described as those of the Medes and Persians, Esth. i. 3. 14. 18, 19., x. 2.; Dan. v. 28., vi. 8. 12. 15., viii. 20.; 1 Esd. iii. 1. See MEDIA.

The real name of Cyrus is stated to have been Agradates, and he is said to have been a son of Cambyses (who was either a king of Persia, or a man of the first rank there), and of Mandane, daughter of Astyages, king of Media; but it appears almost impossible to reconcile the accounts given of him in the classical authors, or to apply them to one individual. Upon his coming to the throne, he took the name of Cyrus, by which he had been designated by the prophet Isaiah, xlv. 28., xlv. 1., more than a hundred years before his birth; a fact which points out the important part he was destined to perform in regard to the chosen people of God, under the guidance and control of an Almighty Providence. It was he who, after the overthrow of the Babylonian empire, as had been foretold by Daniel, v. 28., issued the famous edict, B. C. 536, for the return of the Jews to their own land, and the rebuilding of Jerusalem and the Temple, together with a noble grant of assistance for this purpose, and the restoration of all the sacred vessels which Nebuchadnezzar had taken away from Judæa, 2 Chron. xxxvi. 20. 22, 23.; Ezra i. 1. 2. 8., iii. 7., iv. 3. 5., v. 13—15., vi. 3—5.; 1 Esd. i. 57.; and though only a few Israelites availed themselves of this permission to return home (the prophet Daniel, x. 1., Mordecai, Ezra, vii. 6., Nehemiah, i. 1., ii. 1., Esth. ii. 5., were amongst those very many leading men who remained behind, or were kept at the

court), and though those who did so, were hindered by the artifices of their enemies from completing both city and Temple all the days of Cyrus, and until the second year of Darius, king of Persia, Ezra iv. 24., yet it was by that edict their foundations were laid, and that fresh constitution of the Jewish state and polity commenced, which lasted 606 years, until its final subversion by the Romans. Darius and Artaxerxes greatly contributed to their restoration, Ezra vi. 14., ix. 9.; Neh. xii. 22.; 1 Esd. iii. 9., viii. 8.; Esth. xvi. 23. (cf. 2 Macc. i. 19. 33.); though, as may be seen by the histories in the books of Daniel, x. 1. 13, 20., and Esth. i. 3. 14. 18, 19., x. 2., not without many trials of the faith and patience of Israel.

The Persian empire when in its zenith, embraced all the Asiatic countries from the R. Indus on the E. to the Mediterranean Sea on the W., between the Black and Caspian Seas on the N. and the Indian Ocean, the Persian Gulf, and the Red Sea on the S. It was divided into 127 provinces, lying in a general way between India and Ethiopia, Esth. i. 1., viii. 9.; governed by at least 120 princes, Dan. vi. 1.; with seven chief counsellors, Ezra vii. 14.; Esth. i. 14.; and three presidents, of whom, at one time, Daniel was first, Dan. vi. 2. But owing to the great number of nations included in this vast empire, differing, too, so widely in their language, manners, coinage, laws, and religion, Darius found it convenient to further divide his heterogeneous dominions into 20 satrapies, and appointed a governor over each, who was bound to render him a yearly tribute. The Holy Land was included in the same satrapy with Syria, Phœnice and Cyprus. Cyrus lost his life in an expedition against the Massagete, a Scythian tribe; and was succeeded by his son Cambyses, one of the most cruel kings that ever ascended a throne. This prince distinguished himself by his barbarities in Egypt and Africa, as well as towards his own family; and the enemies of the Jews had sufficient influence with him to check the restoration of Jerusalem, though it may be, mere respect for his father kept him from absolutely revoking the edict concerning it. He was succeeded by an impostor called Smerdis, a Magian, who pretended to be his murdered brother; and who after a few months' infamous rule, during which he issued an order prohibiting the Jews from rebuilding the Temple, was assassinated. He was followed on the throne by Darius Hystaspis, who greatly increased the limits of the empire, and is reported to have conquered a large part of India. He issued a new mandate for the comple-

tion of the Temple, Ezra iv. 24., v. 5. 7., vi. 1. 8—12. 15. But the Ionians at length revolting from him, and being assisted by the Athenians, that contest commenced which is well known to every classical reader. Darius was provoked to send an enormous army to Greece, which was defeated at Marathon, shortly after which he died. Xerxes, his son and successor (apparently the Fourth king predicted in Dan. xi. 2.), made an unfortunate attempt to revenge his father's cause, and invaded Greece with an immense body of men, amounting it is said, to 5,000,000 of persons. He was gallantly, though unsuccessfully opposed at Thermopylæ, but was subsequently completely beaten at Salamis, which obliged him to leave Europe with precipitation and disgrace. After this, his army under the command of his general Mardonius, was routed at Platææ, and another body of his forces was defeated on the same day by the Greeks at Mycale, in Asia Minor. After his death, Artaxerxes Longimanus ascended the throne. This prince is supposed by many to be that Ahasuerus who made Esther his queen, Esth. i. 1., and so highly favoured the Jews in sending Ezra and all the Israelites who chose to accompany him to Jerusalem, together with large presents and offerings for the Temple, Ezra vii. 7. 11—26.; but others identify him with another Persian monarch. After the successive reigns of Xerxes II., Sogdianus and Darius Nothus, the crown of Persia was possessed by Artaxerxes Mnemon, or the Second; but his brother Cyrus the Younger disputed the succession with him at Cunaxa, and lost his life in the battle. It was in this expedition that those 10,000 Greeks were engaged, whose "retreat" has been so well described by Xenophon. After the two intermediate reigns of Ochus and Arses, Darius Codomannus, or the Third, followed. This prince was the last of the whole dynasty, and was defeated in a series of brilliant victories by Alexander the Great, who put an end at length to the Persian monarchy, as had been long before foretold by the prophet Daniel in his visions of the great image and of the beasts, and of the rough goat, ii. 39., vii. 17., viii. 21. Cf. 1 Macc. i. 1.

Upon the death of Alexander, this country fell under the dominion of the Seleucidæ, whence its frequent mention in the wars of the Maccabees, 1 Macc. i. 1., iii. 31., vi. 1. 5. 56., xiv. 2.; 2 Macc. i. 13., ix. 1.; but it was taken from them, B.C. 141, by Mithridates, king of Parthia, who annexed it to his own empire. It remained subject to the Parthian princes until the reign of Artabanus, when Artaxerxes, a Persian of obscure origin,

roused his countrymen to recover their independence. Having defeated the Parthians in a pitched battle, he was raised to the throne, A.D. 229., and thus founded the second Persian monarchy. His father's name was Sassan, and hence his descendants are called the Sassanides. Artaxerxes became involved in hostilities with the Romans, in consequence of his having laid claim to all the provinces which once belonged to the Persian empire; and a sanguinary warfare was kept up between the two parties for many years.

The Persians are often confounded with the Parthians by the heathen poets and historians. They were a luxurious and very superstitious people: they were, likewise, worshippers of the host of heaven and of fire, an abomination which they seem to have assisted with other nations in teaching the Jews, Ezek. viii. 16. They also paid an almost idolatrous veneration to their kings; whence, possibly, arose their law, that no decree which the king had signed could be changed, Dan. vi. 15.; a custom which was employed so artfully against the Jews, both in the time of Daniel and Esther. It would appear from the prophecy in Ezekiel, xxxviii. 5., that the Persians will, in the days to come, join the standard of Gog and Magog against the people of God, and with the rest of the confederates, receive a signal overthrow. The ancient metropolis of Persia was Pasargadæ, which is said to have afterwards given way to the rising greatness of the neighbouring Persepolis (called Elymais in 1 Macc. vi. 1.); though it is doubtful whether the two names do not denote one and the same city. See PERSEPOLIS. But the city mentioned in Holy Writ as containing the palace of the Persian kings is Shushan, Neh. i. 1.; Esth. i. 2.; Dan. viii. 2.

PERUDA (or PERIDA), CHILDREN OF, a family of Solomon's servants, who returned to Judæa with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 55.; Neh. vii. 57.

PETHOR, a place in Mesopotamia, Deut. xxiii. 4., the residence of Balaam, whence he was fetched by Balak, king of Moab, to curse Israel. It is described as being in Aram, in the Mountains of the East, by the River of the land of the children of his people, Num. xxii. 5., xxiii. 7.; and was probably a city or region, on the E. of the Euphrates, between Tiphshah (identified with it by some) and Babylon. It is written Phatyra in the Septuagint; and



some suppose it to be called by St. Peter Bosor, 2 Pet. ii. 15.

PETRA, Isa. xvi. 1., marg. See SELA.

PHARATHONI, a strong city in Judæa, which, together with several others, Bacchides fortified with high walls and garrisons, to annoy the Jews, 1 Macc. ix. 50. Its situation is uncertain; some identify it with Pirathon, mentioned in Judg. xii. 15.; but this was a city of Ephraim, not in Judæa.

PHARPAR, a river of Syria-Damascus, in which, or in Abana, Naaman, the Syrian leper, was willing to wash when sent by Elisha the prophet to wash in Jordan, 2 Kgs. v. 12. It is conjectured to have been the same with the river now known as the *Barrada*, which from its fertilising waters, was called by the Greeks Chrysorrhœas, and flows down from the E. slope of the Anti-Lebanon, with a S.E. course into the beautiful *Bahr-el-Merj*, or Lake of the Meadows. From its name signifying *swift* or *impetuous*, others have identified it with the mountain torrent *Fijih*, a name having the same signification. This broad and beautifully clear stream rises to the N.W. of Damascus, and after a rapid course of about 20 miles, falls into the *Barrada*. See ABANA.

PHARZITES, a family of the tribe of Judah, which, together with all Israel, was numbered by Moses in the Plains of Moab, Num. xxvi. 20. They were so named after Pharez, the son of Judah, Gen. xxxviii. 29.; 1 Chron. ii. 4., iv. 1.

PHASELIS, a city of Asia Minor, in the S.E. angle of the province of Lycia, on the frontiers of Pamphylia, to which province it is therefore sometimes reckoned. According to the apocryphal writer in 1 Macc. xv. 23., it was one of the places to which the Romans wrote in favour of the Jews. It stood on a bold promontory, having three harbours round it, and was destroyed by Servilius Isauricus, the Roman commander, on account of the piracy it carried on. It was afterwards rebuilt, and is now an insignificant place called *Tekrova*. Its inhabitants are censured by the old heathen writers for their impiety in contemptuously offering only their smallest fishes to the gods; whence arose the proverb, "*the sacrifice of the Phaselite*."

PHASIRON, CHILDREN OF, a tribe mentioned in 1 Macc. ix. 66., as having been smitten by Jonathan, the Maccabean general, when Bacchides came against him, after the

death of his brother Judas. They appear to have dwelt in tents in the Wilderness, and were probably a nomadic tribe of Arabs, who wandered about the S.E. coasts of the Salt Sea.

PHENICE or PHOENICE, Acts xi. 19., xv. 3., or

PHENICIA or PHOENICIA, Acts xxi. 2., a country in the W. of Syria, extending between Mt. Lebanon and the Mediterranean Sea, and corresponding in a general way with the modern *Pachalic of Acre*, and the S. part of the *Pachalic of Tripoli*. Its other limits varied considerably at different periods of its history, though they may be described as reaching from the R. Cherseus or *Zirka*, on the S. between Dör and Cæsarea, to Sidon, Gen. x. 19., or rather the neighbourhood of the island Aradus on the N., Ezek. xxvii. 8.; though its limits in this direction were subsequently formed by the R. Eleutherus, now *Nahr el Kebir*. Their dominions are said to have at one time extended as far northward as the Gulf of Issus or *Iskenderûn*, and the regions of Antioch, whilst towards the S. they touched upon Egypt; but if they ever really possessed this extensive sway, it must have been before the arrival of the Israelites in Canaan. The name Phœnice never occurs in the Old Testament Scriptures, which always read Canaan, or Palestine, when speaking of the maritime parts of the Holy Land; though it would appear as if Phœnice were sometimes described as Zidon, Gen. xlix. 13.; Judg. iii. 3.; and sometimes as Tyre, and the S. coast as Philistia, Ps. lxxxiii. 7., lxxxvii. 4.; Isa. xxiii. 1.; Jer. xxv. 22.; Ezek. xxvii. 2.; Hos. ix. 13.; and even in the New Testament, St. Matthew, xv. 22., calls her a woman of Canaan, whom St. Mark, vii. 26., describes as a Syro-Phœnician. Phœnice in the New Testament appears to be usually styled the country or COASTS OF TYRE AND SIDON, Matt. xi. 21., xv. 21.; Mk. iii. 8., vii. 24. 31.; Lu. vi. 17., x. 13.; Acts xii. 20.; as indeed sometimes also in the Old Testament, Jer. xxvii. 3., xlvii. 4.; Joel iii. 4.; Zech. ix. 2.; owing, no doubt, to these two great cities and their kings having originally taken the lead in all national affairs. Some few of the Greek writers call the whole of Canaan Phœnicia: and others of them seem to divide all Syria into Maritime Phœnicia, of which Tyre was then the chief city, and Midland Phœnicia, of which Damascus was the metropolis. The term Syro-Phœnician may have been introduced at a later date, to distinguish the Phœnicians of Syria from those of Carthage and other nu-

merous colonies of the aboriginal people; or from its being in some way annexed to the government of Syria. But however differently the appellation Phœnice may have been thus employed by the profane authors, or the earlier ecclesiastical historians, the real boundaries of this country as generally described were as above; so that it thus touched upon Syria to the N. and E., and upon the Holy Land to the S.

The Phœnicians were descended from Sidon or Zidon, the eldest son of Canaan, the son of Ham, Gen. x. 15.; 1 Chron. i. 13. They are thought to have built Sidon soon after the Flood, and eventually the Sidonians built Tyre, hence called "the Daughter of Zidon," Isa. xxiii. 12. They were the early merchants of the world, Is. xxiii. 2. 8.; Ezek. xxvii. 8.; and are said to have been the first people who steered their ships by the stars, and ventured to lose sight of land. They sent out colonies to almost all parts of the Mediterranean, among which Carthage may be especially mentioned; passing beyond the *Straits of Gibraltar* to the W. coast of Africa, and even to Britain, whence they exported our tin. Cf. Ezek. xxvii. 12. They also traversed the Red Sea and the Indian Ocean, Phœnician sailors having navigated the ships of Solomon and steered them to Ophir for gold, 1 Kgs. ix. 27., x. 11.; 2 Chron. viii. 18., ix. 10. Commerce, manufactures, and the arts flourished especially amongst them; they were renowned for their glass and purple dyes, of which they are said to have been the discoverers; and they traded in all the products of the world, with every nation, not excepting their neighbours in Israel, Isa. xxiii. 2.; Ezek. xxvii. Cf. Neh. xiii. 16. They were, likewise, reputed among the ancients for their learning, a character not unnoticed in Holy Writ, Ezek. xxvii. 8, 9., xxviii. 3.; Zech. ix. 2. According to Herodotus, Cadmus, one of the nation, introduced letters and writing into Greece. They were celebrated as architects, ship-builders, and workers in the plastic arts generally, excelling at one time all other people in their skilful handiwork: so great, indeed, was their fame, that the Temple of Solomon, the most magnificent building mentioned in the Bible, was built by him, under the direction of Sidonian and Tyrian artists. They also contributed labour and materials, if not workmanship, to the erection of the second Temple.

The Phœnician cities seem to have been all originally independent of one another, and

governed by their own kings; amongst which those of Sidon, Tyre, and Arvad, are mentioned in the Holy Scriptures; but, no doubt, Sidon was at the head of them all, though in process of time, Tyre evidently exercised dominion over the rest. The S. part of their territory was included in the grant of the Promised Land made by God to the Israelites, Gen. x. 19., xv. 21., xlix. 13.; Deut. i. 7.; Josh. i. 4.; and the latter under Joshua vanquished those of the Phœnicians who joined the league of Jabin, king of Hazor, chasing them to the gates of Zidon, and even further to the N., Josh. xi. 1. 8. The Israelites do not, however, appear to have ever fully obtained the complete possession of it, Josh. xiii. 5, 6.; 1 Kgs. xvii. 9.; though they lived on friendly terms with the old inhabitants, dwelling in their cities together with them; and in some cases intermarrying with them, contrary to the Divine injunctions, and worshipping their gods, Judg. x. 6., xviii. 7. 28.; 1 Kgs. vii. 14.; 2 Chron. ii. 24. Even David and Solomon appear to have lived on friendly terms with them, making a league with Hiram, then king of Tyre, in regard to the building of their palaces and of the Temple at Jerusalem: and on the completion of the Temple, Solomon presented him with twenty cities in the land of Galilee, 2 Sam. v. 11.; 1 Kgs. v. 1. 12., ix. 11. (which were afterwards restored, 2 Chron. viii. 2., to Solomon); notwithstanding that about the same time, he reduced to bondage all the rest of the Canaanites that were left, 1 Kgs. ix. 20, 21. Though probably others of the king of Israel, after the division of the kingdom, kept up close alliance with the Phœnician people, in order to strengthen themselves against their common enemies on the eastward; yet Ahab, by marrying Jezebel, daughter of Ethbaal, king of the Zidonians, and by publicly introducing the Phœnician idolatry of Baal into the state, sinned worse than others, 1 Kgs. xvi. 31. 33.

That part of Phœnice which was included in the Promised Land, appears to have been allotted chiefly to the tribe of Asher, Josh. xix. 28, 29.; though its S. portion is thought by some to have fallen within the limits of Zebulun, Gen. xlix. 13. Severe judgments were denounced by many of the prophets against the inhabitants of the Phœnician cities for their luxurious pride, their wanton cruelty, as well as their gross idolatry, which was often and long a stumbling-block to Israel; and those threatenings were gradually accomplished, in the invasion and

plunder of their country by the Assyrians, Chaldeans, and Persians, successively, though their more complete fulfilment was reserved for the Greeks under Alexander the Great. See TYRE. At a later period, the Syrians, the Egyptians, and finally the Romans, held them in subjection. The Phœnicians seem to have joined with the other enemies of the Jews in writing to put a stop to the building of the Temple and city of Jerusalem. Both it and Coele-Syria are often mentioned as under one governor, yielding common tribute to the Persian kings; and both regions appear to have been in some degree involved in the affairs of the Maccabæan struggle, 1 Esd. ii. 17. 24. 27., vi. 7.; 2 Macc. iii. 5., iv. 4. 22., x. 11.

Our Blessed Redeemer visited the borders of Phœnicia, if He did not enter the country itself, which, as its S. part was within the Promised Land, is not impossible, Matt. xv. 21.; Mk. vii. 24. 31.; yet many of its inhabitants followed Him during His ministry, and came to Him to be healed of their diseases, Mk. iii. 8.; Lu. vi. 17. The gospel was preached here very early, and there were Christian congregations in many of its cities, some of which were visited by St. Paul in his way to and from Jerusalem, Acts xi. 19., xv. 3., xxi. 2.

PHENICE, a haven on the S.W. coast of the island of Crete or *Candia*, which is now called *Sphakie*, and lies about 20 miles from the small island *Clauda* or *Gozzo*. It was into this harbour that the ship which conveyed St. Paul, when a prisoner on his way to Rome, endeavoured to run and winter there, after having quitted the Fair Havens, contrary to the Apostle's advice, Acts xxvii. 12.; soon after which it was overtaken by the tempest, and wrecked on the island *Melita*. There was a town of the same name near it, mentioned by the profane authors, who call both, *Phœnix*.

PHERESITES, 1 Esd. viii. 69.; 2 Esd. i. 21.; Judith v. 16. See PERIZZITES.

PHILADELPHIA, a city of Asia Minor, in the province of Lydia, about 30 miles to the S.E. of Sardis, on a small tributary of the R. Hermus, called Cogamus. It was built by Attalus Philadelphus, king of Pergamos, and rose to considerable distinction; but eventually fell into the hands of the Romans, together with all the rest of the kingdom. It was visited by such numerous earthquakes, and so desolated by them, that large bodies of its inhabitants removed into the country; until at length, it was completely destroyed in the reign of the Em-

peror Tiberius, A. D. 17; at the same time that eleven other cities suffered a similar fate. Owing to the frequency of these calamities, and their effects on the appearance and products of the soil, the whole E. part of Lydia and the neighbouring regions, were distinguished by the name of Catakecaumene, or the Burnt-up Country. But Philadelphia recovered from this shock, and became again an important city; and it is rendered especially interesting to the Christian from its having been the seat of one of the Seven Churches of Asia, to which St. John was commissioned to write one of his epistles in words of almost unmixed commendation, Rev. i. 11., iii. 7. It is still a considerable place, called by the *Turks*, *Allah-Shehr*, or the City of God, having been somewhat spared by these ruthless scourges of mankind; and it yet contains a congregation of about 1000 Christians, who, though sadly debased, still preserve their profession of the gospel.

PHILIPPI, now called *Filibah*, an ancient city of Thrace, founded by the inhabitants of the neighbouring island of Thasos, and by them called Crenides from its many *springs*.<sup>100</sup> It was an important military position, and rendered more valuable from its proximity to the gold and silver mines in the neighbouring mountain Pangæus. Hence it became an object of ambition with Philip of Macedon, who eventually took it, and greatly increased and strengthened it, changing its name to Philippi. He likewise advanced the E. boundary of his territory to the R. Nestus, it having been previously formed by the R. Strymon, and thus, Philippi fell within the limits of Macedonia, an arrangement which continued during the sway of the Romans; and hence in the Acts of the Apostles, xvi. 12., it is mentioned as being in this province. It was, however, not far from the borders of Thrace, in the S.E. angle of Macedonia, near the source of a small tributary of the Strymon called Gangites, about 10 miles from the shore of the Ægean Sea, where was its port *Datos*, called afterwards *Neapolis*, and now *Cavalla*.

Philippi is celebrated for the defeat which in the neighbouring plains, Brutus and Cassius suffered from Antony and Augustus, B.C. 42, the latter of whom sent a band of his own soldiers from Rome hither, at the same time giving the city Latin rights; and hence it is called "a colony" by St. Luke. But there is much discussion what is meant when he describes it as the "chief city," or "first city of that part of Macedonia," a distinction which is believed to

have been at that time enjoyed by Amphipolis. According to some, it should be rendered "a city of the first part of Macedonia," or of Macedonia Prima (the Romans having divided the whole province into four parts), but there is no various reading of the original to justify such a translation. Others, therefore, consider the expression merely as a title of honour conferred on it, as was not uncommon with colonies, as much as to denote it an important city of Macedonia; or else, that it was the first city at which travellers arrived after landing on the shores of Macedonia.

It is rendered very interesting, from having been the first place in Europe where St. Paul preached the gospel, about A.D. 53; the Apostle having been called over to Macedonia by the vision which appeared to him at Troas, Acts xvi. 9—12. He here converted Lydia and the gaoler with their households, and dispossessed the damsel who had the spirit of divination. Of all the churches planted by St. Paul, this appears to have cherished the most tender concern for him, and though it appears to have been but a small community, yet its members were peculiarly generous towards him, faithfully ministering to his necessities at Thessalonica, at Corinth, and while a prisoner at Rome. It was visited by him several times; and to the Christian Church in it he addressed his Epistle to the Philippians, Acts xvi. 12., xx. 6.; Philip. i. 1., iv. 15.; 1 Thess. ii. 2.

PHILIPPIANS, the inhabitants of the city Philippi; which *see*.

PHILISTIA, the land of the Philistines, Ps. lx. 8., lxxxvii. 4., cviii. 9.

PHILISTIM, Gen. x. 14., or

PHILISTINES (in Hebrew, *Pilishtim*, called Palæstini by Josephus, and Allophyli by the Seventy), a numerous and powerful people inhabiting the S.W. portion of the Holy Land, which portion Moses seems hence to designate Palestina, Ex. xv. 14.; as also Isaiah, xiv. 29. 31.; and Joel, iii. 4. Their little territory appears to be likewise styled Canaan by Zephaniah, ii. 5. They sprang from the Casluhim, who were sons of Mizraim, the son of Ham, Gen. x. 14.; 1 Chron. i. 12.; and, probably from their brethren the Caphtorim also, as the latter are stated in Deut. ii. 23., to have driven out the Avims (who were most likely Canaanites) even unto Azzah or Gaza, and destroyed them and dwelt in their stead: and both the prophet Jeremiah, xlvii. 4., and Amos, ix. 7., speak of

the Philistines as having come from the land of Caphtor (i.e. Egypt). Their new country was a narrow strip of land, about 80 or 90 miles long, by about 10 or 15 broad, generally speaking of a most fertile and beautiful character, sloping gently down from the mountainous region of Judæa, to the Mediterranean Sea, which was here called the Sea of the Philistines, Ex. xxii. 31., after the people who inhabited its shores. It extended on the N. from the Great Stone of Abel, near Bethshemesh, in the neighbourhood of Ekron, 1 Sam. vi. 18., to the Torrent of Egypt on the S., though its limits on all sides underwent continual changes after the arrival of the Israelites in Canaan.

The time of their migration from Egypt is not known, but they must have been dwelling for a long time in their new abode, when Abraham came into the land, as he found them firmly settled there, and living under kings; with one of whom, the king of Gerar, he made a friendly covenant at Beersheba, sojourning many days in his dominions, Gen. xxi. 32. 34. At first perhaps, each chief settlement may have been thus governed by a chief, the common sovereign of whom may have dwelt at Gerar; for there, too, Isaac took refuge from the famine with the king of the Philistines, when he denied his wife, Gen. xxvi. 1. 14, 15. 18. But later in their history, we find them governed by a confederacy of five lords, who ruled at Gaza, Ashdod, Askelon, Gath, and Ekron, Josh. xiii. 3.; Judg. iii. 3.; 1 Sam. vi. 4. 16, 17, 18.; each of which capitals, however, had many fenced cities and country villages in its lordship.

The Philistines were perhaps, all things considered, the most constant, dangerous, and implacable enemies whom the Israelites ever had. The strife and envy, which began in the days of Abraham, Gen. xxi. 25., and which at his death went on to burn more furiously, xxvi. 14, 15. 18—22., increased more and more with every opportunity; and does not appear to have ever ceased, except when they were put down for a time by a stronger arm; and until, according to the predictions of the prophets, they were blotted out of existence as a nation. They were a brave and daring race, very expert in war and its stratagems, and if not the inventors of the bow and arrow (as tradition states), at least very adept in its use, Judg. v. 11.; 1 Sam. xxxi. 3.; 2 Sam. i. 18.; hence, because of their strength and warlike skill, the people of Israel, on leaving Egypt, were not permitted by God to enter Canaan through their territory, but went up by the way of the Wilderness of the Red Sea, Ex. xiii. 17.

They were great cultivators of the fruitful lands they possessed, which abounded in all the necessities of life to a wonderful extent; enabling them to maintain their own large population in comfort and ease. Cf. Gen. xxvi. 1. 12.; Num. xiii. 23.; Judg. xiv. 5. 8., xv. 5.; 1 Sam. xiii. 25.; 2 Kgs. viii. 2. 3. They were also skilled in manufactures and handicraft, Judg. v. 8.; 1 Sam. xiii. 20.; and probably carried on a good deal of traffic with Egypt, the N. part of Africa, and Arabia, their country occupying such an important position, both in a commercial and military point of view with respect to these regions. Cf. Joel iii. 4. 6. They were, moreover, gross idolaters, 1 Sam. xvii. 43.; 2 Sam. v. 21.; 1 Macc. v. 68.; worshipping Ashtaroth, 1 Sam. xxxi. 10.; Dagon, Judg. xvi. 23.; 1 Sam. v. 2.; Derceto and Baal-zebub. The last-mentioned had an oracle at Ekron, which was consulted by Ahaziab, the son of Ahab, when sick, 2 Kgs. i. 2. These idols were attended by a multitude of priests, diviners, and soothsayers, 1 Sam. v. 5., vi. 2.; Isa. ii. 6.; who fostered the popular superstition, and contributed to the heathen contempt that was so long and so often poured by the Philistines upon Israel. Cf. 1 Sam. xvii. 8. 10. 26.

On the division of the Promised Land by Joshua amongst the Israelites, they do not appear to have had any directions to exterminate the Philistines, possibly because they were not involved in the curse pronounced against Canaan, Gen. ix. 25.; and though Joshua assigned portions of their territory to each of the three tribes Reuben, Simeon, and Dan, Josh. xv. 45, 46, 47., xix. 43., these do not appear to have possessed themselves of it before his death, Josh. xiii. 2. 3.; the Philistines having been permitted by God to remain undisturbed, in order to prove Israel, Judg. iii. 3. But very soon afterwards, in the days of Shamgar, one of the earliest judges who succeeded Joshua, the Israelites were, for their idolatry and other sinful compliances with the heathen ways, delivered up for a time into the hands of the Philistines; and then, about B.C. 1325, commenced that long series of wars which only ended with the destruction of the enemy. Shamgar, however, now delivered them; and himself slew 600 of them with an ox-goad, Judg. iii. 31., v. 6, 7, 11., x. 11. But about 150 years afterwards, upon their again relapsing into idolatry, they were given up afresh into the power of the Philistines; who in conjunction with the Ammonites, Judg. x. 6, 7., and afterwards alone, grievously afflicted them for forty years, Judg. xiii. 1.; 1 Sam. xii. 9.; until Samson was mi-

raculously raised up to free them from their persecutors, xiii. 5. His wonderful acts of daring and strength, which cost so many thousands of the Philistines their lives, are recorded in the book of Judges, xiv. 1, 2, 3, 4., xv. 3, 5, 6, 9, 11, 12, 14, 20., xvi. 5, 8, 9, 12, 14, 18, 20, 21, 23, 27., 28, 30. It appears to have been in this forty years of Israel's bondage, that the Philistines during the rule of Eli, took from them the Ark of the Covenant, which his two wicked sons, who were slain in the battle, had brought from Shiloh to Eben-ezer, 1 Sam. iv. 1, 2, 3, 6, 7, 9, 10, 17. The ark was taken by them to Ashdod into the temple of their idol Dagon, whose image fell down twice before it; thence to Gath, and thence to Ekron; after which, owing to the plagues of mice, emerods, and other deadly destruction which God brought upon them, they sent it home upon a new cart by the way of Bethshemesh, 1 Sam. v. 1, 2, 8, 11., vi. 1, 2, 4, 12, 16, 17, 18, 21. But it was not until about twenty years afterwards, that the Israelites on repenting from their idolatry and other heinous sins, were delivered out of the power of their oppressors by Samuel, under whom they sustained that signal defeat at Eben-ezer, which ended their domination over Israel all the days of the prophet, 1 Sam. vii. 3, 7, 8, 10, 11, 13, 14.

But towards the close of his rule, when his wicked sons assisted him in the government, the Philistines again began to gain ground, and to harass the Israelites, by invading their country and approaching to within a few miles of Jerusalem, 1 Sam. ix. 16., x. 5.; until they were checked in their career by Saul in the beginning of his reign, as well as by the bravery of his son Jonathan, 1 Sam. xiii. 3, 4, 5, 11, 12, 16, 17, 19, 20, 23., xiv. 1, 4, 11, 19, 21, 22, 30, 31, 36, 37, 46. Yet the war with these implacable foes continued to rage all through the reign of Saul; and though they were, for a time, repulsed by him in that famous battle at Ephes-dammim, where David slew Goliath, they do not seem to have lost their hold on the country all his days, 1 Sam. xiv. 47, 52., xvii. 1, 2, 3, 4, 8, 10, 11, 16, 19, 21, 23, 26, 32, 33, 36, 37, 40, 41, 42, 43, 44, 45, 46, 48, 49, 50, 51, 52, 53, 54, 55, 57., xviii. 6., xxi. 9., xxii. 10. At the commencement of Saul's envious persecution of David, he endeavoured to entrap him by promising his daughter Michal in marriage, in return for a hundred foreskins of the Philistines, which David brought, thus more than ever provoking their hostility, 1 Sam. xviii. 17, 21, 25, 27, 30.,

2 Sam. iii. 14. David, however, gave them many an overthrow, both then and after he had been compelled to take refuge twice at the court of the king of Gath; upon the latter of which occasions he was very nearly joining them in that battle against Saul in Gilboa, which cost Saul his life, 1 Sam. xix. 8., xxiii. 1, 2, 3, 4, 5. 27, 28., xxiv. 1., xxvii. 1. 7. 11., xxviii. 1. 4, 5. 15. 19., xxix. 1, 2, 3, 4. 7. 9. 11., xxx. 16., xxxi. 1, 2, 7, 8, 9. 11.; 2 Sam. i. 20., xxi. 12.; 1 Chron. x. 2.; Ps. lvi. title.

Upon David's accession to the throne, they began vigorously to attack him, but he and his subjects appear to have had the Divine assurance that he should conquer them; and though they were permitted to approach twice close to the walls of Jerusalem, and to encamp in the Valley of Rephaim, and at Bethlehem, yet they were each time signally defeated, being chased in the last battle to Gazer, 2 Sam. iii. 18., v. 17, 18, 19. 22. 24, 25., xxiii. 13, 14. 16.; 1 Chron. xiv. 8, 9, 10. 13. 15, 16. But about seven years afterwards, he again smote them, most probably on account of their hostilities against Israel; upon which occasion, he subdued them afresh, and took from them Metheg-ammah, or Gath, one of their chief cities, with much spoil, which he dedicated to the Lord, 2 Sam. viii. 1. 12., xix. 9.; 1 Chron. xviii. 1. 11. Notwithstanding this, they once more commenced hostilities about twenty years afterwards, not long before the death of David; who, however, went out personally against them at the head of his army, and would have been cut down in the struggle if he had not been succoured by one of his officers. There appear to have been, at that time, in all four severe battles, in which four of the giants were slain by four of David's mighty men, 2 Sam. xxi. 15. 17, 18, 19., xxiii. 9, 10, 11, 12.; 1 Chron. xx. 4, 5. After this he seems to have had rest from them, 2 Sam. xxii. 1.; Ps. lx. 8., lxxxvii. 4., cviii. 9.; as during all his reign, was the case likewise with Solomon, to whom they brought presents, 1 Kgs. iv. 21.; 2 Chron. ix. 26.

Peace continued between the two nations for about twenty years after the death of Solomon; when, for some reason which does not appear, the Ten Tribes under their king Nadab, the son of Jeroboam, laid siege to the Philistine city Gibbethon, before the walls of which he was murdered by Baasha, 1 Kgs. xv. 27. The same city was again besieged by them about twenty-five years afterwards, when Omri was their general, xvi. 15.; though it does not seem in either case, that they actually

took it. The Philistines appear to have continued to be in some sort tributary to the kingdom of Judah during the reign of Jehoshaphat, 2 Chron. xvii. 11., though it is most likely they were included in the confederacy of the Ammonites, Moabites, and others, who came against him towards the close of his reign, 2 Chron. xx. 1.; Ps. lxxxiii. 70. But at his death, God stirred them up against his wicked son Jehoram, 2 Chron. xxi. 16., when they joined the Arabians in invading Judah, plundering the palace, and carrying off his wives and all his sons, save Jehoahaz the youngest. Cf. 2 Kgs. viii. 2, 3.; Joel, iii. 3—7. After this, they seem to have maintained their independence about seventy-five years; for though they were attacked, and their city Gath taken by Hazael, king of Syria, 2 Kgs. xii. 17., yet it was not until the reign of Uzziah that they were completely subdued; Gath and Ashdod being dismantled, and new cities being built in their territory by the king of Judah, 2 Chron. xxvi. 6, 7.; Amos vi. 2.

But they again rebelled, about seventy years later, in the reign of Ahaz; on account of whose sins they were permitted to seize upon large portions of the land of Judah, with many of its important cities, 2 Chron. xxviii. 18.; Isa. ix. 12. These they kept, until his son and successor Hezekiah early in his reign, reduced the whole nation once more to subjection, 2 Kgs. xviii. 8. They were likewise soon afterwards invaded by the Assyrians, when they came up against Judah; upon which occasion, Ashdod was taken by Tartan, the general of Sargon, Isa. xx. 1., and the whole Philistine country reduced into their power, as the prophet Isaiah, xiv. 29. 31., appears to have foretold. The Assyrians probably retired from Philistia after the terrible destruction of Sennacherib's army; but they are said to have again returned under Esarhaddon, and once more got possession of Ashdod; though, according to Herodotus, this city was eventually taken from them by the Egyptians under Psammetichus, after a siege of twenty-nine years.

The Philistines seem now to have completely broken away from anything like subjection to Judah, and though their country was continually harassed by the armies of Assyria and Egypt, during the struggle between these two mighty nations, Jer. xlvii. 1., yet they found abundant opportunities to distress and spoil the Jews, Ezek. xvi. 27. 57., for which they are threatened by the prophets Isaiah, xiv. 29—31.; Jeremiah, xxv. 20., xlvii. 1. 4, 5.; Ezekiel, xxv.

15, 16.: Amos, i. 6, 7, 8.; Zephaniah, ii. 4, 5, 6.; Obadiah, 19.; and Zechariah, ix. 6.; with the vengeance of God and the ultimate destruction of their whole race. They appear to have joined in the plunder and pursuit of the people of Judah and Jerusalem, as the day of vengeance came on against the devoted city; and the old grudge was no doubt, then, as fully exercised as possible in acts of rapine and cruelty, Ezek. xxv. 15. But they appear to have been themselves soon afterwards conquered by Nebuchadnezzar, as well as the other nations of Syria and Egypt, during or after his siege of Tyre, Ezek. xxix. 18—20.; and eventually, they fell under the dominion of the kings of Persia.

But, though the Philistines had suffered so much during all these wars, they still remained in their old settlements long after the return of the Jews from Babylon; and we find Nehemiah complaining that many of his people had intermarried with them, Neh. xiii. 23, 24. Cf. Ecclus. i. 26. Alexander the Great conquered them on his way to Egypt, destroying Gaza for its resistance to his arms; and after his death, they fell into the power of his successors. This led to their territory being often the scene of conflict in the Maccabæan wars, and being disposed of at the will of the conqueror, 1 Macc. v. 66. 68., x. 86. 89., xi. 60—62. At one time, the whole of it appears to have been handed over by the governors of Syria to the Jews, 1 Macc. xi. 59.; who thereupon endeavoured to root out the popular idolatry and superstition, burning their temples and destroying the images. The Romans at length, under Pompey, became masters of the whole Philistine territory, which now followed the fortunes of Judæa; and though owing to their former influence, as well as their important position between the contending parties, and their maritime and commercial dealings with the Greeks and Romans, the Holy Land appears to have derived its name of Palestine from them; yet henceforth they begin rapidly to disappear from the scene of history.

The awful predictions of the prophets have been fulfilled to the very letter upon the possessions, and even the very existence of this ancient and once flourishing people. Amidst the common desolation that of Philistia, notwithstanding its beautiful climate and fertile soil, seems pre-eminent; the traveller finds the threatenings of destruction to have fully lighted on its cities; and that the prediction has long been accomplished which foretold "the remnant of the Philistines shall perish," Jer. xlvii. 4.; Ezek. xxv. 16.; Amos i. 8. In

the coming restoration of the Jews to their own land, they are to possess the entire country which was once held by these, their long-continued foes, Isa. xi. 14.; Zeph. ii. 7.; and though the Philistines seem to be alluded to as still existing at that future time, yet it is probably only according to the usage of prophetic language, by which their name and that of other persecutors of Israel, is applied in a general way to all the enemies of God's truth and people.

PHILISTINES, SEA OF THE, that portion of the Mediterranean which washes the S. coast of the Holy Land, and was so named from the people inhabiting its shores. It may perhaps have been applied to the whole bay in that angle between the two continents of Asia and Africa which unites Canaan with Egypt. It was appointed to be one of the limits of the Promised Land in this direction, Ex. xxiii. 31.

PHISON, THE RIVER, Ecclus. xxiv. 25. See PISON.

PHŒNICE. See PHENICE.

PHŒNICIA. See PHENICIA.

PHRYGIA, the second in size amongst the provinces of Asia Minor, occupied the central part of the peninsula, on the common borders of the modern Turkish provinces *Anadolia* and *Karamania*. Its limits varied greatly at different periods of its history; and the name is sometimes applied to distinguish the whole country colonised by the Phrygians, as well as to the kingdom and province within whose bounds they were eventually confined. As a province of the Roman empire, it was bounded on the E. by Galatia and Cappadocia; on the S. by Cilicia, Pisidia, and Lycia; on the W. by Caria, Lydia, and Mysia; on the N. by Bithynia and Galatia; thus touching upon all the other provinces of Asia Minor, excepting Paphlagonia and Pontus. The name is fancied by the Greeks to have been derived from a word in their language signifying *to burn*, owing to the volcanic and burnt-up appearance of the country; but it is more likely to have been given to it from the people who colonised it, the Phryges or Bryges, who are said by profane authors to have wandered from Macedonia into this peninsula many years before the Trojan war. Indeed, according to their own absurd traditions, as well as those of the Egyptians, they accounted themselves the most ancient race of men in the world. They were certainly remarkable in an early age for the high state of civilisation to which they had attained. They are said to have invented the

pipe of reeds and all sorts of needle-work, and to have brought music and dancing to such perfection, that they were copied even by the Greeks. They were, however, accounted luxurious, effeminate, and very superstitious, being the reputed inventors of augury and other kinds of divination: their chief idol was Cybele.

The Phrygians are thought to have first entered the peninsula across the Hellespont, the shores of which were hence called Phrygia Minor; the name of Phrygia Major being more especially applied to the above territory within which the Phrygians were eventually confined. Like most of the other countries of Asia Minor, Phrygia was at first governed by its own sovereigns; but it afterwards constituted a province of the great Lydian monarchy, until, through the ambition of Croesus, it fell under the dominion of the Persians, and so became successively subject to the Greeks, the Syrians, and the Romans. According to the apocryphal writer in 2 Macc. v. 22., the governor set over Jerusalem by Antiochus Epiphanes after he had plundered the Temple, was a Phrygian, "a man for manners more barbarous than he that set him there."

The gospel spread over Phrygia at a very early date; some devout Jews from it having been present in Jerusalem at the great Day of Pentecost, Acts ii. 10. It was visited twice, and probably oftener, by the great Apostle of the Gentiles, Acts xvi. 6., xviii. 23.; through whose labours many churches were founded here, which flourished for some time, though now extinct; Laodicea, Colosse, and Hierapolis, were all three in this province.

PHUD, a people mentioned, together with Lud, by the apocryphal writer in Judith ii. 23., as having been attacked and destroyed by Holofernes, the Assyrian general. They were probably the same with PHUT or PUT, a nation descended from Phut, the third son of Ham, Gen. x. 6.; 1 Chron. i. 8., and so called after him. Their situation cannot be fixed with any certainty; though, from their being so often mentioned in connection with Mizraim and Cush, it is plain they must have dwelt near them. According to some, they settled in the S. of Egypt, where the names of Phtempha, Phtembute, and Phtenotes, are to be met with in the profane authors. Others, however, place them much further off in the N.W. part of the continent of Africa, where we afterwards meet with the regions of Numidia and Mauretania. Josephus expressly states that they dwelt in the

latter country, and that their name was still preserved in the R. Phut, the same probably with that now called *Tensift*, which flows down from Mt. Atlas into the Atlantic Ocean. The name is sometimes rendered Libyans in our version of the Bible, as in Jer. xlv. 9.; Ezek. xxx. 5., xxxviii. 5., and is likewise commonly given so in the Septuagint and Vulgate. The prophet Nahum, iii. 9., describes them as great warriors, the allies of Populous No (i.e. Thebes on the Nile); and Jeremiah, xlv. 9., more than a hundred years afterwards, mentions them as expert archers, then confederate with Pharaoh-Nechoh, king of Egypt. Still later, the prophet Ezekiel likewise calls them men of war, who were then in the pay of Tyre, xxvii. 10., as well as in league with Egypt, xxx. 5.; and he further foretells, that they shall be numbered with the armies of Gog and Magog, when maliciously coming up against the land of Israel, xxxviii. 5. This warlike character of the nations of Phut agrees very well with that of the Mauretanians, who were excellent troops in the pay of Carthage; and the present inhabitants of that country, the *Moors of Barbary*, are well known for their fierceness and cruelty.

PIBESETH, a city of Egypt, concerning which the prophet Ezekiel, xxx. 17., foretells that its young men shall fall by the sword, as should also be the case with the neighbouring city of Aven (or Heliopolis). It is written Pubastum in the margin, and is believed to have been the same place called Bubastus by profane authors, and is so translated in the Septuagint and Vulgate. Bubastus was a large and important city in the E. part of Lower Egypt, upon the Pelusiac arm of the R. Nile. It was celebrated for its temple of the idol Bubastis or Diana, in honour of whom one of the largest Egyptian festivals was annually held, when it is said nearly the whole population attended. This false goddess is fabled to have transformed herself into a cat, when the gods fled into Egypt, and hence she was often represented with the head of a cat; wherefore these animals were here held in the greatest veneration, and embalmed after their death. Bubastus was taken and dismantled by the Persians, but it was afterwards restored and strengthened, and was in existence during the sway of the Romans in Egypt; it is now a mere heap of ruins called *Tel-Basta*.

PI-HAHIROTH (i.e. *the Opening of Liberty*), the third encampment of the Israelites when they departed from Egypt. It was to the S. of



Etham, between Migdol and the Sea, and over against Baal-Zephon, Ex. xiv. 2. 9.; Num. xxxiii. 7, 8.; and so, probably, on the W. side of the Ælanitic Gulf of the Red Sea, a few miles to the S. of the modern town of *Suez*. Here Pharaoh and his host overtook the Israelites, fancying that they were entangled in the land; and hence the latter people passed safely over this arm of the Red Sea, by the miraculous intervention of Almighty God, whilst the Egyptians were overtaken in the returning flood, and were drowned.

PIRA, a place in Judæa, whither, according to 1 Esd. v. 19., some of the Jews returned home after the Babylonian captivity.

PIRATHON, a city of the tribe of Ephraim, in the Mt. of the Amalekites, the birth-place of Abdon, who judged Israel for eight years, and was at length buried here. Hence he is called a Pirathonite, Judg. xii. 13. 15.; as was also Benaiah, one of David's mighty men, who appears to have sprung from the same city, 2 Sam. xxiii. 30.; 1 Chron. xi. 31., xxvii. 14. Some have supposed that Pirathon was the same place with the Pharathon mentioned by the apocryphal writer of 1 Macc. ix. 50.; but this latter city seems to have been in Judæa.

PISGAH, MT. (i.e. *the Hill*), now called *At-târus*, one of the highest peaks of Mt. Nebo, as this again was one of the lofty summits of the chain of Abarim. It lay beyond Jordan, in the land of Moab, N. of the R. Arnon, over against Jericho, about 5 miles to the E. of the head of the Salt Sea. It looked also towards Jeshimon, or the Wilderness, and was one of the last stations of the Israelites under Moses previous to their battle with Sihon, king of the Amorites, Num. xxi. 20. It is further described as being in the Field of Zophim, and was one of the places whither Balak brought Balaam to curse Israel, Num. xxiii. 14. It appears to have once formed the boundary of Sihon's kingdom in this direction, and afterwards that of the tribe of Reuben; and was the head of some remarkable springs called Ashdoth-Pisgah, or *the Springs of Pisgah*, near which was an old Amorite town of the same name, eventually assigned to the Reubenites, Deut. iii. 17., iv. 49.; Josh. xii. 3., xiii. 20. It was to the summit of this lofty eminence that Moses ascended at the command of God, to take a view of the Promised Land when his prayer to cross Jordan was refused; and hither he ascended in the closing period of his life, when the Lord was pleased to show him the whole land, from Dan to Zoar, even to the

utmost sea; here, too, he died, Deut. iii. 27., xxxii. 49., xxxiv. 1. See NEBO.

PISIDIA, a province in the S. part of the peninsula of Asia Minor. Its shores were better known by the name of Pamphylia; a name which was eventually communicated to the whole country, though the Pisidians still kept their own ethnographical distinction, being separated in a general way from the Pamphyliaus (who were Greek colonists) by Mt. Taurus. The two districts taken as one province, touched to the E. on Cilicia and Phrygia, to the N. and W. on the latter province and on Lycia, to the S. on the Mediterranean Sea; thus forming a considerable district on the common borders of the modern *Turkish* provinces of *Anadolia* and *Karamania*. The Pisidians appear to have originally belonged to the Cilician nation, and at an early period to have taken possession of the defiles of Mt. Taurus, the fastnesses of which, defended by their own bravery, enabled them for many centuries not only to maintain their independence against all invasion, but to seize on a large portion of the neighbouring country of the Phrygians. The Persians, and afterwards Alexander the Great, endeavoured to subdue them, but never really succeeded; any more than did the Syrian kings, on the decline of whose power they increased their territory still further. It was not until the reign of Augustus that they were mastered, when Antioch, their chief city, was made a Roman colony. Long before the times of the New Testament, there were many Jews dwelling in this province, as in most of those of Asia Minor. When it was visited by Paul and Barnabas, these raised a persecution against them, though the gospel appears to have taken root there for many generations, Acts xiii. 14., xiv. 24.

PISON, one of the four rivers mentioned in Gen. ii. 11., as issuing from the river which watered the Garden of Eden. It is written Phison by the apocryphal writer in Ecclus. xxiv. 25., who mentions it in connection with the Tigris, describing both as "filled in the time of new fruits," i.e. perhaps, swollen in summer from the melting of the mountain-snows. See EDEN.

PITHOM, one of the treasure-cities, which the children of Israel were compelled to build for Pharaoh, Ex. i. 11. It was most probably in the N.E. part of Egypt adjacent to the Land of Goshen; and is, probably, the same with the place called Patamos by the profane historians, which many identify with the city Heroopolis,

about midway between the Red Sea and the Mediterranean. Its name seems, likewise, preserved in that of the Phatnitic or Phatmotic mouth of the R. Nile, which was also called the Bucolic, and is now known as the *Damietta* mouth; being the termination of the more E. of those two great streams of this mighty river, now forming the Delta of Egypt. So that Pithom may, perhaps, have been further to the W. than Heroopolis, and somewhere on the banks of this E. arm of the Delta; but nothing seems to be known concerning its situation.

**PLAIN, THE**, a name which was applied in the earliest times to that portion of the Plain of the R. Jordan, Gen. xiii. 10, 11.; 1 Kgs. vii. 46.; 2 Chron. iv. 17.; which was known also as the Vale of Siddim; whence its five chief cities were also termed the Cities of the Plain, and the Salt Sea beneath which they were submerged, the Sea of the Plain, Gen. xix. 17. 25. 28. It seems to have been eventually extended in its application to the whole valley traversed by the Jordan in its course to the Salt Sea; a valley the width and depressions of which are of very varying character (*see JORDAN*), Deut. iii. 10. 17., iv. 49.; Josh. xi. 2. 16., xii. 1.; 2 Sam. ii. 29., iv. 7., xviii. 23.; 2 Kgs. xxv. 4.; Jer. xvii. 26., xxxix. 4., lii. 7.; Zech. vii. 7. It appears to have been likewise called the Plain of the Wilderness, 2 Sam. xv. 28., xvii. 16.

**PLAIN, THE**, an appellation also given in a general way to the Plains of Moab, on the N. side of the R. Arnon, where Moses numbered the children of Israel the second time. It appears to have extended northward to Heshbon, and thence westward to Bezer, the City of Refuge in the Wilderness, Deut. ii. 8., iv. 43., xxvi. 3.; Josh. xiii. 17., xx. 8.

**PLAIN, THE**, a designation given to the level country in the S.W. corner of Canaan, on the shores of the Great Sea, extending from the territory of the Philistines nearly to Cæsarea, Jer. xxxii. 44., xxxiii. 13.; Obad. 19.; 1 Macc. iii. 40.; and apparently the same with that extensive tract of country not unfrequently called The Vale or The Valley. The name is likewise occasionally used to designate other important plains, as that of MAMRE, of JERICHO, of JEZREEL or TABOR, that about JERUSALEM, &c.

**PLAIN, CITIES OF THE**, Gen. xiii. 12., xix. 29., five cities governed by their own kings, which existed in the time of Abraham in the beautiful and fertile Vale of Siddim, Gen. xiv.

3., which was well watered by the Jordan. *Cf.* Gen. xiii. 10. They were Sodom, Gomorrah, Admah, Zeboiim, and Bela or Zoar; of which the first two seem to have been the chief, Gen. xiv. 2., xviii. 20., xix. 24.; Isa. i. 9.; 2 Pet. ii. 6.; Jude 7. On account of their great wickedness, four of them were miraculously destroyed by Almighty God by fire from heaven, Gen. xix. 25.; Deut. xxix. 23.; Bela being spared at the special intercession of Abraham and Lot. Then, likewise, by some violent catastrophe, possibly of a volcanic character, the whole region to the S. of them appears to have been violently shaken, so that the course of the Jordan, which is thought to have before found an outlet at the head of the Red Sea (*see JORDAN*), became dammed up near Zoar, at the S. end of the Vale; thus forming a large inland lake, henceforward called the Sea of the Plain, or otherwise the Salt Sea.

**PLAIN, SEA OF THE**, Deut. iii. 17., iv. 49.; Josh. iii. 16., xii. 3.; 2 Kgs. xiv. 25. *See SALT SEA.*

**PLEASANT LAND, THE**, Ps. cvi. 24.; Jer. iii. 19.; Dan. viii. 9.; Zech. vii. 14.; a prophetic name for the land of Canaan; which *see*.

**POCHERETH OF ZEBAIM, THE CHILDREN OF**, a family of Solomon's servants, who returned to Judæa with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 57.; Neh. vii. 59.

**PONTUS**, a province of Asia Minor at its N.E. extremity, bounded on the W. by Paphlagonia and Galatia, on the S. by Cappadocia, on the E. by Armenia and Colchis, on the N. by the Euxine or *Black Sea*; and corresponding in a general way with the N. part of the modern *Turkish* province of *Roum*. The name of Pontus was first applied by the early Greeks to the whole tract of country along the S. shores of the Euxine; and thus included territories to which the subsequent kingdom of Pontus did not extend, and which were all commonly described as "in Ponto." The appellation was afterwards confined to the region lying E. of the R. Halys; and which after having been dismembered from Cappadocia, was erected into a satrapy under the Persian kings, and finally into a separate kingdom, about 300 B.C. The most remarkable of its sovereigns was Mithridates the Great, whose ambition plunged him into a war with the Romans, the longest and most difficult in which the latter had ever been engaged with a foreign power. During the struggle Mithri-

## POOL, THE OLD.

dates became master of the greater part of Asia and of the Hellespont, subdued nearly all the islands of the *Ægean* Sea, and compelled the whole of Greece to pay him tribute; but his career was suddenly checked by Sylla in the battles of Chæronea and Orchomenus, after which peace was made between the contending parties. But on the death of the Bithynian Nicomedes, Mithridates disputed the right of the Romans to his possessions, and again declared war against them; upon this, he was attacked and defeated by Lucullus, and afterwards by Pompey, when he was compelled to fly for safety into Scythia, where he died by his own hands.

There were many Jews settled in Pontus, as in most of the provinces of Asia Minor, long before the New Testament times. Some of them were present in Jerusalem on the great Day of Pentecost, Acts ii. 9. Aquila, whom Paul met at Corinth, and with whom he wrought, being of the same trade, was born in this country, xviii. 2. The first Epistle of Peter is addressed to the strangers scattered throughout Pontus and the neighbouring provinces, 1 Pet. i. 1.; from which it has been concluded, that he once preached the gospel here; but this is doubtful.

POOL, THE OLD, Isa. xxii. 11., and the Lower Pool, Isa. xxii. 9., and Hezekiah's Pool, 2 Kgs. xx. 20.; 2 Chron. xxxii. 30.; Neh. iii. 16.; and the Upper Pool, 2 Kgs. xviii. 17.; Isa. vii. 3., xxxvi. 2.; large cisterns built for the purpose of collecting the streams of Gihon and the rain, and thus supplying with water, by means of a conduit, the northern and western portions of Jerusalem and Zion. See GIBBON.

<sup>1</sup> POTTER'S FIELD, THE, Matt. xxvii. 7. 10. See ACELDAMA.

PRIESTS, CITIES OF THE, 2 Chron. xxxi. 15. 19. See LEVITES.

PRISON, COURT OF THE. See DUNGEON.

PRISON GATE, one of the gates of Jerusalem, so called probably from its contiguity to the chief state prison, in which the prophet Jeremiah was so long confined by Zedekiah. The situation of this gate, as of most of the other gates of the city, is very doubtful; though it appears to have been towards the S.E. corner, near the edge of the city of David. It was restored by Nehemiah, Neh. xii. 39.

PROMISE, THE LAND OF, an appellation

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given by St. Paul, Heb. xi. 9., to the country which God was pleased to promise to Abraham and his descendants for a possession for ever, Gen. xii. 7., xiii. 15. 17., xv. 18—21., xvii. 8., xxiv. 7., xxvi. 4., xxviii. 13.; Deut. i. 7, 8. xxxiv. 4.; 2 Chron. xx. 7.; Neh. ix. 8.; Ps. cv. 9—11.; Ezek. xx. 28., xlvi. 14.; Acts vii. 5. Its bounds are described as extending from the Red Sea, the Torrent of Egypt, and the Sea of the Philistines on the S., to Mt. Lebanon, Mt. Hor, and the entrance of Hamath on the N.; and from the Great Sea on the W., to the R. Euphrates on the E., Gen. xv. 18.; Ex. xxiii. 31.; Num. xxxiv. 7, 8.; Deut. i. 7., xi. 24.; Josh. i. 4. This promise God was pleased to fulfil to His chosen people Israel in due season, as is manifest from the whole course of their history, Ps. cv. 9—11.; and though but few of their kings were able to maintain possession of the whole territory included within the above limits, doubtless because of their sins, yet David was permitted to do so, 2 Sam. viii. 3. 14.; 1 Kgs. xi. 15.; 1 Chron. xviii. 3. 13.; as was Solomon likewise, 1 Kgs. iv. 21. 24., ix. 26.; 2 Chron. viii. 17., ix. 26.; Ps. lxxii. 8.

And though now, as they were forewarned should be the case, Lev. xviii. 28., they have been cast out of their land because of their manifold sins, consummated as they were by the rejection of Messiah; yet it is still their inheritance; the original grant does not appear to have been in any way revoked, or the land given to others. On the contrary, it is still called their land, which the Gentiles are treading down, but to which, in process of time, God has been pleased to promise by the mouth of many of His prophets, and in passages far too numerous to be quoted here, He will restore them, Isa. xi. 11—16., xxvii. 12.; Jer. xvi. 14, 15.; Ezek. xx. 42, 43., xxxvi. 24., xxxvii. 21—28., xxxix. 25—28., xlvi. 14. 22.; Zeph. iii. 20.; Lu. xxi. 24. And the future division of the land as recorded by Ezekiel, xlviii., in which the portion of each tribe is made to be a parallelogram of 25,000 reeds by 10,000, is so notoriously different from any division of it which has yet obtained, that it is plainly one of those wonderful events of an Almighty Providence which remain to be accomplished. See CANAAN and ISRAEL.

PROVINCE, CHILDREN OF THE, a name applied to those Jews who returned home with Zerubbabel and Ezra after the edict of Cyrus, Ezra ii. 1.; Neh. vii. 6.; owing, probably, to Judea being still accounted a portion of the

Persian empire, as indeed it seems to be designated in Neh. i. 3., xi. 3.

PTOLEMAIS, Acts xxi. 7. See ACCHO.

PUBASTUM, Ezek. xxx. 17. marg. See PISESETH.

PUL, the name of a warlike nation, noted for their archery, mentioned by the prophet Isaiah, lxvi. 19., in connection with Tarshish and Lud as remote from Palestine; whither in the latter days, God would send some of the Jews to declare His glory among the Gentiles, and apparently to stir them up to send His people home to their own land. The Septuagint translates it Phud or Phut (which see); and the Vulgate, Africa. Some are of opinion that they dwelled round the city of Philæ on the R. Nile, near the common borders of Egypt and Ethiopia, and that this last-mentioned place has derived its name from them. But it does not at all appear from any of the names mentioned with it, that we should look for Pul among the possessions of Ham, but rather on the confines of those of Japheth and Shem. Cf. Gen. x. 2. 22.

PUNITES, a family of the tribe of Issachar, numbered by Moses, together with all Israel, in the Plains of Moab, Num. xxvi. 23. They were so called after Pua or Phuvah, the second son of Issachar, Gen. xli. 13.

PUNON, a station of the Israelites in the Wilderness between Mt. Hor and the borders of Moab, Num. xxxiii. 42, 43. Eusebius describes it as lying between Petra and Zoar; and there is a place mentioned in the early writers, under the name of Phæno, or Metallo-phænon, as existing hereabouts, in the mines of which criminals

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were condemned to work, and which were so unwholesome that they lived but a short time.

PUT, 1 Chron. i. 8.; Jer. xli. 9. marg.; Neh. iii. 9. See PHUT.

PUTEOLI, a maritime city in the S. of Italy on the coast of Campania, about 100 miles in direct distance to the S.E. of Rome. It is said to have been originally a colony of Samians, and to have been called Dicæarchia; but it fell into the hands of the Romans at a very early period, and received the name of Puteoli from the many wells, or, as others state, from the stench arising from the numerous sulphureous springs in its neighbourhood. The haven was commodious, and was defended by a mole, the remains of which may still be seen. It was one of the most bustling and best frequented in all Italy; for there being none of any character nearer to Rome, ships from Egypt and the Levant were saved doubling the dangerous cape of Circei, and here landed both their passengers and their cargoes for Rome. This was the case with the ship of Alexandria which conveyed Paul hither from Melita, Acts xxviii. 11. 13. Owing to its excellent mineral waters, and the beauty of its situation, Puteoli was a favourite place of resort for the Romans; and together with Baïæ and Misenum, which lay a short distance to the W. of it, contributed to make one extensive watering-place in this part of Campania. In the time of Augustus, the port of Misenum became one of the great naval stations of the empire, and was the rendezvous for the fleet which guarded the Tuscan Sea. St. Paul landed at Puteoli when on his way to Rome as a prisoner, and here he tarried seven days with the brethren who came to meet him, before he set off to Appii Forum; it is now called Pozzuoli.

QUARRIES, THE, a place by Gilgal, near which Ehud turned back, after having brought the present to Eglon, king of Moab, and slew him, Judg. iii. 19. 26. It is very doubtful what is meant by the word used in the original; some understand a place where stones were dug; others the twelve stones which Joshua set up in Gilgal after the Israelites had safely crossed the R. Jordan, Josh. iv. 20.; and others again, as in the margin of our translation, *graven images*, or large standing idols, which the Moabites may perhaps have set up there, and the sight of which, it is thought, may have stirred up Ehud to turn and revenge the affront thus offered to his God.

QUICKSANDS, THE, mentioned by St. Luke in his account of the tempestuous voyage of the Apostle Paul through the Sea of Adria, Acts xxvii. 17. In the original Greek the word is in the singular number, the Syrtis; and refers, probably, to a large gulf or inlet on the N. coast of the modern provinces *Tripoli and Barca* in the continent of Africa. This gulf, now known as the *Gulf of Sidra*, was called the Syrtis Major; and was much dreaded by the ancient mariners, on account of its perilous navigation, arising from its sandbanks and currents. It appears to have been into this that they feared they should be driven,

by the furious wind Euroclydon which burst upon them after they left Crete. The Syrtis Minor lay further to the W. to the S. of Carthage, and is now called *the Gulf of Gabes*. They both obtained their name of Syrtis, from its being fancied that vessels were there *drawn*

*in* by the winds and currents, and engulfed; or, as others say, from the winds and waves *drawing in* there vast quantities of mud and sand, which formed the shoals so terrible to the early sailors.

RAAMAH, a tribe of Cushites, so called after Raamah, the fourth son of Cush, the son of Ham, Gen. x. 7.; 1 Chron. i. 9.; who is thought to have settled in the S.E. part of Arabia. His descendants are mentioned by the prophet Ezekiel, xxvii. 22., as trading in the markets of Tyre with chief of all spices, precious stones, and gold. According to the old geographers, there was a place called R hegama on the S.W. shore of the Persian Gulf, which may perhaps have derived its name from Raamah: the Septuagint writes R hegma in the first two quotations.

RAAMES, Ex. i. 11. See RAMESES.

RABBAH or RABBATH of the Ammonites, the capital city of this nation near the source of the R. Jabbok, and not many miles from the E. frontier of the tribe of Gad, Josh. xiii. 25. It must have been an important city in the time of the Amorites; as we read in Deut. iii. 11., that the iron bedstead of Og, the king of Bashan, was brought hither. When David's ambassadors had been disgracefully treated by the Ammonites, he sent Joab against Rabbah, by whom it was besieged and taken; a siege in which the brave Uriah lost his life. But the citadel, which appears to have been a strong position called "the City of Waters," was reserved by Joab to be attacked by David, who accordingly came from Jerusalem for that purpose, and took it as well as all the other cities of the Ammonites, and either slew the inhabitants, or reduced them to subjection, 2 Sam. xi. 1., xii. 26, 27, 29.; 1 Chron. xx. 1. The city of Rabbah, however, does not appear to have been itself wholly destroyed, but to have been in some measure restored, and perhaps put under the government of Shobi, another son of its old king Nahash; as we read of his coming, about ten years afterwards, to furnish David with provisions and necessities whilst he lay at Mahanaim, a fugitive from Absalom's rebellion, 2 Sam. xvii. 27.

The Israelites probably retained possession of Rabbah, and of the whole neighbouring

territory, for some years; but the Ammonites eventually gained their independence, when they committed great atrocities in Gilead, for which they are threatened with captivity, and their city Rabbah with destruction by the prophet Amos, i. 14. But after the trans-Jordanic tribes had been led captive to Assyria by Tiglath-Pileser, 2 Kgs. xv. 29., 1 Chron. v. 26., the Ammonites seized upon a large part of their old territory, and treated those who had been left behind, or who had escaped, with great cruelty. For this they are threatened with ruin, and Rabbah and their other cities with destruction, by the prophets Jeremiah, xlix. 2, 3., and Ezekiel, xxi. 20., xxv. 5.; a doom which had its fulfilment probably about five years after the desolation of Jerusalem by Nebuchadnezzar. But Rabbah was again restored, and became a place of considerable consequence during the era of the Seleucids, between whom and the Ptolemies it was often the scene of contest. One of the latter, Ptolemy Philadelphus, called it Philadelphia; under which appellation it is often noticed by the profane authors, as well as upon coins, as one of the cities of the Decapolis, or Arabia, or Coelesyria, with a district round it called Philadelphene. It is probable, however, that the natives still called it by its old name; as the small stream, near the head of which it stood, still goes by the name of *Amman*. The city itself is, as was foretold, now nothing but a heap of ruins, "a stable for camels and a couching place for flocks."

RABBAH, a city in the hill country of the tribe of Judah, Josh. xv. 60.

RABBITH, a city belonging to the tribe of Issachar, Josh. xix. 20.

RACHAL, a city of Judah, to his friends in which David sent some of the spoils he had taken from the Amalekites, after he had chastised them for the burning of Ziklag, 1 Sam. xxx. 29.

RACHEL'S SEPULCHRE, a place in the border of Benjamin, by Zelzah, where Samuel,

after he had anointed Saul, king of Israel, foretold he should meet two men, who would bring him the tidings that his father's asses were found, 1 Sam. x. 2. It was no doubt the ancient burial-place of Rachel, the wife of Jacob, which the patriarch mentions as beyond Bethel, on the way between it and Ephrath or Bethlehem, where he erected a pillar over her tomb, Gen. xxxv. 19, 20., xlviii. 7. The locality is shown to the present day, though the pretended tomb is evidently modern.

RAGAU and the MOUNTAINS OF RAGAU, places on the E. of Assyria, mentioned by the apocryphal writer of the book of Judith, i. 5. 15., in his account of the contest between Nabuchodonosor and Arphaxad; the latter of whom was taken and slain in the Mountains of Ragau. Ragau appears to be the same with Rages of Media, a city often mentioned in the book of Tobit; the mountains refer probably to that lofty chain lying to the S. of the Caspian Sea, which the profane historians call the Caspian Mountains, and which are now known as the *Elburz*. There was a celebrated defile in a spur of this range, called the Caspian Gates, near which Darius was basely murdered by Bessus, when flying towards Bactria, after the fatal battle of Arbela.

RAGES, a large and important city in the N.E. angle of the province of Media, close upon the borders of Parthia. It was built at a very early period, according to the Persian accounts; but it was either rebuilt or much enlarged and beautified by Seleucus Nicator, who called it *Europos*. It was destroyed in the wars with the Parthians; and being rebuilt by the Arsacidæ, it took the name of *Arsacia*, but appears to have preserved it only for a short time. It is often spoken of by the old historians under the name of *Rhagæ*; and its extensive ruins, which are only a mile or two from the modern city *Teheran*, the capital of the *Persian* province *Ira*k, are still called *Rha*. After the captivity of the nine tribes and a half, many of the Israelites appear to have been settled in this neighbourhood; to some of whom the story in the book of Tobit is said to relate, Tobit i. 14., iv. 1. 20., v. 5., vi. 9., ix. 2.

RAHAB, a prophetic name, signifying *pride* or *strength*, which is applied to Egypt in Ps. lxxxvii. 4., lxxxix. 10.; Isa. li. 9., and in the original of Isa. xxx. 7., from the insolence and fancied security of its rulers and people. That part of Lower Egypt usually designated the

Delta, is said to be still called *Rib* or *Rief* by the natives.

RAKKATH, a fenced city of the tribe of Naphtali, Josh. xix. 35.

RAKKON, a town belonging to the tribe of Dan, probably in the neighbourhood of Joppa, Josh. xix. 46.

RAMA, Matt. ii. 18.; or

RAMAH (i.e. *a Height*), a city of the tribe of Benjamin, Josh. xviii. 25., which according to Josephus was 5 miles, and according to Jerome 6 miles, to the N. of Jerusalem; its ruins are said to be now called *Er-Ram*. It appears to have been somewhere in the neighbourhood of Gibeah, and to have given the name of Ramah to the surrounding district, Judg. xix. 13.; 1 Sam. xxii. 6.; and to have been an important post on the road to Jerusalem. The prophet Hosea, v. 8., mentions it as one of the cities of Benjamin on the borders of Ephraim, where the trumpet was to be sounded, proclaiming the coming captivity of the kingdom of Israel, that so Judah might also take warning. It is mentioned by Isaiah, x. 29., when predicting the invasion of Hezekiah's dominions by Sennacherib's host, as one of the places where they would halt. The prophet Jeremiah, likewise, describes it as the place where Nebuzaradan, the Chaldean general, set him at liberty, though the rest of the Jewish captives collected here after the destruction of Jerusalem, were taken to Babylon, Jer. xl. 1.; and as Rachel's sepulchre was in this neighbourhood (*cf.* Gen. xxxv. 19, 20.; 1 Sam. x. 2.), she is represented by the prophet as now mourning for her children thus led into captivity, Jer. xxxi. 15.; a prophecy which Matthew mentions as completed at the murder of the Innocents, Matt. ii. 18. It was restored after the seventy years' captivity, when some of the children of Benjamin again dwelled in it, Ezra ii. 26.; Neh. vii. 30., xi. 33. It is thought to be the same with the *Cirama* of 1 Esd. v. 20.

RAMAH, a city of the tribe of Ephraim, situated upon a part of Mt. Ephraim, Judg. iv. 5., in the land of Zuph, 1 Sam. i. 1., ix. 5., and hence, probably, called likewise *Ramathaim-zophim*. It stood in a district of the same name, 1 Sam. xix. 19, 22, 23., xx. 1.; and was the abode of Elkanah, 1 Sam. i. 1. 19., ii. 11.; as also the birth-place of the prophet Samuel, and the city where he usually dwelt, vii. 17., viii. 4., xv. 34., xvi. 13. Hither David fled to him to avoid the persecution of Saul, who sent

messengers to take him, and afterwards himself followed; but both he and his messengers were miraculously caused to prophesy in the presence of Samuel and David, 1 Sam. xix. 18, 19. 22, 23., xx. 1. Samuel died, and was buried, at Ramah, xxv. 1., xxviii. 3.

In the reign of Asa, king of Judah, Baasha, king of Israel, enlarged and fortified Ramah, that he might hinder any from going to or coming from Judah; but Asa bribed Benhadad, king of Syria, to attack his dominions, which diverted Baasha from his purpose; whereupon Asa demolished the new works, and with the materials built Geba of Benjamin and Mizpeh, 1 Kgs. xv. 17, 21, 22.; 2 Chron. xvi. 1. 5, 6. Some critics have supposed that this Ramah was the same with the city called Arimathæa in the New Testament; but this does not seem very probable, though its district may perhaps correspond with the government of Ramathem mentioned by the apocryphal writer of 1 Macc. xi. 34., as having been taken from Samaria, and added to Judea during the Maccabæan wars. The site of Ramah is fixed by some travellers at a spot now called *Neby Samwil*, from a tradition amongst the natives, that an edifice there covers the tomb of the ancient prophet; but the situation of the place does not seem to accord with that of the city where Samuel dwelt.

RAMAH, a town of the tribe of Asher, Josh. xix. 29.

RAMAH, a town of the tribe of Naphtali, Josh. xix. 36.

RAMAH, 2 Kgs. viii. 29., 2 Chron. xxii. 5., another name for Ramoth-gilead; which see.

RAMATHAIM-ZOPHIM, 1 Sam. i. 1. See RAMAH OF EPHRAIM.

RAMATHEM, a district or government mentioned in 1 Macc. xi. 34., as one of three which were taken from Samaria, and added to Judæa. Cf. 1 Macc. x. 39., xi. 57. Its locality is unknown; but some suppose it the same with the Ramah of Samuel, 1 Sam. vii. 17.; others with the Arimathæa of the New Testament. See APHEREMA.

RAMATH-LEHI (i.e. the *Casting away of the Jawbone*), the name given by Samson to the place where he slew a thousand of the Philistines with the jawbone of an ass, Judg. xv. 17. It was in the neighbourhood of Lehi, xv. 9. 14. 19.; a locality within the territory of the tribe of Judah, whither the Philistines had come up in great force to take vengeance for Samson's

having previously smitten so many of their nation after they had burnt his wife and her father with fire, xv. 8.

RAMATH-MIZPEH, a city of Israel beyond Jordan, belonging to the tribe of Gad, Josh. xiii. 26., which appears to have been formerly possessed by the Amorites. Some identify it with Ramoth-gilead; but this seems doubtful.

RAMATH OF THE SOUTH, Josh. xix. 8., or SOUTH RAMOTH, 1 Sam. xxx. 27., so called probably in contradistinction from Ramoth in Gilead. It belonged to the tribe of Simeon, and was close upon the borders of the Wilderness of Shur. David had friends here, to whom he sent presents after his victory over the Amalekites who had ravaged Ziklag.

RAMATHITE, a patronymic of one of David's officers, who was over the vineyards, 1 Chron. xxvii. 27.; but, whether derived from Rama or Ramath does not appear.

RAMESES, LAND OF, a country in the N.E. part of Egypt, on the borders of the Arabian Desert, where Pharaoh gave Jacob and his sons a possession, when they came down to Joseph, Gen. xlvii. 11.; so that it was either a part of the land of Goshen, or correspondent with it. After the death of Joseph, the Israelites were compelled by the Pharaoh then on the throne to build him a treasure-city here, called Raamses, Ex. i. 11.; which was probably a strongly fortified place in the midst of their own possessions in the land, since they began the Exodus from Rameses, Ex. xii. 37.; Num. xxxiii. 3. 5. Its site is not known, though it was probably somewhere near the ancient Hieropolis, in the narrow isthmus connecting the continents of Africa and Asia, about midway between the Mediterranean and Red Seas. There are extensive ruins of several places in this neighbourhood, and a village is stated to be still found there, which is called *Ramis*. Ramesse is one of the places mentioned in the book of Judith, i. 9., to which Nabuchodonosor sent his demand for assistance.

RAMESSE, Judith i. 9. See RAMESES.

RAMOTH, a Levitical city of the tribe of Issachar, which was eventually given to the sons of Gershom, 1 Chron. vi. 73.: it is called Jarmuth in Josh. xxi. 29.

RAMOTH, SOUTH, 1 Sam. xxx. 27. See RAMATH OF THE SOUTH.

RAMOTH-GILEAD or RAMOTH IN GILEAD, a famous city in the mountainous district of Gilead, assigned by Moses to the tribe of Gad,

and by him appointed to be one of the six Cities of Refuge, Deut. iv. 43.; Josh. xx. 8. It was eventually made a Levitical city, and given to the Merarites, Josh. xxi. 38.; 1 Chron. vi. 80. It and its neighbourhood formed one of Solomon's twelve purveyorships for supplying him and his household with victuals, 1 Kgs. iv. 13. On the division of the kingdom, it fell to the party of the Ten Tribes, and probably soon afterwards was taken by the kings of Syria; at all events, Ahab endeavoured to wrest it from them, and perished in the battle, 1 Kgs. xxii. 3, 4. 6. 12. 15. 20. 29.; 2 Chron. xviii. 2, 3. 5. 11. 14. 19. 28. But it appears to have been afterwards recovered from Hazael by Joram, the son of Ahab, who, however, was severely wounded before it, 2 Kgs. viii. 28, 29., ix. 14.; 2 Chron. xxii. 5, 6. Jehu, one of his generals, seems to have been left by him to defend it, and at God's direction was here anointed king of Israel by one of the children of the prophets whom Elisha sent for that purpose, 2 Kgs. ix. 1. 4.

Ramoth-gilead was also called Ramah, 2 Kgs. viii. 29.; 2 Chron. xxii. 6. Its situation is not agreed upon, though many travellers place it at a village now known as *Ramya*, about 12 miles S.W. of *Jerash*, which agrees pretty well with the locality assigned to it by Eusebius and Jerome; the former placing it 15 miles from Philadelphia (i.e. Rabbath-Ammon), and the latter near the R. Jabbok. According to some, the Ramath-Mizpeh of Josh. xiii. 26., is the same with Ramoth-gilead.

RAPHON BEYOND THE BROOK, mentioned in 1 Macc. v. 37., as a place where Judas Maccabæus got a victory over Timotheus, whose routed forces fled to the neighbouring city of Carnaim. It is identified by some with a town called Raphana by Pliny, which he places in the Decapolis. The brook may perhaps have been the R. Jarmouk or Hieromax, now known as *Sheriat el Mandhour*, which runs down from the district *Hauran* westward into the Jordan; the Jabbok, however, may possibly be the stream referred to.

RASSES, CHILDREN OF, a people described by the apocryphal writer in Judith ii. 23., as having been destroyed by Holofernes, the Assyrian general. They are mentioned together with Phud and Lud, and the Ishmaelites; and so, were probably a nation or tribe in the N. of Africa; but where, does not appear. The Latin copy writes Tharsis.

REAAIAH, CHILDREN OF, a family of the Nethinims, that returned with Zerubbabel to

Jerusalem on the edict of Cyrus, Ezra ii. 47.; Neh. vii. 50.

RECHABITES, a remarkable tribe who lived a nomadic life in the midst of the Jews, at any rate after the time of Jehu. They are thought to have been originally Kenites, and to have derived their name from Rechab, one of their very early progenitors, 1 Chron. ii. 55. (see KENITES), who, in the opinion of some, was the same with Hobab or Jethro, the father-in-law of Moses. But however this may be, one of their ancestors was that Jonadab, the son of Rechab, whom Jehu took with him when he destroyed the worshippers of Baal, 2 Kgs. x. 15. 23.; and he is supposed to have been the person, Jer. xxxv. 6. 8. 10. 14. 16., who gave them the command not to drink wine, not to have houses or land, but to dwell in tents. This command they obeyed for nearly 300 years, until the invasion of the country by the Chaldeans under Nebuchadnezzar, when they fled to Jerusalem, and had that trial of their obedience made which is recorded by the prophet Jeremiah, xxxv. 2, 3. 5. 18. From the gracious promises made to them by God, as written by Jeremiah, xxxv. 18, 19., they were no doubt preserved from destruction during the desolation of Judah and Jerusalem at that time; but whether they were carried captive with the Jews, or were promised to go free into another land, does not seem known. They are stated, however, to have been met with by various travellers for the last 600 years in *Yemen*, a province of Arabia, and are described under the modern names of *Beni-Kheiber* or *Beni-Rechab*, as still worshipping the God of Israel, as having Jewish usages, and as living unmixed with the surrounding people, who consider them to be descendants from the old stock of the Rechabites.

RED SEA, THE, is a vast inlet of the Indian Ocean, running from S. to N. between the coasts of Arabia and Africa, about 1200 miles long and 170 miles across in its broadest part, though its width is of a very varying character. It is called in the Hebrew *Jam Suph* or *Zuph*, i.e. the *Weedy Sea* (cf. Num. xxi. 14., marg.; Deut. i. 1., marg.; Jer. xlix. 21., marg.) or *Sea of Rushes*; a name which it is thought to have derived from the quantity of sea-weed therein met with, as well as from its numerous coral reefs. It formed a part of what the ancient authors called the Erythrean Sea, an appellation which included the Indian Ocean and the Persian Gulf; and which their mythologists pretended to have been derived from a king of Arabia, called Ery-



thros, who was drowned in it, and whose tomb was shown in the island Ogyris, near the entrance of the Persian Gulf. Whether this king has any reference to Esau or Edom, may be doubted; but it seems probable that the name Erythræan (the Greek for *red*), as well as the Latin *Rubrum* or *Rubens*, and our common one of the Red Sea, all owe their origin to the territory of Esau (or Edom, i.e. Red, Gen. xxv. 30.) having stretched along its N. shores. Hence the fall of Edom is represented by the prophet Jeremiah, xlix. 21., as being heard at the Red Sea.

The Red Sea was likewise called by the ancients, as it still is by ourselves, the Arabian Gulf, from its washing the W. shores of that country, and it appears to be named the Egyptian Sea by the prophet Isaiah, xi. 15. It unites on the S. with the Indian Ocean at the *Strait of Babelmandeb*; its N. part is divided into two arms or heads, encompassing the peninsula of Mt. Sinai. Of these, the E. one was by the profane authors called the *Ælanitic Gulf*, from the town *Ælana*, which stood at its head, near the ports of Ezion-geber and Elath, 1 Kgs. ix. 26., two famous ports of Edom mentioned in Holy Writ. It is now known as the *Gulf of Akabah*. The W. arm bordered upon Egypt, and was called the *Heroopolitic Gulf*, from the Egyptian city Heroopolis, near its N. end. It is named now the *Sea of Suez*, though the natives are reported to call it the *Sea of Kolsun*, i.e. the *Sea of Drowning*. It was over this W. arm of the Red Sea, probably some few miles below the modern town of *Suez*, that it pleased Almighty God to cause the children of Israel to pass when He delivered them out of the power of their persecuting enemies the Egyptians, who had hemmed them in on its borders, Ex. xiii. 18.; Num. xxxiii. 10, 11.; Neh. ix. 9. Then it was that by His miraculous agency in their behalf, the waters themselves were divided, so as to be a wall on the right hand and on the left, whilst His people passed through the midst of the sea upon dry ground; after which they returned again to their strength, overwhelming Pharaoh and all his host, Ex. xiv. 22., xv. 4. 22.; Ps. cxxxvi. 15. This wondrous deliverance is often called to remembrance in Holy Writ, though in many of the passages the Red Sea is merely designated *The Sea*, Num. xxi. 14.; Deut. xi. 4.; Josh. ii. 10., iv. 23., xxiv. 6.; Judg. xi. 16.; Ps. cvi. 9. 22., cxxxvi. 13. 15.; Acts vii. 36.; Heb. xi. 29.

The Wilderness of Shur, into which the Israelites entered after they had thus passed over, is also called *THE WILDERNESS OF THE*

RED SEA, Ex. xiii. 18.; and in it they are mentioned as wandering in many directions, Num. xiv. 25., xxi. 4. 14.; Deut. i. 40., ii. 1.; Ps. cvi. 7.; and as receiving some of the statutes and laws by which they were to be governed, Deut. i. 1. It was into the Red Sea that the locusts were cast when the plague of them was taken from the Egyptians, Ex. x. 19. Its shores were promised to be the boundary of the land of Israel in this direction, Ex. xxiii. 31.; and so they eventually became during the reigns of David, Solomon, and others of the kings of Judah. The prophet Isaiah, xi. 15., foretells that at the future restoration of the Jews, the Lord will destroy the Tongue of the Egyptian Sea, and make men go over dryshod. Cf. Zech. x. 11.

REEDS, BROOK OF THE, Josh. xvii. 9., marg. See KANAH.

REFUGE, THE CITIES OF, were six Levitical cities in the land of Israel, which God commanded to be set apart to provide security for such as might kill any person *unawares*, that the manslayer might flee to them, in order to escape the avenger of blood. Here he was to be protected by the congregation; and if on trial he was found innocent of intentional murder or injury, he was to remain in the city of refuge whither he had fled, and to be defended against the avenger of blood until the death of the high priest, when he was permitted to return to his own city. If, however on the trial by the judges, he had been found to have slain his neighbour purposely, then he was not to be protected by the City of Refuge, but was to be put to death; and on the other hand, if, after the manslayer had been declared innocent, he on any plea left the City of Refuge whither he had fled before the death of the high priest, then he might be slain by the avenger whosoever he was found, Ex. xxi. 13.; Num. xxxv. 6. 11, 12, 13, 14, 15. 25, 26, 27, 28. 32.; Deut. xix. 1—13. Three of these cities were on each side of the R. Jordan, conveniently appointed in the N., the centre, and the S. of the land. On the W. side were,

1. Kedesh in Galilee, in Mt. Naphtali (in Naphtali.)
2. Shechem in Mt. Ephraim (in Ephraim.)
3. Kirjath-arba or Hebron, in the Mountain of Judah (in Judah.)

On the E. side were

1. Bezer in the Wilderness (in Reuben.)
2. Ramoth in Gilead (in Gad.)
3. Golan in Bashan (in Manasseh.)

*Cf.* Deut. iv. 41—43.: Josh. xx. 2, 3, 7, 8., xxi. 13. 21. 27. 32. 38.; 1 Chron. vi. 57. 67. The roads to these cities were to be well kept, Deut. xix. 3. See LEVITICAL CITIES.

REHOB, an old Canaanite city, which on the conquest of the country by the Israelites, was assigned by Joshua to the tribe of Asher. There are two places of the same name mentioned (or else the same city is given twice), Josh. xix. 28. 30.; one of which was eventually made Levitical, and given to the family of Gershon, Josh. xxi. 31.; 1 Chron. vi. 75.; though the old inhabitants were not yet driven out when Joshua died, Judg. i. 31. It appears to be the same place with Beth-rehob, mentioned in Judg. xviii. 28., as at some distance from Zidon, but near the valley wherein was the old city Laish, which the Danites seized on, and called Dan after their own tribe. It may have been formerly in the kingdom of Rehob.

REHOB, a kingdom which appears to have been to the N. of Israel, on the borders of the region of Hamath and of the kingdoms of Zoba and Maacah. It is mentioned as the furthest limit in this direction reached by the twelve spies whom Moses sent out from the Wilderness of Zin, Num. xiii. 21. It is called BETH-REHOB in 2 Sam. x. 6., but simply Rehob in x. 8., in which passages its inhabitants are styled Syrians, and enumerated among those nations whom the Ammonites hired to assist them against the army of David, when he was about to chastise them for their ill-treatment of his ambassadors.

REHOBOTH (or *City of Streets*), a very ancient city of Assyria, founded by Asshur, or perhaps by Nimrod, Gen. x. 11. Nothing whatever is known of its situation, though it was probably somewhere on the banks of the R. Tigris. According to some, it was the same with the city of BIRTHA mentioned by the profane authors, on the banks of the Tigris, and now called *Tekrit*; others place it in Sittacene, and others in Adiabene, both Assyrian districts in the same neighbourhood.

REHOBOTH BY THE RIVER, a city which gave birth to one of the very ancient kings of Edom, Gen. xxxvi. 37.; 1 Chron. i. 48. Whether it was the same with the Rehoboth in Assyria is doubtful; it was more probably somewhere on the Euphrates, and is placed by many critics between Circesium and Anatho, on the borders of Syria, Arabia, and Mesopotamia.

REHOBOTH (i.e. *Room*), one of the wells digged by Isaac in the neighbourhood of Beer-

sheba; and so named by him because the herdmen of Gerar did not strive with him for its possession, Gen. xxvi. 22.

REKEM, a city belonging to the tribe of Benjamin, Josh. xviii. 27.

REMETH, a city of the tribe of Issachar, Josh. xix. 21.

REMMON, a city assigned to the tribe of Simeon, Josh. xix. 7., though originally given to the children of Judah; it is written Rimmon at Josh. xv. 32.; 1 Chron. iv. 32.

REMMON-METHOAR, a city of Zebulun, near its borders, Josh. xix. 13., probably the same with the Rimmon of 1 Chron. vi. 77.

REPHAIM, Gen. xiv. 5., xv. 20.; Josh. xvii. 15. See GIANTS.

REPHAIM, VALLEY OF, 2 Sam. v. 18. 22., xxiii. 13.; 1 Chron. xi. 15., xiv. 9. 13.; Isa. xvii. 5. See GIANTS.

REPHIDIM, an encampment of the Israelites in the Wilderness, where they pitched on leaving the Desert of Sin, and whence they removed to the Desert of Sinai, Ex. xvii. 1., xix. 2.; Num. xxxiii. 14, 15.; so that probably it was somewhat to the N.W. of the Mts. Sinai and Horeb. Here the people murmured for water, and were miraculously supplied by God, who commanded Moses to go to Mt. Horeb and smite the rock, when there should come forth water that the people might drink; and because of the chiding of the children of Israel, and their tempting of God, the place was called Massah and Meribah, Ex. xvii. 7. Here, also, the Amalekites came and fought with Israel when they were faint and weary, smiting the hindmost of them and all that were feeble. But they were signally defeated by Joshua, Moses standing on the mount with the rod of God in his hand, whilst Aaron and Hur stayed up his hands; and for this treacherous and cruel conduct, God commanded the Israelites, as soon as they were settled in their possessions in Canaan, to blot out the remembrance of Amalek from under heaven, Ex. xvii. 8.; Deut. xxv. 17—19.; 1 Sam. xv. 2.

RESEN, a very ancient city of Assyria, built by Asshur, or perhaps Nimrod, between Nineveh and Calah, Gen. x. 12. Its situation is wholly unknown; though it has been conjectured by some to have been the same with the Larissa of the Greek authors, which lay on the R. Tigris, and is now called *Nimrud* or *Asighur*.

REUBEN (i.e. *See, a Son*), one of the twelve

tribes of Israel, which derived its name from Reuben, the eldest son of Jacob by his wife Leah, Gen. xxix. 32.; 1 Chron. v. 3. To him belonged the birthright and all the privileges of primogeniture; but these he forfeited, because of his defiling Bilhah, his father's concubine, Gen. xxxv. 22.; 1 Chron. v. 1. This transgression was called to his remembrance by the dying Jacob, who foretold that he should not excel, Gen. xlix. 3.; and it probably led Moses, when blessing the tribes shortly before his death, to prophesy that his men should be few, Deut. xxxiii. 6. Hence, as it would appear, the Reubenites are not mentioned as having ever distinguished themselves in Israel, or having had the pre-eminence in any one respect. In the subsequent history, we do not meet with the name of either judge, king, prophet, or renowned person, descended from Reuben; except of Dathan, Abiram, and On, who, according to the proud and licentious character of their father, rebelled against Moses and against God, Num. xvi. 1.; and of Adina, one of David's captains. When the tribe came out of Egypt, about 260 years after the birth of Reuben, it contained 46,500 fighting men, Num. i. 5. 20, 21., ii. 11. When they were again numbered in the Plains of Moab, about thirty-eight years afterwards, their numbers had decreased to 43,730, Num. xxvi. 5. 7. They marched under their own standard, being the fourth tribe as ranged in the order of their journeyings, followed by Simeon and Gad; and when encamped, they pitched on the S. side of the Tabernacle. The total number of the whole camp of Reuben (which included Simeon and Gad) was 151,450 fighting men, Num. ii. 10. 16., x. 18. The offerings of the tribe of Reuben for the service of God on the occasion of the dedication of the Tabernacle in the Wilderness, were made on the fourth day, Num. vii. 30. One of their number was chosen by Moses, together with a man out of every other tribe, to go and spy out the land of Canaan, whilst the host lay encamped in Kadesh-barnea, Num. xiii. 4.

After the conquest of the kingdoms of Sihon and Og, the Reubenites, in conjunction with the children of Gad, and, as would appear, with the half-tribe of Manasseh, applied to Moses, to have their inheritance allotted to them at once on the E. of Jordan, where they then were, on the plea, that they had a great multitude of cattle, and that the newly acquired territory was suitable to their wants, Num. xxxii. 1, 2. This request was eventually granted by the great lawgiver, on the condition that, when

they had built folds for their cattle and cities for their little ones, they would pass over Jordan, ready armed, before the children of Israel, and would not return until all their brethren had likewise received their inheritance, Num. xxxii. 6. 25. 29. 31. 33. 37., xxxiv. 14.; Deut. xxix. 8.; Josh. xii. 6., xiii. 8., xviii. 7. The Reubenites were accordingly settled in the southernmost part of the trans-Jordanic territory and of the old kingdom of Sihon; on the S. they were bounded by the R. Arnon, Deut. iii. 12. 16., which parted them from the Moabites, Josh. xiii. 15—21.; on the E. they touched upon the Ammonites and Arabians, 1 Chron. v. 18, 19.; on the N. they were bounded by the tribe of Gad; and on the W. they were separated by the Salt Sea and the R. Jordan, Josh. xiii. 23., from the tribes of Judah, Benjamin, and Ephraim. Their territory contained four Levitical cities, given to the Merarites, viz. Bezer in the Wilderness, Jahazah, Kedemoth, and Mephaath, the first of which was constituted a City of Refuge for the manslayer, Deut. iv. 43.; Josh. xx. 8., xxi. 7. 36.; 1 Chron. vi. 63. 78.

When the Israelites under Joshua crossed over Jordan to take possession of Canaan, the Reubenites passed over armed before their brethren, in company with the Gadites and the half-tribe of Manasseh, in all about 40,000 fighting men, Josh. i. 12., iv. 12, 13.; and they remained with them there about seven years, assisting them to take possession of their promised inheritance. They were one of the six tribes appointed by Moses and Joshua to stand on Mt. Ebal, to pronounce the curses against the breakers of God's law, Deut. xxvii. 13.; Josh. viii. 33. But at length being summoned by Joshua, and told that they had obeyed him in all things, and kept their promise in the matter of helping their brethren against their enemies, he sent them and their trans-Jordanic companions home with a blessing, Josh. xxii. 1. 9. Having crossed the Jordan into their own territory, they built on the banks of the river a great altar, which they named Ed, i. e. *a Witness* in token that in years to come, the other Israelites should not say the tribes on the other side of Jordan had no part in the service of God at Jerusalem; a proceeding which, until it was explained, gave great offence to the nine tribes and a half, and threatened to plunge the whole nation into war, Josh. xxii. 10, 11. 13. 15. 21. 25. 30, 31, 32, 33, 34.

The tribe of Reuben appears to have taken no part in the struggle with the Canaanites in the time of Deborah and Barak, Judg. v. 15, 16.;

and with the exception of the expulsion of the Hagarites, who had invaded their possessions, and whom they utterly subdued and spoiled, 1 Chron. v. 18—22., they are seldom mentioned as having quitted their fertile pasture lands for the dangers of war. One of David's mighty men was a Reubenite, 1 Chron. xi. 42.; and one of their princes was appointed by him to be ruler over the whole tribe, probably for civil purposes, 1 Chron. xxvii. 16., and like the rest of the tribes they were governed by their own officers, 1 Chron. xxvi. 32. On the division of the kingdom, they took part with Jeroboam, as had been foretold; but they were amongst the first of the Ten Tribes to suffer for the idolatrous sins of their nation; for first Hazael, king of Syria, began to cut them short and to treat them with great cruelty, 2 Kgs. viii. 12., x. 33.; and about 120 years afterwards Tiglath-Pileser, king of Assyria, carried them captive, together with the other trans-Jordanic tribes, and the more N. tribes in Galilee, B.C. 740, about twenty years before the rest of the kingdom of Israel, 2 Kgs. xv. 29.; 1 Chron. v. 6. 26.

In the prophetic division of the land by the prophet Ezekiel, the portion of Reuben is placed the sixth in order from the N., between those of Ephraim and Judah, and one of the twelve gates of the New City on the N. is to be called the Gate of Reuben, Ezek. xlviii. 6, 7. 31. In his apocalyptic vision at Patmos, St. John beheld twelve thousand sealed of the tribe of Reuben, Rev. vii. 5.

REUBEN, GATE OF, one of the three gates mentioned by the prophet Ezekiel, xlviii. 31., as being on the N. side of the New City, which is to be built in the Land of Promise at the final restoration of Israel.

REZEPH, a city taken by one of the kings of Assyria, about which Sennacherib tauntingly boasted to Hezekiah, when he came with his mighty host against Judah and Jerusalem, 2 Kgs. xix. 12.; Isa. xxxvii. 12. Its situation is not known; but it is conjectured to have been the same place with Resafa, mentioned by the profane historians, in the N.E. part of Syria, a few miles from the R. Euphrates, in the neighbourhood of the Desert of Palmyra. It was afterwards called Sergiopolis, but its ruins are said to preserve the old name of *Resafa*.

REZIN, CHILDREN OF, a family of the Nethinims, who returned home with Zerubbabel at the end of the Babylonian captivity, Ezra. ii. 48.; Neh. vii. 50.

RHEGIUM, Acts xxviii. 13., now called

*Reggio*, a small city passed by St. Paul when sailing as a prisoner to Rome, after his having quitted Syracuse. It was situated near the S.W. extremity of Italy in the Bruttian territory, towards the entrance of the *Strait of Messina*, which separates Sicily from the mainland. It was built by a Greek colony from Chalcis, and was pretended to have obtained its name from the violent *bursting asunder* of the two lands.

RHODES, still called *Rhodes*, an important island lying off the coast of Caria, a province of Asia Minor, at the S.E. entrance of the *Ægean Sea*, of which it is the largest island after Crete and Eubœa. It bore several other names, and is said to have derived that of *Rhodus* from the profusion of *roses* with which it abounded; but others derive it from the *Dodanim* or *Rodanim*, Gen. x. 4., 'marg., who were the youngest sons of Javan, and hence the Seventy Interpreters render the Hebrew word *Rhodii*. The island was especially sacred to the Sun, and its climate was so beautiful that the sky was said never to be so overcast but that he might be seen. The inhabitants were celebrated for their navigation, and their enterprising spirit in sending out colonies to so many parts of the world. They were long the most powerful nation by sea. They had their own form of government till Alexander overran Asia, though they regained their independence under his successors. They are mentioned by the apocryphal author of 1 Macc. xv. 23., as having been written to by the Romans in behalf of the Jews. They were induced to assist Pompey against Cæsar; and being defeated by Cassius, became dependent on the Romans. Their maritime laws were so universally respected that every country made use of them to decide disputes concerning such matters. They were adopted by other nations, and at last introduced into the Roman code, whence they have been extracted to form the basis of the maritime regulations of modern *Europe*.

The capital of the island stood near its N. point, and was also named *Rhodes*; a name it still keeps. It was famous for its immense brazen statue of Apollo or the Sun, called the *Colossus*, reckoned one of the seven wonders of the world. This enormous statue was executed by Chares, a pupil of Lysippus; it took twelve years to complete, cost 300 talents, and contained 720,000 pounds weight of brass. It was 70 cubits, or about 105 feet high; few could grasp its thumb, and its fingers were longer than most statues.

Its feet rested upon the two moles of the harbour, so that ships sailed between its legs; a winding staircase ran to the top, whence the shores of Syria, and ships sailing by the coast of Egypt, were said to be visible. After having stood less than a hundred years, it was overthrown by an earthquake, 224 B.C. Many large sums of money were collected, and sent to the Rhodians to repair it, but they divided the contributions amongst themselves, on the pretence that the oracle of Delphi had forbidden them to rebuild it. It was sold A.D. 672, by the Saracens, when they obtained possession of the island, to a Jewish merchant, who broke it up and loaded 900 camels with the brass, which alone was estimated at 36,000*l.* *English* money. The island was visited by the Apostle Paul in his voyage from Macedonia to Jerusalem, Acts xxi. 1.

RIBLAH, a city of Syria, to the N. of the Holy Land, but close upon its borders, being mentioned by Moses as lying between Shephan and Ain, Num. xxxiv. 11.; the latter place, according to some, being the source of the R. Orontes, and according to others of the Jordan. Pharaoh-Nechoh, king of Egypt, after his campaign against Carchemish, here for a time imprisoned Jehoahaz, the son and successor of Josiah; deposing him from the throne of Judah, and making Eliakim king in his stead, under the name of Jehoiakim, 2 Kgs. xxiii. 33. At Riblah, likewise, were the head-quarters of Nebuchadnezzar, king of Babylon, whilst the Chaldean armies were ravaging Judah and besieging Jerusalem; and after the destruction of the Holy City, Zedekiah with his sons and the other chief prisoners were brought here, his own eyes were put out, whilst his sons and many of the priests and nobles were put to death, 2 Kgs. xxv. 6. 20, 21.; Jer. xxxix. 5, 6, lii. 9, 10. 26, 27. Riblah is described in some of these passages as being in the land of Hamath, but whereabouts, seems uncertain. There is a place said to be still called *Reblah*, not far from the source of the R. Orontes, and about 30 miles to the S. of the ancient city Hamath, or *Hamah* as its ruins are now named, the old capital of the kingdom of Hamath: and this situation seems to correspond tolerably well with that of Riblah. Jerome and others have identified Riblah with Antioch, the capital of Syria, near the mouth of the Orontes, or else with its neighbouring grove Daphne; but this situation seems altogether unsuitable.

RIMMON, a city in the S. part of the land

of Canaan, first given to the tribe of Judah, Josh. xv. 32., but afterwards assigned to the children of Simeon, Josh. xix. 7. (where it is written Remmon); 1 Chron. iv. 32. It is identified by some with En-rimmon, mentioned by Nehemiah, xi. 29., as inhabited after the return from the Babylonian captivity; and some suppose it to be the Rimmon S. of Jerusalem, spoken of in Zech. xiv. 10., in the account of the wondrous alteration of the land at the final restoration of Jerusalem; though it is not unlikely that this last-mentioned Rimmon may, perhaps, refer to some place much nearer the capital.

RIMMON, a city belonging to the tribe of Zebulun, but eventually made Levitical, and given to the Merarites, 1 Chron. vi. 77. It appears to be the same place called Remmon-methoar in Josh. xix. 13., and probably also, one of the four cities named in Josh. xxi. 34, 35.

RIMMON, ROCK OF, a strong elevated position in the land of Benjamin, described as being in the Wilderness. It was, probably, in the neighbourhood of Gibeah, and was the place whither 600 Benjamites retreated after the slaughter of their tribe by the nation; and where they were permitted to remain in safety until, at the end of four months, they were invited to come down, and settle again in their own territory, Judg. xx. 45. 47., xxi. 13. *Cf.* 1 Sam. xiv. 2.

RIMMON-PAREZ, a station of the Israelites in the Wilderness; apparently one where they encamped soon after they were made to turn southward from Kadesh-barnea, Num. xxxiii. 19, 20.

RIPHATH, a people descended from the second son of Gomer, the son of Japheth, Gen. x. 3.; 1 Chron. i. 6. (where it is written Diphath in some copies); and conjectured to have settled in the neighbourhood of the Euxine Sea, from their being mentioned with Ashkenaz and Togarmah, who were their brethren. Their situation is a matter of great uncertainty: some place them in Bithynia, where is a small river called Rhebas, now *Rivo*, mentioned as early as the story of the Argonauts; others locate them in Paphlagonia, near the city Tobata and the mountain Tibeion; and others, again, discover their name in the Riphaean or Rhiphaean chain of mountains, placed by the ancient geographers in the N.E. part of Europe, on the borders of the continent of Asia, and so lofty as to be covered with snow.

RISSA, a station of the Israelites in the Wilderness of Paran; and, as it would appear, the third place where they encamped after having been made to turn southward from the borders of Canaan, upon their murmuring at the report of the twelve spies, Num. xxxiii. 21, 22. There is a place called Rasa, marked in Peutinger's Itinerary, as 32 Roman miles from Ælana, and 203 miles to the S. of Jerusalem; which, in some degree, accords with the situation of Rissa.

RITHMAH, Num. xxxiii. 18, 19., a station of the Israelites in the Wilderness of Paran, which on a comparison of the parallel passage at xii. 16., would seem to have been close to the encampment at Kadesh-barnea. Cf. Num. xiii. 3.; Deut. ix. 23.

RIVER, THE, a term often used in Holy Writ without any addition, to describe the chief rivers with which the Israelites had to do; so that the context must determine the particular one referred to by such a general mode of writing. Thus, it is applied to the Nile, as at Gen. xli. 1.; Ex. ii. 3.; Isa. xi. 15., xix. 5.; to the Euphrates, Gen. xxxi. 21.; Ex. xxiii. 31.; Num. xxii. 5.; Deut. xi. 24.; 2 Sam. x. 16.; 1 Kgs. iv. 24.; 1 Chron. xix. 16.; 2 Chron. ix. 26.; Ezra iv. 10., &c.; Neh. ii. 7., &c.; Isa. vii. 20., viii. 7., xxvii. 12.; to the Jordan, Josh. xv. 7., &c. It is also used to note some of the smaller rivers of Canaan, as the Kanah, Josh. xvii. 9.; the River of Egypt, Ezek. xlvii. 19., xlviii. 28.; the Kishon, Josh. xix. 11.; the Arnon, Josh. xiii. 9. 16.

ROCK, THE, a name specially applied to the Edomite city of Selah, otherwise called Petra; as in the passages at Num. xxiv. 21.; Judg. i. 36.; 2 Chron. xxv. 12.; Isa. xvi. 1., marg., xlii. 11. See SELAH.

ROCK OF THE PLAIN, a prophetic name for Mt. Zion, Jer. xxi. 13. Cf. xvii. 3.

ROCKS OF THE WILD GOATS, 1 Sam. xxiv. 2., where Saul went to pursue David and his followers. The name refers, probably, to the high and craggy cliffs which skirt the W. shores of the Dead Sea, southwards from Engedi, in the wilderness of which place David at that time lay concealed.

RODANIM, 1 Chron. i. 7., marg. See DODANIM.

ROGELIM, a place beyond Jordan, in Gilead, mentioned as the abode of Barzillai, the friend of David, and one of those who ministered

to him when he lay encamped at Mahanaim, 2 Sam. xvii. 27., xix. 31.

ROME, the metropolis of ancient Italy, and once the mistress of the greater part of the known world, was situated on the R. Tiber, 18 miles from its mouth. It is said, in the language of tradition, to have been founded by Romulus on the Palatine Hill (at the foot of which he and his brother had been exposed) about 753 years B.C., and 431 years after the destruction of Troy: at which time, Jotham was reigning over the kingdom of Judah, and Pekah over that of Israel. It is, however, very doubtful whether Rome had not been built some time before by a colony of the Siculi, Etruscans, or Tyrrheni-Pelasgi; though Romulus may have fortified the city, and in some way given laws and consequence to the inhabitants already settled there; and it is not unlikely that *the mysterious name* of Rome, which it was forbidden on pain of death for any one to utter, may have been the old name of the city as given by its first settlers. To the city of Romulus on the Palatine Hill, were afterwards added the Capitol, the Cælian, and Quirinal Hills; but in the reign of Servius Tullus, Rome included three others, the Viminal, Esquiline, and Aventine, in all seven, whence it obtained the epithet of Septicollis, or the City of the Seven Hills. These were all on the left bank of the Tiber; but latterly, the Janiculum on the opposite side of the river, was also included within the bounds of the city.

The elder Tarquin is said to have been the first sovereign who adorned Rome with some of its more splendid edifices; though these, and such as were erected by his successors, were greatly thrown into the shade by Augustus, who boasted that he had found his metropolis brick, and had left it marble. Every succeeding emperor appears to have done something to add to the beauty or convenience of the city; but it was probably, at all times, far inferior to Athens in architectural grandeur, though it may have excelled it in works of public utility. Rome had thirty-seven gates, and the circuit of its walls was about 60 stadia, or  $7\frac{1}{2}$  Roman miles; an extent which was preserved until the time of Aurelian, who included the Campus Martius within its limits, and added to it in various quarters, till its circumference amounted to about 15 miles, though some accounts (probably by including the suburbs) increase this to 21 or even to 50 miles. Rome was more

distinguished for the ambition, military skill, and commercial enterprise of its people, who were the expert imitators of the rest of the world, rather than the inventors or discoverers of anything great in the arts or sciences. Their pride and crafty policy, as well as their cruelty and oppression of the vanquished, were marked features in the national character.

Rome is not expressly mentioned in the Old Testament Scriptures; though the state of which it was the head is thought to be pointed out by Moses, Deut. xxviii. 49, 50., as the Divine instrument for the punishment of the Jews, under the description of "a nation from the end of the earth, as swift as the eagle, of fierce countenance, whose tongue they should not understand." But the Roman empire is more clearly described by the prophet Daniel, as the fourth great monarchy of the world, under various images, as the iron legs of the image seen by Nebuchadnezzar in his dream, ii. 33. 40.; and again, as the "fourth beast, dreadful and terrible, and strong exceedingly, with great iron teeth and ten horns," vii. 7. At this time Rome was only a petty kingdom, but it soon grew up into power and importance; governed at first by sovereigns more or less despotic, then as a republic, and finally after a long train of inward murders and convulsions, by emperors of almost absolute authority; but during all these changes it was gradually conquering the neighbouring nations, until it rose to that pitch of ascendancy over the greater part of the then known world, which had been foretold by prophecy.

The Romans appear to have come first into connection with the Jews during the great Maccabæan struggle; when they entered into treaties with Judas Maccabæus, about 161 B.C., to assist him against his Syrian oppressors, who had sold many of the captive Jews to pay their own tribute to the Romans, 1 Macc. i. 10., vii. 1., viii. 1. 17. 19, 21. 23. 24. 26, 27, 28, 29.; 2 Macc. viii. 10. 36., xi. 34. On the death of Judas, Jonathan, and afterwards Simeon renewed these treaties, 1 Macc. xii. 1. 3, 4. 16., xiv. 16. 24. 40., xv. 15, 16.; 2 Macc. iv. 11.; whereupon the Jews obtained the dangerous and ensnaring honour of being called the friends and allies of the Roman people. It was not, however, until the miserable disputes which arose after the Maccabæan struggles were ended, that the Romans had probably a sufficient pretext for intermeddling in the affairs of the Jews, and commencing that career of persecution against this devoted people which was completed by the ruin

of their city and the destruction of their national polity. About 126 years after the Maccabæan princes had enjoyed their regal and sacerdotal dignities, the throne of Judæa was disputed by Hyrcanus II. and Aristobulus II.; whereupon both parties invited first the Roman general Scaurus, and afterwards Pompey, to decide between them. Pompey advanced against Jerusalem, which he took by storm, and appointed Hyrcanus to the royal dignity, though at the same time narrowing his dominions, and ordering him to pay a fixed tribute to the Romans.

From this time forward, the Jews were more or less under the control of the Roman president of Syria, and began to suffer from the tyrannical and oppressive exactions of their new masters some of those wrongs which eventually brought on their revolt. Julius Cæsar appointed Antipater, an Idumæan, as a kind of assessor to Hyrcanus; and at a still later period, about forty years B.C., the Roman senate declared Herod the Great to be king of Judæa; a dignity which he wore under their vassalage until at his death the sceptre finally and completely departed from Judah, and the whole of Palestine fell actually into their possession. See JEWS. It was about the twenty-seventh year of the reign of Augustus Cæsar, the first of the imperial monarchs of Rome, that the adorable Redeemer of the world was born in Bethlehem; and about the eighteenth year of his successor, Tiberius, that His sufferings were completed on the cross. The Romans appear to have always kept a strong garrison in Palestine after they became its actual rulers; a large body of troops being quartered in the Tower of Antonia (see CASTLE), especially on occasion of the great festivals; though the Governor of Judæa, and the main body of the military force, resided at Cæsarea. This was, no doubt, one of the many reasons which led the Jews to fear that their new masters would go on adding to their oppressions, until, upon some pretext or other, they came and took away both their place and nation, Jo. xi. 48.

During the Maccabæan struggles and the times that followed, many Jews took up their residence at Rome; others were sold thither as slaves by their Syrian and other oppressors; and others were taken captive thither by Pompey and the Roman generals. Notwithstanding they were vilified by the profane writers, they appear to have been in general treated with equity, and left in the undisturbed possession of their religion; though they were at times very cruelly treated by some of the Roman emperors, prevented from exercising their religion, and even driven out of

the city, Acts xviii. 2. Some of them were present in Jerusalem on the great Day of Pentecost, Acts ii. 10., and probably, on their return to Rome, carried the new doctrines with them, and laid the foundation of the Christian Church in that mighty city.

St. Paul appears to have long purposed to visit Rome, Acts xix. 21., Rom. i. 7. 15., before he was taken thither as a prisoner, to plead his cause against his Jewish accusers at Cæsar's judgment-seat; an event which occurred probably about two or three years after he had addressed to the Christians in that city his great "Epistle to the Romans." The Apostle had obtained this right of pleading his own cause before the imperial tribunal, in consequence of his having been a native of Tarsus, which was one of those cities upon whose inhabitants the senate and people of Rome had bestowed the privileges of citizenship, from their having, in some way, done them eminent service. These privileges included, amongst other things, exemption from capital, and even corporal punishment, without a regular trial; and also the right of appeal to the body of the people in the times of the republic, and to the imperial tribunal under the Cæsars. Great sums of money were frequently paid by foreigners for this envied distinction, Acts xxii. 28., on account of the comparative security it afforded them against the oppression and cruelty of the Roman officials; but in other cases, as that of Tarsus, and perhaps Philippi, Acts xvi. 21., it was bestowed upon all the natives of any state or city which the Roman senate found it convenient thus to honour. St. Paul availed himself of this privilege, not only at Philippi, Acts xvi. 37, 38., but when he was threatened with being examined by torture at Jerusalem, xxii. 25, 26, 27. 29., xxiii. 27.; and likewise when he appealed from the unjust governors Felix and Festus, to the emperor's own tribunal at Rome, xxv. 11, 12. 16., xxvi. 32.; and thus was brought to pass the Lord's purpose xxiii. 11., that the Apostle should bear witness to the truth of the Gospel in the metropolis of the heathen world, Acts xxviii. 14. 16 17.; 2 Tim. i. 17., iv. 17. After two years' imprisonment St. Paul was set at liberty, but is believed to have returned to Rome about two or three years afterwards, when he was beheaded, on the occasion of a great conflagration which took place at Rome in the reign of Nero, and which was slanderously attributed to the Christians, though it was extensively reported that the emperor himself caused the city to be set on fire. According to common tradition, especially in the

Roman Catholic Church, St. Peter also was crucified there on the same occasion; but it appears to be doubtful whether he ever was at Rome at all.

Within two or three years more, Jerusalem was destroyed by the Romans; and not long afterwards, their empire rose to its greatest extent under Trajan. It did not, however, long maintain the bounds this successful prince had given it; but began after his death, rapidly to decay in grandeur and power, and to become the prey of numberless usurpers, who one after the other wasted its resources, and oppressed the nations, until at length, about A.D. 395, it was finally divided into the Eastern and Western Empires. In the fifth century the various savage hordes of the Huns, Goths, Vandals, &c., burst in like a sweeping torrent upon the Western Empire, and completely broke it up; its fairest provinces being cruelly ravaged, and myriads of the people inhumanly put to death; Rome itself, likewise, being repeatedly taken and plundered. It was about this time that the Western Empire became gradually partitioned into those ten kingdoms or states, which, more than 1000 years before, the prophet Daniel had foretold under the figure of the ten toes of the image seen by Nebuchadnezzar in his dream, Dan. ii. 41—43., and also of the ten horns upon the head of the fourth beast, seen in vision by Daniel himself, vii. 7. 20. 24.

Then, also, it was, that the Bishops of Rome, taking advantage of the seat of government being finally removed to Constantinople, and the bulk of the senators and better class of the inhabitants withdrawing from the city, gradually usurped and obtained the actual sovereignty of Rome and its immediate neighbourhood; at the same time, claiming the anti-christian title of Universal Bishop. This bold, yet easy, usurpation, favoured by the gross spiritual darkness which existed on every side, was confirmed by the Emperor Phocas, who from being a common centurion in the Roman army on the Danube, rose to the dignity of the purple; and who about the year A.D. 606, granted this title of Universal Bishop to the Pope of Rome. Thus arose that "Little Horn" of the anti-christian power predicted by the prophet Daniel, as that which should cast down three of the other ten horns; having eyes like the eyes of a man, with a mouth speaking great things; which was also to make war with the saints, and to prevail against them, to speak great words against the Most High, to change times and laws, until at last the judgment



should sit, and his dominion should be consumed and destroyed to the end, Dan. vii. 8. 20, 21. 24, 25, 26. The same anti-christian power seems to be portrayed by St. Paul as "the Man of Sin," who opposeth and exalteth himself above all that is called God or that is worshipped, so that he himself sitteth in the temple of God, showing himself that he is God; and again, as "that wicked," whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming, 2 Thess. ii. 3. 8. The name of "Babylon" is also evidently applied to the anti-christian church and system of Papal Rome in the Revelation of St. John, xiv. 8., xvi. 19., xvii. 5., xviii. 2. 10. 21.; wherein she is described as a great harlot, drunken with the blood of the saints, sitting upon a scarlet-coloured beast having seven heads and ten horns. The name of "mystery" written upon her forehead, may, perhaps, assist to assimilate her to Rome Pagan, whose mysterious name (as mentioned above) it was death to utter; and the fact of this "mother of harlots and abominations of the earth" being represented as sitting "upon seven mountains," elsewhere called her seven heads, Rev. xvii. 9., and as "that great city which reigneth over the kings of the earth" xvii. 18., especially that he had already done so when this epistle was written. See BABYLON. Whether Popery will outlive the destruction of its idola-

trous metropolis, is matter of controversy; though it would evidently appear, that the "man of sin" is not to be destroyed until the coming of the Lord, 2 Thess. ii. 8.; but it seems as manifest that the great harlot city itself shall be destroyed by some sudden and awful conflagration, Rev. xviii. 8, 9, 10. 17, 18. 21.

ROMANS, the inhabitants of the city of Rome or otherwise the subjects of that mighty empire of which it was the metropolis. See ROME.

ROSH, Ezek. xxxviii. 2., xxxix. 1. (margin of some). See GOG.

ROYAL CITIES, Josh. x. 2., certain cities in the land of Canaan, the residence of the ancient kings, destroyed by Joshua and the Israelites. The title is also applied to the Philistine city Gath, 1 Sam. xxvii. 5., and to Rabbah of the Ammonites, 2 Sam. xii. 26. See CANAAN.

RUHAMAH (i.e. *Having obtained mercy*), Hos. ii. 1., a prophetic name for the elect remnant of the Jewish church after the captivity of the kingdom of Israel, and perhaps of Judah, had been completed. Others, however, supported, as they think, by the language of St. Paul, Rom. ix. 25., and of St. Peter, 1 Pet. ii. 10., explain the term to allude to the calling of the Gentiles, as well as the dispersed Jews, into the Christian church.

RUMAH, the birth-place of Zebudah, mother of Jehoiakim, king of Judah, 2 Kgs. xxiii. 36. It is supposed to have been the same with Arumah mentioned in Judg. ix. 41. (which see), though some identify it with a town in Galilee, called Ruma by Josephus, but otherwise unknown.

SABEANS, Job i. 15.; Isa. xlv. 14.; Ezek. xxiii. 42.; Joel iii. 8. There is much discussion and uncertainty as to what people are signified under this appellation and the kindred ones Seba and Sheba, as well as to the particular countries where they dwelt. There appear to be four distinct families or races of them mentioned in Holy Scripture, and all sprung from different progenitors; one of these, and probably the most ancient, has its name written with the initial letter S, and the remaining three with that of Sh, in the original Hebrew.

I. One tribe descended from SEBA, the son of Cush, and grandson of Ham, Gen. x. 7.; 1 Chron. i. 9. They are mentioned by David,

Psa. lxxii. 10., amongst those nations who shall offer gifts to his son, the typical Messiah; by Isaiah, xliii. 3., in connection with Egypt and Ethiopia, as part of the ransom God gave for His church; and again, xlv. 14., as men of large stature, and as, jointly with the same countries, coming over to the kingdom of Messiah with their labour and merchandise, and uniting themselves to it; by Ezekiel, xxiii. 42. as coming from the Wilderness, with bracelets on their hands and beautiful crowns on their heads, and contributing to the idolatrous practices of the Jews. This race of the Sabeans is presumed to have settled to the S. of Egypt, on the frontiers of the African

Ethiopia, towards the upper course of the R. Nile. Here they are placed by the Jewish historian Josephus, who states that Meröe, an important city in that region, was originally called Saba; until the Persian monarch Cambyses, when he overran the whole country, changed it to that of Meröe, in honour of his sister, who was thus called. The metropolis of Meröe stood upon an extensive island of the same name, formed by the R. Nile and two of its tributaries called Astaboras, now *Tucazze*, and Astapus, now *Abawi*. It is said to have been exceedingly fertile, and to have abounded in silver, gold, and other precious commodities. The people were much commended for their social character and simplicity of manners, and are represented by some of the profane historians as having been men of noble stature. The surrounding kingdom of Meröe was very powerful and extensive; it was a pretended theocracy, under the guidance of an oracle, and was governed by a college of priests, who were accustomed to elect one of their own number as sovereign. They are said to have been able to bring 250,000 armed men into the field; and the extent of their wealth may be traced in the enormous masses of architecture with which they adorned their country, and the ruins of which, after the lapse of so many ages, time has not been able to destroy. By the means of their superstitious pretences, as well as by their political wisdom, and their skill in the arts and sciences, they obtained great influence over all the surrounding nomadic hordes; and by their situation on the great road leading from the interior to Egypt and the Red Sea, they obtained very considerable commercial importance. After the Persians had conquered Egypt, they endeavoured to subjugate Meröe; but they appear to have been able only to bring its N. part into temporary subjection. The ruins of the old metropolis are stated to be still very extensive, and are called by the natives *Gibbainy*. According to Josephus, the queen of Sheba, who visited Solomon, came from this city and kingdom, and the tradition of the Abyssinians, who call her Maqueda, is pretty much to the same effect; but the whole tenor of history seems to be against them, and the dangers of a journey from Meröe to Jerusalem must have been so great and manifold, compared with those attending the route from Arabia to the Jewish capital, traversed as the latter was by numerous caravans, that it seems unlikely any monarch would have made the attempt. It appears,

therefore, more probable, that the famous "queen of the South," came from the S. part of Arabia Felix, whose inhabitants have a tradition to that effect.

II. A second family or race of the Sabeans, sprung from SHEBA, the elder son of Raamah, and grandson of Cush, Gen. x. 7.; 1 Chron. i. 9. Their country was rich in gold, precious stones, spices, incense, and many most valuable commodities, in which they traded with the Jews, Tyrians, and other nations, 1 Kgs. x. 2. 10.; 2 Chron. ix. 1. 9.; Ps. lxxii. 15.; Isa. lx. 6.; Jer. vi. 20.; Ezek. xxvii. 22. They are mentioned by David among the nations who should bring offerings to his son Solomon, the typical Messiah, Ps. lxxii. 10. 15., and by Isaiah, lx. 6., amongst those Gentiles who in due season should contribute to the glory of the church. To them also, probably, Joel, iii. 8., alludes, when foretelling that the Jews should sell to the Sabeans far off many of the inhabitants of Tyre, Zidon, and Palestine for slaves, in recompence for these nations having sold the Jews to the Grecians; and the prophet Ezekiel, xxxviii. 13., when foretelling the grand struggle of Gog with restored Israel in the latter days, speaks of Sheba as great traders coming into the camp of Gog, to buy either slaves or spoil. It appears, likewise, most probable, that from their country came that queen of Sheba who, with a very great retinue, visited Solomon in Jerusalem, on hearing the fame of his wisdom, 1 Kgs. x. 1. 4. 10. 13.; 2 Chron. ix. 1. 9. 12. She is called "the queen of the South," by our Blessed Redeemer, Matt. xii. 42.; Lu. xi. 31.; and is said by Him to have come from the uttermost parts of the earth; a description which, together with that supplied by the prophets in the preceding quotations, seems to harmonise with the situation usually assigned to these Sabeans. This was in the S.W. part of Arabia Felix, about the province of *Yemen*, as it is now called, bounded by the Red Sea on the W. and the Indian Ocean on the S. Here the profane authors place a powerful and extensive tribe called Sabæi, whose country they represent as teeming with those valuable productions for which in Holy Scripture Sheba is distinguished. Its capital they name Saba, Sabatha, Sabota, or Mariaba (the last word signifying *metropolis*), and which is still met with under the appellation *Mareb*. It was the great mart for the valuable productions of the surrounding country, which are said to have been chiefly collected by criminals and slaves (especially the frankincense), on account of the deleterious air of the places where they were

obtained. It is stated, also, to have been once besieged by the Roman general Ælius Gallius, who was compelled to retire from before it. The *Arabs* have a very ancient tradition, that the queen of Sheba (whom they name Balkis) came from this part of the peninsula.

III. A third race of Sabeans appears to have sprung from SHEBA, a son of Joktan; the latter being the third in descent from Shem, Gen. x. 28.; 1 Chron. i. 22. They are thought to have settled in the N. part of Arabia, on the frontiers of Syria, Palestine, and Edom; and may perhaps be identified with those Sabeans who carried off the cattle of Job, and whom this patriarch connects with the troops of Teman in Edom, Job i. 15., vi. 19. To them also, possibly, Ezekiel alludes, xxvii. 23., in connection with Haran and Canneh, as merchants who traded with the Tyrians; and it may have been from them that all the Arabians appear to have been sometimes styled Sabeans.

IV. A fourth race of Sabeans sprung from SHEBA, the elder son of Jokshan, who himself was a son of Abraham by his wife Keturah, Gen. xxv. 3.; 1 Chron. i. 32. Concerning all these sons by his concubines, it is said that Abraham sent them away eastward unto the East country, Gen. xxv. 6.; and, therefore, the abode of this fourth race of the Sabeans must, it would appear, be looked for in some of the countries E. of the R. Euphrates, possibly in Persia or India. Many commentators, however, place them in the E. part of Arabia, towards the shore of the Persian Gulf, where profane authors describe a race under the name of Sabæ or Sabæi; and suppose that Jokshan and all his descendants settled in the wide-spread peninsula of Arabia.

#### SABTAH and

SABTECHAH, Gen. x. 7., 1 Chron. i. 9., two sons of Cush, the son of Ham, who are supposed to have settled in the S. parts of Arabia. Ptolemy mentions two cities in this direction, called Saphtha and Sabbata (or Saubatha), which are conjectured to carry traces of their names; but so little is known concerning the locality of these two families, that some authors place them near the N.W. promontory of Africa, where now is the modern *Ceuta*, and others on the E. coast of the same continent about the modern *C. Guardafui*.

SALAMIS, the chief city of the isle of Cyprus, on its E. coast, possessing a convenient harbour, and once the residence of its sovereigns. It is

reputed to have been built by Teucer, about 1270 B.C., when he was expelled from Salamis, and to have been so called after his native island. It was at one time a very important and powerful place, and was especially sacred to the heathen idol Venus. It was visited by the Apostles Paul and Barnabas on their first missionary tour among the Gentiles, when John was with them; and here, in their synagogue, they preached to the Jews, Acts xiii. 5., who inhabited the city, and probably the whole island in great numbers. They made an insurrection in the time of the Emperor Trajan, from which Salamis suffered very much. But the city was completely destroyed by an earthquake some years afterwards, in the reign of Constantius, when most of the inhabitants are said to have been killed. It was, however, restored by the Roman emperor, who named it, after himself, Constantia, an appellation still retained in that of *Costanza*, as its ruins are now called.

SALCAH or SALCHAH, one of the royal cities of Og, king of Bashan, apparently on the S.E. frontiers of his kingdom. It was taken by the Israelites under Moses, Deut. iii. 10.; Josh. xii. 5.; and assigned, as it would appear, together with all Bashan, to the half-tribe of Manasseh beyond Jordan, Deut. iii. 13.; Josh. xiii. 11.; though, from 1 Chron. v. 11., it was evidently on the borders of the tribe of Gad. Its ruins, which now lie on the edge of the *Hauran* and the great Syrian wilderness, are said to be still called *Salkhad* or *Sarkhad*, and the hill on which they stand, to be defended by a modern castle.

SALEM (i.e. *Peace*), a name applied in the Psalms, lxxvi. 2., to Jerusalem, as the Tabernacle of the Most High. Whether that Salem mentioned in Gen. xiv. 18., Heb. vii. 1, 2. (of which Melchizedek was king, and "the priest of the Most High God," in the time of Abraham, and to whom this patriarch gave the tenth of the spoils he had taken from Chedorlaomer and his confederates), referred to the earthly Jerusalem or to the Jerusalem which is above, Gal. iv. 25, 26., is a point of much discussion. See JERUSALEM.

SALEM, VALLEY OF, a place whither the Jews are said to have sent, to fortify the villages and the tops of the high mountains in its neighbourhood at the approach of Holofernes to ravage their country, Judith iv. 4. The name may, perhaps, be meant to refer to the Valley of Jehoshaphat, on the E. side of Jerusalem,

(which *see*), though some refer it to that Salim which was near to Enon.

**SALIM**, a place nigh unto which was Enon, on the R. Jordan, where John was at first baptizing, Jo. iii. 23. It was probably a city in the district of the Decapolis, of some importance in those days, judging from the way in which it is mentioned. Eusebius and Jerome place it 8 miles S. of Bethsan or Scythopolis, and it is supposed by some to be the Salem alluded to in the apocryphal book of Judith, iv. 4.

**SALMON**, a mountain in Canaan sufficiently lofty to retain the snow which fell there without melting, and so well known on this account as to furnish David with a striking similitude in one of his sweet psalms, when describing God's wonderful mercies to the Jews, Ps. lxxviii. 14. Its situation is not at all agreed upon; but many identify it with Mt. Zalmon, whence Abimelech and his followers cut down the wood with which they fired the Tower of Shechem after they had taken the city, Judg. ix. 48. If this be so (which is doubtful), then it must have been close to Shechem, and was probably some lofty peak of Mt. Ephraim, in the centre of the inheritance of the tribe of Ephraim.

**SALMONE**, the E. promontory of the island of Crete, or *Candia* as it is now called, under which St. Paul sailed when on his voyage to Rome as a prisoner before the arrival of the ship at the Fair Havens, and its subsequent wreck on the island of Melita, Acts xxvii. 7. It was opposite the well-known city Cnidus in Asia Minor, and is known in profane authors as the Promontory of Samonium; it is still called *Salamone*.

**SALT, CITY OF**, Josh. xv. 62., one of the six cities in the Wilderness of Judah, mentioned as having been assigned by Joshua to the tribe of Judah. It was probably on the W. shore of the Salt Sea; and may have derived its name from this circumstance; or from having been chiefly built with the mineral salt so abundant in that neighbourhood, and of which, according to the geographer Strabo, whole towns and cities were there entirely composed.

**SALT-PITS**, Josh. xi. 8., marg. *See MISREPHOTH-MAIM*.

**SALT SEA, THE**, Gen. xiv. 3.; Num. xxxiv. 3. 12.; Deut. iii. 17.; Josh. iii. 16., xii. 3., xv. 2 5., xviii. 19.; a very considerable lake at the S.E. extremity of Canaan, separating that country from Edom, Moab, and Arabia; it is larger than any other lake either in Syria

or Asia Minor, being about 47 miles long and 10 broad. It is thought to have obtained this name from the peculiar saltiness and bitterness of its waters, which are of such an acrid and bituminous character that no fish appears to be able to live in them, or plant to grow around them. It is said no birds, reptiles, or animals are known to haunt them, nor are there any human dwellings upon their shores; hence, probably, from the death-like stillness on all sides, has arisen the name by which the sea was known to the profane authors, as it is still to ourselves, viz. the Dead Sea, though some fancy it alludes to the sinful dead engulfed beneath it. A thick mist constantly hovers over the lake; its exhalations are after a time extremely painful to the eyes, and, as it would seem, noxious to life; and the water, though so buoyant as to float even heavy bodies, will soon cover all that is exposed to it with a coating of salt, and excoriate the body when frequently dipped in it.

It is also called in Holy Writ **THE SEA OF THE PLAIN**, Deut. iii. 17., iv. 49.; Josh. iii. 16., xii. 3.; 2 Kgs. xiv. 25.; from Almighty God having caused its waters to overwhelm the Vale of Siddim, when He destroyed four out of the five Cities of the Plain, on account of their great wickedness, viz. Sodom, Gomorrah, Admah, and Zeboim; Bela being spared at the intercession of Lot. *See CITIES OF THE PLAIN*. It is likewise called **THE EASTERN SEA**, Ezek. xlvii. 18.; Joel ii. 20.; Zech. xiv. 8. (marg., but translated "**THE FORMER SEA**" in the text), an appellation given it in reference to Judah and Jerusalem. In some places it is more than 1000 feet deep; the bottom consisting of an offensive mud, of a black and sulphureous character, often mixed with bitumen, lava, pumice stones, shells, and many petrifications of an extraordinary kind. The water of the lake is in general very clear; and never appears to be in the least altered as to its briny bitterness by the amazing volume of sweet water rolled into it daily by the Jordan (which now ends its course there, Josh. iii. 16., xviii. 19.), as well as by the Arnon and the smaller surrounding streams. This fact has induced many to believe that there is an underground communication with the ocean by the Mediterranean or the Red Sea; though it is thought by others, that the daily evaporation is sufficiently great to account for the phenomenon. There is some reason to suppose, that the R. Jordan once found its way through the well-watered Vale of Siddim by a valley which still exists, into the Red Sea (*see JORDAN*), but that its course was completely arrested or diverted

underground by the awful conflagration of the Cities of the Plain. It is, however, on the other hand, declared by many travellers that, owing to the present difference of level between the Red Sea and the mouth of the Jordan, they never could have been united. By this fearful overthrow, the neighbouring country, once of such great fertility as to be compared with "the garden of the Lord," Gen. xiii. 10., became so barren and desolate, that Moses describes the whole land as "brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein," Deut. xxix. 23. It was not the mere work of any natural agency, such as volcanoes, or mines of bitumen and sulphur accidentally ignited by lightning, as some sceptics fancy; but it was specially the work of God, who is declared to have "rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven," and so to have overthrown the cities, and all the plain, and all the inhabitants, Gen. xix. 24. The traces of this terrible judgment are still seen in all the neighbouring country, which is covered with fragments of bitumen, sulphur, and vast incrustations of salt. Amongst these is an extraordinary pillar, believed by some who have seen it to be the Pillar of Salt mentioned in the Scripture account of this tremendous visitation.

The Vale of Siddim was the scene of the great battle of the four kings against five, when Chedorlaomer and his confederates routed the kings of these Cities of the Plain, and captured Lot, Gen. xiv. 3. 10. Subsequent to the overthrow of the cities, it became in this direction the frontier line between the Amorite kingdom of Sihon and the nations of Canaan; but after the destruction of these devoted nations, it constituted the S.E. border of the Holy Land, Num. xxxiv. 3. 12.; 2 Kgs. xiv. 25. It formed, likewise, the E. boundary of the tribe of Judah, Josh. xv. 2. 5., which it separated from the tribe of Reuben, Deut. iii. 17., iv. 49., Josh. xii. 3., and from the territory of the Moabites; and also part of the E. limits of the tribe of Benjamin, Josh. xviii. 19. There is a small bay at each end of the lake, both of which are mentioned in connection with the E. limits of Judah; the northern one is called "the Bay of the Sea at the uttermost part of Jordan," Josh. xv. 5.; the other is termed "the Bay that looketh southward," Josh. xv. 2. This sea is likewise to form a portion of the boundary line of the Jews at their final restoration, Ezek. xlvi. 18.; when, probably, some of their enemies will be overthrown near it, Joel ii. 20.; and one half of

"the living waters which shall go out from Jerusalem, shall go toward it," Zech. xiv. 8.; and the waters of the sea itself are to be healed, Ezek. xlvii. 8.—The *Dead Sea* is generally called the Asphaltic Lake in the profane authors, from the quantity of asphaltus or bitumen found near it; though sometimes they style it the Salt Sea. The modern *Arabs* call it *Bahr Lout*, i.e. the Sea of Lot, and sometimes *Al-Motana*, i.e. the *Stinking Sea*.

SALT, VALLEY OF, a valley to the S. of the *Dead Sea*, near the limits of the tribe of Judah and the territory of the Edomites, which was the scene of many severe conflicts between the latter people and the Israelites. David, in one of his campaigns against the Syrians, smote 18,000 of them in the Valley of Salt, 2 Sam. viii. 13. In Ps. lx., title, Joab is stated to have there slain 12,000 Edomites; in 1 Chron. xviii. 12., Abishai is mentioned as slaying 18,000 Edomites in the same place; in 2 Kgs. xiv. 7., 2 Chron. xxv. 11., we read that Amaziah, king of Judah, there cut off 10,000 of the children of Seir, and took their chief holds. This valley is commonly identified with that extraordinary ravine on the S. of the Dead Sea, now known as the *Lower Ghor*, which varies in breadth from 2 to 10 miles, and runs S. towards the head of the Red Sea. Its surface, especially towards the N. part, is covered with incrustations of salt, which in some places have the appearance of salt mountains, whence probably the valley may have derived its name. It is also thickly strewed with pieces of sulphur, bitumen, pumice stone, lava, and other volcanic matters, which plainly show that it underwent considerable changes during the awful judgment which fell upon the Cities of the Plain. Indeed, it is not unlikely that through this valley the R. Jordan may once have found its way into the Red Sea, notwithstanding the difference of level which is now said to exist.

SAMARIA, a hill, 1 Kgs. xvi. 24., or mountain, on the confines of Ephraim and Manasseh, but within the bounds of the former tribe, and about midway between the R. Jordan and the Mediterranean Sea. It probably formed part of the long chain of the Mountains of Israel, which ran N. and S. through the whole kingdom, being connected with Mt. Ephraim on the S., and Mt. Gilboa on the N. The Hill of Samaria appears to have given name to the surrounding country, if not to the whole kingdom of the Ten Tribes, even before the city of Samaria itself was built, 1 Kgs. xiii. 32.; and from many passages in

Holy Scripture, it would seem that there was recognised a district or region of Samaria immediately round the capital, until the city was destroyed by the Assyrians.

SAMARIA or SHOMERON, the metropolis of the kingdom of Israel, and the residence of its sovereigns after they had abandoned Shechem and Tirza, until the final captivity of the Ten Tribes by Shalmaneser, in the reign of the last king Hoshea. It was built by Omri, the sixth king of Israel, who bought the Hill Samaria of Shemer for two talents of silver, and called the name of the new city Samaria, after the owner of the hill, 1 Kgs. xvi. 24. It began very soon to grow rapidly, both in extent and importance; its natural strength, which was very great, was much increased by the fortifications raised by successive kings for its defence, until in the opinion of some, it was, perhaps, as capable of withstanding a siege as Jerusalem. Its position in the very centre of the whole of Canaan, rendered it, in many respects, most advantageous for the purposes of commerce, as well as a residence for the chief magistrate and his court: and there is every reason to believe, that much effort was made to rival the Holy City in the number and splendour of its edifices. Besides the royal residence which had been built by Omri, Ahab, his son and successor, adorned Samaria with an "ivory house," and probably with many other expensive buildings, 1 Kgs. xxii. 39.; Amos iii. 15. Ahab likewise made a "grove" in Samaria, 1 Kgs. xvi. 33.; 2 Kgs. xiii. 6.; and both himself and his successors built temples to Baal and other idols in this chief seat of their splendour and power, 1 Kgs. xvi. 32., one of which was utterly destroyed by Jehu, 2 Kgs. x. 21. 26, 27.

The city gradually became pre-eminent for its luxury, effeminacy, idolatry, Isa. x. 11.; Jer. xxiii. 13.; Ezek. xvi. 46. 51. 53. 55.; Hos. vii. 1.; Amos viii. 14.; and the oppressive cruelty of its nobles over their poorer brethren, Amos ii. 6—8., iv. 1—3.; and is described by some of the prophets as sunk, at last, in debauchery and wickedness. Omri was buried in Samaria, 1 Kgs. xvi. 28.; and owing to his having constituted it the capital of his dominions, all the succeeding kings of Israel are mentioned as having also made it their royal abode, and most of them, likewise, (except Joram and Hoshea) appear to have been buried there; as Ahab, 1 Kgs. xvi. 29., xx. 43., xxi. 18., xxii. 10. 37.; 2 Kgs. x. 1. 17.; 2 Chron. xviii. 2. 9.; Ahaziah, 1 Kgs. xxii. 51.; 2 Kgs. i. 2.; Jehoram or Joram, 2 Kgs. iii.

1. 6.; Jehu, 2 Kgs. x. 12. 35, 36.; Jehoahaz, 2 Kgs. xiii. 1. 9.; Jehoash or Joash, 2 Kgs. xiii. 10. 13., xiv. 14. 16.; 2 Chron. xxv. 13. 24.; Jeroboam the Second, 2 Kgs. xiv. 23. 29.; Zechariah, 2 Kgs. xv. 8.; Shallum, 2 Kgs. xv. 18. 14.; Menahem, 2 Kgs. xv. 17. 22.; Pekaiab, 2 Kgs. xv. 23. 25.; Pekah, 2 Kgs. xv. 27.; 2 Chron. xxviii. 8, 9. 15.; and Hoshea, 2 Kgs. xvii. 1. Joram, the son of Ahab, was buried in the plot of ground belonging to Naboth, 2 Kgs. ix. 26.; and Hoshea, the last king, was probably carried captive to Assyria by Shalmaneser, 2 Kgs. xvii. 4.

From its being the metropolis of the kingdom of Israel, Isa. vii. 9., Samaria is often brought into parallel with Jerusalem by the prophets when denouncing the wickedness of the nation, and the evils which should come upon it, Ezek. xvi. 1. 2. 46., xxiii. 4.; Isa. x. 10. 11.; Amos vi. 1.; Mic. i. 1. But these denunciations, as well as their partial accomplishment, seem for the most part to have been disregarded both by rulers and people, until at length the measure of their iniquity was full, and the city was reduced to ruins. The first assault upon Samaria seems to have been made by the elder Benhadad, king of Syria, who obtained the mastery of it, and built streets in it, 1 Kgs. xx. 34.; probably for the settlement of his own people there, and to promote the commerce of Damascus with Jerusalem, Egypt, and the southern nations. It was again besieged by his son Benhadad during the reign of Ahab, but he was miraculously defeated by a chosen band of young men, 1 Kgs. xx. 1. 10. 17. 21.; and the following year, the king of Syria was himself taken, and his vast army worsted, when advancing to make a second attempt on the city, xx. 29. 33. About eight years afterwards, during the reign of Joram, Samaria was again besieged by Benhadad, when the famine in the city became so severe that a mother was induced to eat her own child; but the Syrians were again compelled to retreat by a miraculous interference of God on its behalf, 2 Kgs. vi. 24. 25. 29., vii. 6, 7. This deliverance had been foretold by the prophet Elisha, who seems to have long resided there, 2 Kgs. ii. 25., v. 3., vi. 19, 20., vii. 1. 18. About 170 years afterwards, during the reign of Hoshea, the last king of the Ten Tribes, Samaria was once more attacked, when, after a severe siege of three years by Shalmaneser, king of Assyria, the city was taken and reduced to a heap of ruins, as had been foretold by the prophets, Isa. viii. 4., ix. 9.; Hos. x. 7., xiii. 16.; Amos iii. 9. 12., vi. 1.; Mic. i. 1. 5, 6.; the people were treated with

great cruelty, and carried away captive to Assyria; and the kingdom of Israel came to an end, B.C. 721, 2 Kgs. xvii. 5, 6. 23., xviii. 9, 10. 34., xxi. 13.; Isa. x. 9, 10., xxxvi. 19.; Ezek. xxiii. 33. From the city of Samaria having been the metropolis of the Ten Tribes, the whole kingdom of Israel is frequently spoken of in Holy Writ as SAMARIA, or the KINGDOM OF SAMARIA, 1 Kgs. xviii. 2., xxi. 1.; 2 Kgs. xvii. 24. 29., xxiii. 18, 19.; 2 Chron. xxii. 9. (compared with 2 Kgs. ix. 27.); Hos. viii. 5, 6. x. 5. 7., xiii. 16.; Amos iii. 9., vi. 1., viii. 14.; and hence the prophets frequently make it the representative of the idolatry of Israel, as they do Jerusalem that of Judah.

The city of Samaria appears, however, to have very soon begun gradually to recover from the desolation to which it had been reduced by Shalmaneser, Jer. xli. 5.; and received, probably, some of those heathen colonists who were sent over by Esar-haddon and other Assyrian sovereigns to inhabit the cities of Israel, 2 Kgs. xvii. 24.; Ezra iv. 2. 10.; though no doubt the adjacent city of Shechem was their chief resort in this neighbourhood. It was, however, evidently rebuilt in some way before the return of the Jews from Babylon, as both Ezra, iv. 17., and Nehemiah, iv. 2., seem to allude to it as a place of some consequence. Cf. 1 Esd. ii. 16. Its fortifications also were restored and increased, until at length it became a very strong place, forming the great rallying place of the Samaritans in many of their conflicts with the Jews and Syrians. This was especially the case during the Maccabæan wars; until, after a whole year's siege, it was taken by the Jews under John Hyrcanus, by whom it was completely demolished, as well as the temple on Mt. Gerizim. But when the Romans under Pompey had got a sure footing in Palestine, the Roman general Gabinus again rebuilt and fortified the city of Samaria. It was afterwards presented by the Emperor Augustus to Herod the Great, who enlarged and beautified it, adding considerably to its strength, and settling a colony of veterans in it, after which he called it Sebaste, in honour of his patron. It was visited by Philip the Evangelist, who appears to have been the first to preach the gospel there, after which Peter and John were sent down from Jerusalem by the Apostles, to confirm and enlarge the newly gathered church among the Samaritans, Acts viii. 5. 9. 14. Owing to the rising greatness of the neighbouring city of Sichem or Sychar, the city of Samaria began to decline, and gradually fell into ruins; in the midst of

which now stands a small and unimportant village rudely defended by a *Turkish* castle, and called *Sebaste* or *Kalaat Sanour*.

After the return of the Jews from the Babylonian captivity, and their taking possession of the S. portion of Palestine, the frontier line between them and the Samaritans became in process of time pretty well defined, which was also the case at a later period with the boundary of the Samaritans on the N. side, where they came in contact with the various tribes that had settled in Galilee. The name of Samaria, therefore, which had long been applied to these regions, Judith i. 9., became now regularly applied to the whole central district of the Holy Land lying between the Jordan and the Mediterranean, and occupying pretty much the old territory of the two tribes Ephraim and Manasseh. The limits on the S. side underwent many alterations during the Maccabæan wars (see APHEREMA), when they were repeatedly the scene of severe struggles, 1 Macc. iii. 10., v. 66., x. 30., xi. 28.; 2 Macc. xv. 1.; and a large portion of the district fell into the hands of the Jews. Pompey, however, seems to have restored the old boundary, which probably was not afterwards materially altered by the Romans. The region of Samaria was annexed to the kingdom of Herod the Great, and that of his successor Archelaus, after whose deposition it became one of the divisions of the Roman province of Syria. Occupying the middle country between Judea and Galilee, it was frequently traversed by the Blessed Redeemer and His disciples, and consequently the name of the province often occurs in the New Testament, Lu. xvii. 11.; Jo. iv. 4, 5. 7. 9.; Acts i. 8., viii. 1., ix. 31., xv. 3. Samaria now lies in a waste and desolate condition, like the rest of the Holy Land, but there are large promises of blessing made to it by the prophets in the latter days, when it shall more than ever yield abundance to the now "outcasts of Israel," Jer. xxxi. 5.; Obad. 19.

SAMARIA, POOL OF, 1 Kgs. xxii. 38., a piece of water in the city of Samaria, where the chariot of Ahab was washed, wherein he had been slain in the battle at Ramoth-gilead, and where the dogs licked up his blood, as Elijah had foretold.

SAMARIA, MOUNTAINS OF, Jer. xxxi. 5., Amos iii. 9., apparently another name for the Mountains of Israel, or the two main ridges of high land on each side the Jordan, within the limits of the Ten Tribes.

**SAMARITANS.** There appears to be only one passage in the Old Testament, 2 Kgs. xvii. 29., in which this word is mentioned, and it refers probably to the Ten Tribes generally. But in the New Testament and elsewhere, it is the name given to that mingled body of colonists from Babylon, Cuthah, Ava, Hamath, Sepharvaim, and other places, whom after the final captivity of the Ten Tribes, Esar-haddon and other Assyrian sovereigns sent into the cities of Samaria, 2 Kgs. xvii. 24. 30, 31.; Ezra iv. 2. 9. These named were all gross idolaters, and began practising their heathen rites in the Holy Land, until God sent lions amongst them, by which many of them were slain. Upon this, the king of Assyria sent them one of the captive Israelite priests to teach them the true religion, who took up his abode at Bethel; but the new inhabitants continued their idolatry, mixing with it, according to their pleasure, the worship of Jehovah, 2 Kgs. xvii. 25. 32. 41. These idolatrous nations gradually intermingled with one another, and with such of the Israelites as remained in the land, until all traces of their national identity being lost, there sprang up a heterogeneous race, adopting publicly the law of Moses as their religious code, but corrupting it with numerous heathen abominations. As the Christian era drew on, it is not unlikely that the Samaritans by frequent intermarriage with the Jews, and from dwelling in the midst of them, became more and more assimilated to them, and gradually threw aside much of their old idolatries; they certainly looked forward in some way or other to the coming of Messias, Jo. iv. 25.; and the Apostles who at first stood aloof from the Gentiles in the preaching of the Gospel, seem to have had no such difficulties in the case of the Samaritans, Acts viii. 1. 5. 14. 25. Yet the Blessed Saviour, at the first, forbade the twelve to go into any city of the Samaritans, Matt. x. 5.; and at a later period Himself told the woman at Jacob's Well that the Samaritans worshipped they knew not what, Jo. iv. 22.

After the final captivity of the kingdom of Judah, and probably when they were the leading political race in Palestine, the Samaritans appear to have given out, though with a manifest falsehood, that they were descendants from Jacob; and hence, when the Jews, after the return from Babylon, began to rebuild the Temple, they were desirous of joining them in the work. Their assistance, however, was rejected by Zerubbabel; in revenge for which, they adopted crafty measures of intrigue and misrepresentation, so that at length they succeeded in putting a

stop to the building, until the second year of Darius, king of Persia, Ezra iv. 1. 4. 24. Just so, likewise, about eighty years afterwards, they did what they could, in connection with the neighbouring tribes, to hinder Nehemiah from building the walls of Jerusalem, but in vain, Neh. iv. 1. 16—18. This feud between the Jews and Samaritans was still further increased by the latter building a temple of their own upon Mt. Gerizim, about the middle of the fifth century B.C., on the spot where they pretended Abraham had offered up Isaac; and where also, by a corruption of the sacred text in Deut. xxvii. 4., they endeavoured to prove Moses had commanded an altar to be reared up. See GERIZIM. This temple was much beautified about 100 years afterwards, in the time of Alexander the Great; but it was at length completely destroyed by the Maccabæan prince, John Hyrcanus, after it had stood about 200 years.

After the ruin of the Babylonian empire, the Samaritans fell under the power of Alexander the Great, and his successors the Seleucidæ. They took part with the latter against the Jews during the Maccabæan wars, when their country frequently suffered severely from both parties; and after having been much diminished in various directions, it was at length annexed to the Asmonean kingdom. Pompey, however, set them free, but it was not for long, as they soon became subjects of Herod the Great; until, after the deposition of Archelaus, they were finally included amongst the vassals of Rome, the Roman governor of Judea usually residing at the city of Cæsarea, which was in the province of Samaria.

The old national grudge between the Jews and Samaritans continued to the New Testament times, when we read that the Jews had no dealings with the Samaritans, Jo. iv. 9., and that the Samaritans refused to receive the Divine Redeemer when passing through their country, because He was going up to the feast at Jerusalem, Lu. ix. 52. Each nation was wont to speak of the other with the greatest severity and contempt; and one of the reproachful epithets bestowed upon the Blessed Saviour by the Jews was, that he was a Samaritan, Jo. viii. 48. But though the Samaritans had, no doubt, continued to provoke the Jews all along, and, whenever they had opportunity, to receive into their congregation all fugitives who took refuge amongst them to escape the punishment of the laws in Judæa; yet they do not appear to have been so bitter against the Jews, as the latter against them. Cf. Eccus. i. 26. At all events, the



parable of the Good Samaritan, Lu. x. 33., the history of the thankful Samaritan leper, xvii. 16., and the conversation with the woman of Samaria and her companions, Jo. iv. 9. 39, 40., seem to give us a far more favourable estimate of their character than is commonly met with in Jewish writings.

The Samaritan Pentateuch is one of the oldest and most valuable versions of the books of Moses; but by no means of the antiquity many suppose, though written in a character which is thought by some scholars to be more ancient than the present Hebrew characters. Its fidelity, however, has been spoiled by manifest interpolations. There are still some Samaritans residing in Palestine, especially about their old metropolis Sichem, or *Nablous* as it is now called. They have several synagogues of their own in other parts of Syria and Egypt, and are said to offer animal sacrifices on the ruins of what they believe to be their old temple on Mt. Gerizim.

SAMOS, a very fertile island in the Ægean Sea, lying off the coast of Ionia in Asia Minor, opposite Ephesus, and divided from the promontory of Mycale only by a narrow channel. It is about 60 miles in circuit, and was famous for the worship of Juno, who was pretended to have been born in the island, and who had a temple here, which was a noted asylum for offenders. Samos was the birth-place of Pythagoras, and the residence of one of the Sibyls; its pottery was in great repute. The Romans are said to have written to its inhabitants in favour of the Jews, 1 Macc. xv. 23. St. Paul touched at Samos, when proceeding to Jerusalem, Acts xx. 15., shortly before his arrest by the Jews. The island is still called *Samo*.

SAMOTHRACIA, now *Samothraki*, an island in the N. of the Ægean Sea, opposite the mouth of the R. Hebrus. It is stated to have been once called Leucosia, but afterwards Samos, from the Ionian isle of that name, and then to have received the epithet Thracia by way of distinction; but it is not unlikely that the first inhabitants were Thracians, who were at a later period joined by a colony of Samians. Samothracia derived its chief celebrity from the heathen mysteries of Cybele and her Corybantes, as well as from the Cabiric worship, which was intimately connected with them. All mysteries were supposed to have originated in this island, whence it received the epithet sacred, and became an inviolable asylum for criminals. St. Paul, when on his first voyage to Macedonia

after leaving Troas, touched at Samothracia before he landed at Neapolis, Acts xvi. 11.

SAMPSAMES, a place to the people of which according to the apocryphal writer in 1 Macc. xv. 23., the Romans wrote in favour of the Jews during the time of Simon Maccabæus. In some versions, it is written Lampsacus, and thus seems to be identified with the famous city of this name on the Asiatic shore of the Hellespont; others, however, think it refers to the city Amisus, now called *Samsoun*, on the S. coast of the Euxine Sea, in the province of Pontus, both in Asia Minor.

SANSANNAH, a city belonging to the tribe of Judah, in the S. part of their territory towards the frontiers of Edom, Josh. xv. 31.

SAPHIR, a place mentioned by the prophet Micah, i. 11., when foretelling the wrath of God against the Jews for their idolatrous practices. The word signifies *fair* or *elegant*, and is thought by many to refer either to Jerusalem or Samaria; though it may be the name of some other city not otherwise known.

SARAMEL, a word found in 1 Macc. xiv. 28., and there, apparently, mentioned as a locality of some description, though no such name is met with in any author. The Vulgate writes it Asaramel, and the Syriac Israel. Some critics think that Jerusalem is signified, the letters having been transposed and corrupted; others, that the name describes the *Common Hall* in Zion, where the Jews met to consult upon matters of state.

SARDIS, a very ancient and wealthy city in the W. part of Asia Minor, the metropolis of Lydia, and the residence of its kings. It was on the famous R. Pactolus, not far from its junction with the Hermus, at the foot of Mt. Tmolus. It is noted for the many sieges it sustained against the Cimmerians, Persians, Medes, Macedonians, Ionians, and Athenians. Its edifices were very splendid, but especially a temple of Cybele, renowned for its beauty and magnificence; and the offerings said to have been made, by the Lydian monarch Cræsus to the oracle of Delphi, attest the great riches of the city. Sardis fell into the hands of Cyrus, B.C. 548, on which occasion Cræsus was made his prisoner; it was burnt by the Athenians about forty years afterwards, which gave Darius his pretext for invading Attica, and burning all the Greek temples that fell into his power. After the

defeat of the Persians by Alexander the Great, Sardis surrendered to him, and was held by his successors in Asia until the overthrow of Antiochus, when it came into the possession of the Romans. It was almost completely destroyed by an earthquake, together with eleven other cities, in the time of the Emperor Tiberius, who caused it to be rebuilt and beautified; but it never attained its former greatness, and is now a mean wretched *Turkish* village called *Sart* — Sardis is rendered interesting to the Christian from its having been one of the Seven Churches of Asia, to which St. John was commanded to write an epistle, full of warning and threatening for the sins of the church in it, Rev. i. 11., iii. 1. 4. Into those transgressions its members had, no doubt, fallen, from yielding to the luxury and dissoluteness of manners for which the inhabitants of Sardis were notorious; but the Divine admonition seems to have been generally unheeded. and now, travellers tell us, that not even a nominal Christian is found there.

SARDITES, a family of the tribe of Zebulun, descended from Sered, one of his sons, who were numbered by Moses, together with all Israel, in the Plains of Moab, Num. xxvi. 26.

SAREPTA, Lu. iv. 26. (called Zarephath 1 Kgs. xvii. 9. 10.; Obad. 20.), a city belonging to Sidon, about 10 miles to the S. of it, on the coast of the Mediterranean Sea. It was the place whither the prophet Elijah was commanded by God to retire, after quitting the Brook Cherith; and here he was miraculously sustained by a widow woman during the remaining period of the famine in Israel, in the reign of the idolatrous Ahab, and raised her son to life. It is celebrated in the profane authors for its excellent wine, and was a place of some consideration during the middle ages; and though now a miserable village, called *Sarfend*, its ruins attest its former greatness, and the slopes of the hills are still covered with neglected vineyards. The prophet Obadiah mentions it as one of the boundary cities of the Jews in this direction at their future restoration.

SARID, a city belonging to the tribe of Zebulun, and lying on their frontier, Josh. xix. 10. 12.

SARON, a city in the W. part of Palestine, not far from Lydda, on the borders of Judæa and Samaria, but probably within the limits of the latter. It is mentioned in Acts ix. 35., as one of the places whose inhabitants, beholding the miraculous cure that Peter had

wrought on Eneas, were converted to Christianity. Saron was, probably, a very ancient place, and is generally identified with the Lasharon of Joshua, xii. 18., the king of which was one of the thirty-one Canaanite sovereigns who were vanquished by this great leader of Israel. It gave name to an extensive plain, wherein it lay; and which in Josephus and the ecclesiastical writers, is called Saronas, but in the Old Testament Scriptures it is named SHARON. It appears to have been a most beautiful and fertile plain, abounding in all the most delicious productions of the Promised Land. It extended from about Lydda on the S., to Casarea on the N., between the Mediterranean Sea on the W., and the great ridge of the Mountains of Israel on the E. Its roses are celebrated by Solomon in the Canticles, ii. 1. Its pastures were so famed that David here kept some of his flocks under the care of Shitrai, the Sharonite, 1 Chron. xxvii. 29.; and its excellencies are numbered with those of Lebanon, Bashan, and Carmel, by the prophet Isaiah, xxxiii. 9., xxxv. 2., lxx. 10.

SCYTHIAN, a most extensive term applied in a general way by the earlier profane authors to all the numerous tribes inhabiting the N. parts of Europe and Asia. The name does not occur anywhere in the Old Testament Scriptures. Some suppose that they were included by the Jews in the appellation Gog and Magog, and others, that they are alluded to by the prophets Joel, ii. 20., and Jeremiah, i. 14., iv. 6., vi. 1. 22.: but both these suppositions are very doubtful. Herodotus, however, states that during the reign of Psammetichus in Egypt, i.e. in about the seventh century before the Christian era, the Scythians overran the Hither Asia, penetrating even into the Philistine territory, and into Egypt. If this be so, they may then perhaps have passed through a portion of the territory of the Ten Tribes after their captivity by Shalmaneser; and (as it is commonly asserted that at some period they did) then, likewise, they may have communicated the name of Scythopolis to the old Canaanite city Bethshan. At all events, at a later date in the history of the world, vast hordes of them began to move downwards upon the civilised and more fertile regions of the S., where they committed all kinds of wicked cruelties; so that their name came to be looked upon both with abhorrence and fear, as that of a cruel and barbarian race, dwelling on the outskirts of the world. It appears to be in this sense that the name

of Scythian is used in 2 Macc. iv. 47., and also by St. Paul, Col. iii. 11.

SCYTHOPOLIS, Judith iii. 10.; 2 Macc. xii. 29.; and

SCYTHOPOLITANS, 2 Macc. xii. 30. See BETHSHAN.

SEA, THE, a general term applied in Holy Writ, not merely to the ocean, but to many large collections of water, and occasionally to different ones in the same verse; so that the precise names of each can only be gathered from the context. It is most frequently found used for the Great Sea or *Mediterranean*; as in Num. xxxiv. 5.; Josh. xv. 4. 11.; 1 Kgs. xviii. 43.; Ps. lxxii. 8., lxxx. 11.; Isa. xxiii. 4., xxiv. 15.; Jer. xlv. 18.; Jonah i. 4.; Mic. vii. 12.; Zech. ix. 10.; Acts x. 6., and in many other places. It is also used to designate the Red Sea, as in Ex. xiv. 2. 9., xv. 1.; 2 Chron. viii. 17.; Ps. lxxii. 8.; Mic. vii. 12.; Zech. ix. 10.; 1 Cor. x. 1., &c.; likewise the Salt Sea, now commonly called the *Dead Sea*, as in Josh. xviii. 14.; 2 Chron. xx. 2.; Ps. lxxii. 8.; Isa. xvi. 8.; Ezek. xlvii. 8.; Mic. vii. 12.; Zech. ix. 10., &c. It is also used to describe the R. Nile, as in Isa. xix. 5.; Nah. iii. 8., &c.; the R. Euphrates, as in Isa. xxi. 1.; Jer. li. 36., &c.; the Sea of Gennesaret, as in Isa. ix. 1.; Matt. iv. 15.; Mk. iii. 7.; Jo. vi. 16., &c.

SEA-COAST, THE, an appellation sometimes used in the Bible to distinguish that portion of Canaan which was inhabited by the Philistines, Ezek. xxv. 16.; Zeph. ii. 5, 6.

SEBA, Gen. x. 7.; 1 Chron. i. 9.; Ps. lxxii. 10.; Isa. xliii. 3. See SABAENS.

SECACAH, a city of the tribe of Judah, one of the six mentioned as situated in the Wilderness, Josh. xv. 61.

SECHU, a place near Ramah, probably in the tribe of Ephraim, but on the borders of Benjamin, whither Saul came when pursuing David, and near which he was miraculously compelled to prophesy, 1 Sam. xix. 22.

SEIR, MT., still called *Shehr*, a long and irregular range of mountains, stretching from the S. extremity of the Salt or *Dead Sea* to the N. part of the *Ælanitic* arm of the Red Sea, now called the *G. of Akabah*, Deut. i. 2., ii. 1., xxxiii. 2. It appears to have been connected on the N.E. side with the ridge that traversed the trans-Jordanic country, and the region of Moab; and on the N.W. with that of Acrabbim, to which apparently it was united by Mt.

Halak, Josh. xi. 17., xii. 7. Mt. Paran, Deut. xxxiii. 2., was probably a spur of it on the W., in that ridge which is called Melanes Montes in the profane authors; and the lofty elevations of Horeb and Sinai may be considered as the W. termination of the whole chain of Seir in the peninsula of the Red Sea, though another branch of the main chain struck off S. E. into Arabia. Mt. Hor, where Aaron died and was buried, is one of the lofty elevations in this irregular chain, which is otherwise broken up into most wild and romantic strongholds, interspersed with evident traces of extinct volcanoes.

The name of Seir was given to this mountain and its neighbourhood, from their having been at a very early period originally the dwelling-place of the patriarch Seir, Gen. xxxvi. 20. 30., 1 Chron. i. 38., and his posterity the Horims or Horites, Gen. xiv. 6., xxxvi. 30.; Deut. ii. 12. 22. 29.; until they were driven out by the children of Esau, Gen. xiv. 6.; Deut. ii. 12. 22. Hence, these descendants of Seir are sometimes designated THE CHILDREN OF SEIR, Gen. xxxvi. 21.; though, after the conquest of the country by the Edomites, they too are called the children of Seir, 2 Chron. xx. 10. 22., xxv. 11. 14. It was in these regions that Esau took up his abode long before the death of his father; and hence his territory and that of all his posterity, the Edomites, is not unfrequently distinguished as the LAND OF SEIR or MR. SEIR, Gen. xxxii. 3., xxxiii. 14. 16., xxxvi. 8. 9.; Num. xxiv. 18.; Deut. i. 44., ii. 4. 5. 8. 29.; Josh. xxiv. 4.; Judg. v. 4.; 1 Chron. iv. 42.; 2 Chron. xx. 10. 22. 23.; Isa. xxi. 11.; Ezek. xxv. 8., xxxv. 2. 3. 7. 15. The name of Mt. Seir was evidently co-extensive with that of Edom, being applied to the whole region from Kadesh-barnea and Hormah on the S. limits of Canaan, to Ezion-geber on the Red Sea, Deut. i. 44., ii. 3. 8.

The Israelites during their wandering in the Desert, spent many years in marching through the country on each side of Mt. Seir, as well as in its valleys; and here they witnessed some of God's miraculous interpositions in their behalf, Deut. ii. 1. 3., xxxiii. 2. But they were forbidden to meddle with the inhabitants, or to seize on their land, because it had been already given to Esau and his descendants, Deut. ii. 5.; 2 Chron. xx. 10.: yet Balaam afterwards foretold that Seir should be a possession to Israel, Num. xxiv. 18. This prophecy appears to have begun to be accomplished soon after the settlement of the tribes in

Canaan, when some of the Simeonites took a part of the territory, 1 Chron. iv. 42, 43.; but it was not wholly fulfilled until the reigns of David and Solomon, who, with a few of their successors, maintained the mastery over it, though not without many a struggle, 2 Chron. xx. 10., which at length ended in the yoke of Israel being thrown off, 2 Kgs. viii. 22. See EDOM. It now lies buried in that desolation which was foretold by the prophets Isaiah, xxi. 11., Ezekiel, xxxv. 2, 3. 7. 15., because of its hatred and persecution of Israel; though it would appear, that on the final restoration of the Jews to their own land, Seir (at least its N. part) will again become fruitful and inhabited, as a portion of the Promised Land, Ezek. xlvii. 19., xlviii. 28.

SEIR, MT., a hill on the N.W. border of the tribe of Judah, near the common confines of Dan, Benjamin, and Ephraim, Josh. xv. 10.; it was connected, probably, with Mt. Jearim, and formed a spur of the main ridge of Ephraim, or the Mountains of Israel.

SEIRATH, a place in the Mountain of Ephraim, whither Ehud escaped after he had slain Eglon, king of Moab, Judg. iii. 26. It seems to have been near the R. Jordan, between the Great Fords and Gilgal, on the borders of Ephraim and Benjamin.

SELA or SELAH (i.e. *the Rock*), a city of the Edomites, about midway between the S. extremity of the *Dead Sea* and the head of the *Ælanitic Gulf* of the Red Sea, in a small but elevated valley of Mt. Seir, at the foot of Mt. Hor. It was either in the Valley of Salt, or at no great distance to the S. of it, and is described by Isaiah as situated in the Wilderness. Its natural position is very strong, and it appears to have been made still more defensible by art. Though itself a beautiful and fertile spot, watered by a fine rivulet, it is surrounded on every side by almost inaccessible rocks, entered by a long narrow gorge, capable of easy defence in those days by a handful of men. Cf. Obad. 3, 4. It was further protected, especially on the side towards Canaan, and on the E., by the vast Desert of Shur, so dreaded for its drought and sterility. But besides being the royal residence of the kings of Edom, and a strong military post for the defence of their territory, it was a most important depôt and market for the merchandise of many far distant countries. Two opposite lines of road here crossed each other, so that traders were able to exchange and sell their commodities at Selah, or to rest and leave them in security until they

pursued their journey. This was especially the case in later times, when the Greeks and Romans had begun to gain influence in the East, and to import some of its valuable productions. Selah is thought to be the same with THE ROCK, mentioned in Num. xxiv. 21., as the strong dwelling-place where the Kenites had put their nest, and which was probably a border city of the Amorites in this quarter, after the Israelites had taken possession of Canaan, Judg. i. 36. It is conjectured to be "the strong city" in Edom alluded to by the Psalmist, lx. 9., cviii. 10. Selah was taken from the Edomites by Amaziah, king of Judah, who changed the name of the city to JOKTHEEL, 2 Kgs. xiv. 7.; when 10,000 of the captives whom they had taken, were led to the top of the Rock, and cast down headlong, 2 Chron. xxv. 12. It is conjectured, likewise, to have been the same with GUR-BAAI, mentioned in 2 Chron. xxxvi. 7., as belonging to the Arabians whom Uzziah, the son of Amaziah, conquered; for Selah was in that part of Arabia which was denominated Arabia Petrea.

About a century later in the history, Selah appears to have been in the possession of the Moabites; whom the prophet Isaiah, xvi. 1., warns to send the usual tribute of lambs to the king of Israel, lest in a few years its final doom come upon it for its pride and idolatry. About 400 years afterwards, the Nabathæan Arabs seem to have completely gained the ascendancy over the Edomites, and either to have driven them out of their old capital, or to have been so incorporated with them that the Edomites, as a distinct race, quickly began to disappear; though the appellations Idumæans and Idumæa continued for a long time to be applied to this mixed race and to the country they inhabited. The name of PETRA, Isa. xvi. 1., marg., which is merely a Greek translation of the Hebrew word Selah, is henceforward the common name by which this ancient city of the Edomites is distinguished in profane authors. It was twice attacked by the generals of Antigonus, the successor of Alexander the Great, who, though at first partially successful, were at length obliged to retreat. During the dominion of the Romans in Palestine, Petra is said to have still continued to be a royal city, and to have been constituted the capital of Arabia Petrea; a kingdom whose limits, in a general way, are conjectured to have been pretty much the same with those of ancient Edom. Trajan conquered Petra and the surrounding country, and subjected them to the Roman power; and Hadrian is thought to have called the city after himself.

But soon afterwards Petra vanishes from the page of history, and but little is known of it, until its site was discovered by modern travellers in a small fertile valley now called *Wady Mousa*; the astonishing and beautiful ruins in which amply demonstrate the former splendour and magnificence of the now desolate city.

According to Josephus, Petra was originally called Arce, or Arcem, as Eusebius writes it, identifying it with Rekem in Num. xxxi. 8.; mentioned as the name of one of the Midianite kings, confederate with Balaam, and slain by the Israelites. Others fancy that Selah was the same place which in Gen. xvi. 14., xx. 1., is called Kadesh; but this is very doubtful.

SELA-HAMMAHLEKOTH (i.e. *the Rock of Divisions*), a place in the Wilderness of Maon, on the W. side of the Salt Sea, where David lay concealed from the treachery of the Ziphites and the persecution of Saul. The latter followed him hither, but was checked in his pursuit, owing to the Philistines invading Judah; a circumstance from which this spot obtained its name, 1 Sam. xxiii. 28.

SELEUCIA, a maritime city in the N. part of Syria, whence Paul and Barnabas, with their companion Mark, embarked for Cyprus, after having been sent by the church at Antioch on their first missionary tour into Asia, Acts xiii. 4. It was about 15 miles to the S.W. of Antioch, and 4 or 5 N. of the mouth of the R. Orontes, or *Aaszy* as it is now called; it lay at the foot of Mt. Pieria, which was a spur of the more N. ridge of Amanus, that parted Syria from Asia Minor; hence Seleucia was likewise called Pieria. It was probably a very ancient town, and always the natural landing-place or port of the neighbouring city Antioch: but as this great metropolis of Northern Syria grew in importance and wealth, Seleucia became of more consequence, and was better adapted to its purpose. It is said to have been built by Seleucus Nicanor; but it is more likely that he greatly enlarged and beautified it, constructed its fine harbour, and defended it with some of those fortifications then deemed impregnable. He also gave it the name of Seleucia, and was at length buried there. It is frequently called Seleucia ad Mare, 1 Macc. xi. 8., in the profane authors, to distinguish it from the cities of the same name; the surrounding district was called Seleucis. Pompey gave it its freedom, a privilege it afterwards enjoyed under the Roman dominion. Its ruins are about a mile from the little town which has suc-

ceeded it, and which is nearer the present mouth of the river; it is still a place of some trade, called *Souvadia*.

SENAAH, CHILDREN OF, some of whom returned home with Zerubbabel from the captivity in Babylon, Ezra ii. 35.; Neh. vii. 38. They are thought to have been so named from the city where they had formerly dwelt, and which was probably in the territory of Judah.

SENEH, 1 Sam. xiv. 4. See BOZEZ.

SENIH, a mountain on the N. frontier of Manasseh beyond Jordan, 1 Chron. v. 23.; it was famous for its fir-trees, of which the prophet Ezekiel, xxvii. 5., in his denunciations against Tyre, states that all her ship-boards were made. It was a spur of the general range of Mt. Hermon, different from the elevated ridge specially so called, as well as from Baal-hermon, 1 Chron. v. 23.; So. of Sol. iv. 8.; and appears also to have been the name given by the Amorites to the main chain of the Hermon, Deut. iii. 9. In the two last references it is written Shenir. See HERMON.

SEPHAR, a mountain of the East, mentioned in Gen. x. 30., as a frontier of the descendants of Joktan. It is identified by many with the lofty range of mountains, called Sariphi Montes in profane geography, which traverse the whole country between the modern divisions of *Cabul* and *Balkh*, and are connected with the lofty ranges now known as the *Hindoo Coosh* and the *Himalaya*. Others, however, place them in a very different locality, viz. in the S.W. part of Arabia Felix, where Pliny and other authors speak of the royal city Saphar, now *Dhafur*, and the tribe Sapharite, not far from the coasts of the *Red Sea* and *Indian Ocean*.

SEPHARAD, a place mentioned in the prophecy of Obadiah, 20., in connection with the captivity of Jerusalem; whether the translation should be "the captivity of Jerusalem, which is in Sepharad," or "which shall possess that which is in Sepharad," is doubtful. According to the former, the name would refer to some place in the Babylonian territory, or on its borders; but what place is meant, and in which direction it lay, is altogether unknown. Jerome considered it to allude to the country near the Bosphorus; others to Sipphara, a city of Mesopotamia a little to the N. of Babylon, and others fancy it refers to Sparta. But the word may be taken as an appellative, signifying *the border*; and if so, then it refers, according to some critics, to the frontiers of Arabia and Judah, or

as the context seems to call them, the cities of the South.

SEPHARVAIM, a country and nation with a metropolis and king, whom according to the boast of Sennacherib to Hezekiah, he or some of the preceding Assyrian monarchs had conquered, and apparently removed to another region, 2 Kgs. xviii. 34., xix. 13.; Isa. xxxvi. 19., xxxvii. 13. Amongst the places to which the Sepharvites were taken, were the cities of Samaria, in which they were located by Esarhaddon and other kings of Assyria, 2 Kgs. xvii. 24.; Ezra iv. 2. 10. Here they set up the worship of their own idols until, being plagued by God with lions, the Assyrian monarch sent them a Jewish priest from Babylon to teach them the true religion; whereupon they made a mixture of both, 2 Kgs. xvii. 31. 33. The locality of Sepharvaim is unknown. By many it is placed a little to the N. of Babylon, where, near the Euphrates, once stood the city Sipphara, now *Seisira*, mentioned by the profane authors as an important and flourishing place, and apparently the same with the city of the Sippareni spoken of by Eusebius.

SEPHARVITES, 2 Kgs. xvii. 31., otherwise Sepharvaim; which *see*.

SEPHELA, a low district in the N.W. of Judæa towards the Philistine territory mentioned in 1 Macc. xii. 38., as including the city Adida, which Simon Maccabæus repaired and fortified. According to Jerome, the name was confined, in his days, to the whole plain towards the N. and E. of Eleutheropolis; but it seems to have been used in the Maccabæan times to designate what had been previously called the Plain of Sharon; if, indeed, it did not rather include that whole lowland on the coast of the Mediterranean from Gaza to the foot of Mt. Carmel, which in the Old Testament is so frequently spoken of as The Valley or The Plain.

SEVENEH, TOWER OF, Ezek. xxix. 10., *marḡ*, the Hebrew form of Syene; which *see*.

SEVEN STREAMS, THE, over which the prophet Isaiah, xi. 15., foretells that, in the latter days, the Lord will shake His hand, so that men may go over dryshod, and His ancient people return to their own land. They are usually conjectured to signify the seven rivers or channels, by which the Nile enters the Mediterranean.

SHAALABBIN, a city of the tribe of Dan,

apparently near to Ajalon, Josh. xix. 42. It was probably the same with

SHAALBIM, which was in that neighbourhood, near Mt. Heres, and from which the Israelites could not drive out the Amorites, though they put them to tribute, Judg. i. 35. It appears to have afterwards become an important place, and to have been in a productive country; as it is mentioned in 1 Kgs. iv. 9., amongst the places and districts in the purveyorships of Solomon, for supplying the king and his household with victuals.

SHAALBONITE, a patronymic of Eliabba, one of David's thirty-seven mighty men, given him probably from having been born in Shaalabbin or Shaalbim, 2 Sam. xxiii. 32.; 1 Chron. xi. 33.

SHAARAIM, a city on the borders of the Philistine territory, towards the districts of Judah and Simeon, past which the Israelites chased the routed Philistines after David's conquest of Goliath, 1 Sam. xvii. 52. It is assigned to the tribe of Simeon in 1 Chron. iv. 31., and is probably the same place with the Sharaïm of Josh. xv. 36.; which was a city in the Great Valley, given by Joshua to the tribe of Judah, but afterwards, no doubt, included in the lot of Simeon. *Cf.* Josh. xix. 1.

SHAHAZIMAH, a border city of the tribe of Issachar, Josh. xix. 22.

SHALEM, a city of Shechem, in the land of Canaan, before which Jacob pitched his tent, when he came from Padan-Aram, Gen. xxxiii. 18. Here he bought a parcel of a field where he had encamped from the children of Hamor, Shechem's father; erecting an altar in it, which he called El-elohe-Israel, and dwelling here until he removed to Bethel, after the slaughter of the Shechemites by Dinah's brethren. Shalem was close to Shechem, or, as many think, the same place with it, the former being the more ancient name; hence Stephen seems in Acts vii. 16., to call it Sychem. *See* SHECHEM.

SHALIM, LAND OF, 1 Sam. ix. 4., and

SHALISHA, LAND OF, 1 Sam. ix. 4.; two districts in the neighbourhood of Mt. Ephraim, on the Benjamite borders, traversed by Saul and his servant when seeking the asses of his father. It appears to have given name to Baal-shalisha, whence came the men with that offering of first-fruits to Elijah, wherewith he miraculously fed a hundred men at Gilgal, 2 Kgs. iv. 42.

SHALLECHETH, THE GATE, one of the

principal gates of the Temple of Solomon, on the E. side, near the causeway of the Going-up, 1 Chron. xxvi. 16., which, with the other three, were put each under a separate division of the porters of the Temple. The word signifies *Casting-up*; a name which it is thought this gate may have derived from its being near that ascent which Solomon made to go up to the House of the Lord, 1 Kgs. x. 5.

SHALLUM, CHILDREN OF, a family of the porters, who came home with Zerubbabel after the edict of Cyrus, Ezra ii. 42.; Neh. vii. 45.

SHALMAI or SHAMLAI, another family of the porters, who returned to Judaea with Zerubbabel, Ezra ii. 46.; Neh. vii. 48.

SHAMIR, a city of the tribe of Judah, in the hill country, Josh. xv. 48.

SHAMIR, a city of Mt. Ephraim, and apparently in the tribe of Ephraim; it was the dwelling-place of Tola, who judged Israel for twenty-three years, and was at length buried here, Judg. x. 1, 2.

SHAPHER, MT., an encampment of the Israelites in the Great Wilderness, after they had been made to turn S. from the borders of Canaan, on their murmuring at the report of the spies, Num. xxxiii. 23, 24.

SHARAIM, Josh. xv. 36., a city of Judah, in the Valley, the same with Shaaraim; which *see*.

SHARON, a city of the tribe of Gad, in Gilead in Bashan, 1 Chron. v. 16. It is thought by some to be the same with that Sharon which is mentioned in 1 Chron. xxvii. 29., where some of David's herds were pastured; but this latter may refer to the famous Sharon on the shore of the Mediterranean.

SHARON, VALE or PLAIN OF, 1 Chron. xxvii. 29.; So. of Sol. ii. 1.; Isa. xxxiii. 9., xxxv. 2., lxv. 10. *See* SARON.

SHARONITE, a patronymic of Shitrai, David's chief herdsman, 1 Chron. xxvii. 29.; but from which Sharon it was derived is uncertain.

SHARUHEN, a city assigned to the tribe of Simeon, Josh. xix. 6.

SHAVEH, VALLEY OF, otherwise THE KING'S DALE, where the king of Sodom went out to meet Abraham when he returned from the slaughter of Chedorlaomer and his confederates; and where also Melchizedek, king of

Salem, came to bless him, Gen. xiv. 17. *See* KING'S DALE.

SHAVEH-KIRIATHAIM (i.e. *the Plain of Kiriathaim*), a territory or district beyond Jordan, to the E. of the Vale of Siddim, belonging to the ancient nation of the Emims; and where they were smitten by Chedorlaomer, king of Elam, and his confederates, about 1913 years before the Christian era, Gen. xiv. 5. *See* KIRJATHAIM.

SHAULITES, a family of the tribe of Simeon, descended from his son Shaul, and numbered with all Israel in the Plains of Moab by Moses, Num. xxvi. 13.

SHEBA, Gen. x. 7. 28., xxv. 3.; 1 Kgs. x. 1. 4. 10. 13.; 1 Chron. i. 9. 22. 32.; 2 Chron. ix. 1. 9. 12.; Job vi. 19.; Ps. lxxii. 10. 15.; Isa. lx. 6.; Jer. vi. 20.; Ezek. xxvii. 22, 23., xxxviii. 13. *See* SABAENS.

SHEBA, a city belonging to the tribe of Simeon, not far from the Edomite borders, and near Beersheba, Josh. xix. 2.

SHEBAH (i.e. *an Oath*), the name given by Isaac to a well digged by his servants in the S. part of Canaan, near the frontiers of Edom and those of the Philistines, Gen. xxvi. 33. Round it, in later times, grew up the well-known city Beersheba; which *see*.

SHEBAM, an old city of the Amorites beyond Jordan, which, on the conquest of the land, was assigned by Moses to the Reubenites, who rebuilt and enlarged it, changing its name to *Shibmah*, Num. xxxii. 3. 38.

SHEBARIM, a place near Ai, probably between it and Bethel, whither the men of Ai chased the Israelites on their first assaulting the city, Josh. vii. 5.

SHECHEM, an ancient and important city of Canaan, in the central part of the country, and about midway between the R. Jordan and the Mediterranean Sea. It is first mentioned in Gen. xii. 6., under the name of SICHEM, as being in the Plain of Moreh, where Abraham is described as for the first time building an altar to the Lord in the Land of Promise; but it appears uncertain from the expression there employed, whether the city was at that time actually built, or not. It was, however, evidently a place of some consideration, when about 180 years afterwards, Jacob returned with his family from Padan-Aram, and here took up his abode. At that time the city was the royal residence of Hamor, the prince of the Hivites, Gen. xxxiv.

2., and was called **SHALEM**, Gen. xxxiii. 18., which was in all probability its original name, though from its being also styled "a city of Shechem," it is not unlikely it bore also this name from some previous ruler who may have founded it. At all events, it is soon designated Shechem in Holy Writ, Gen. xxxv. 4., and was, probably, always thus distinguished by the Israelites, though the old inhabitants may have continued to call it Shalem.

The narrow valley in which it was built lay between Mt. Ebal and Mt. Gerizim; a parcel of a field in it, where he had pitched his tent, was bought by Jacob of the children of Hamor, and here he erected an altar which he called El-elohe-Israel. Upon the occasion of the slaughter of the Shechemites, and the spoiling of their city by Dinah's brethren, Jacob removed to Bethel, first burying under "the oak which was by Shechem," probably in his parcel of ground, the strange gods and the ear-rings he found upon his family, Gen. xxxv. 4. He is not said to have ever returned to it afterwards, though some of his sons went thither to feed their father's flock, Gen. xxxvii. 12, 13, 14.: though it has been conjectured from the language in Gen. xlviii. 22., that after the slaughter of the Shechemites, the Amorites seized on this parcel of ground, which Jacob recovered from them by force of arms at a time and in a way of which we are not informed. This parcel of ground was given by Jacob on his death-bed to Joseph, as one portion above his brethren (the birth-right having then become Joseph's, 1 Chron. v. 2.); and is described by the venerable patriarch as having been taken by him out of the hand of the Amorite with his sword and with his bow, Gen. xlviii. 22.; Jo. iv. 5.; and here, when the Israelites took possession of Canaan, they buried the bones of Joseph, which they had brought up out of Egypt, and Shechem became the inheritance of the children of Joseph, Josh. xxiv. 32. Hence, perhaps, as well as from the Law being first promulgated from the neighbouring mountains, Josh. viii. 33., arose the consideration it held amongst the Israelites as a great place of assembly for their nation, and more especially after the division of the kingdom: a distinction which Joshua himself seems to have put upon it, when, shortly before his death, he gathered all Israel to Shechem, rehearsed their history, renewed the covenant between them and God, and set up a great stone "under an oak," by the sanctuary there, as a witness of what had been done, Josh. xxiv. 1. 25. This sanctuary had probably been

built upon the spot where, nearly 500 years before, Abraham had erected his altar to the Lord, as did Jacob also at a later period; and the oak of memorial, which is mentioned, both in the history of the latter patriarch and of Joshua, seems still to have been succeeded by another in the days of the judges, when the men of Shechem gathered round it, and made Abimelech their king, Judg. ix. 6., marg.

On the division of the land of Canaan by Joshua, Shechem (or Shechem in Mt. Ephraim, as it was also designated, from its situation in that region, and to distinguish it, possibly, from the territory of Shechem in Gilead) fell within the limits of the tribe of Ephraim, though close on the borders of Manasseh, Josh. xvi. 6., xvii. 7.; 1 Chron. vii. 28. It was eventually made a Levitical city for the Kohathites, and one of the three cities of refuge on this side Jordan, Josh. xx. 7., xxi. 21.; 1 Chron. vi. 67. It appears also to have been strongly fortified either then, or at a later period, and to have been one of the many cities which, upon the death of Joshua, turned to idolatry. (The Schemites are mentioned by the apocryphal writer of the book of Judith v. 16., amongst the Canaanite nations cast out by the Israelites.) During the rule of the judges, Abimelech, the son of Gideon by his concubine in Shechem, Judg. viii. 31., persuaded the Shechemites to make him their king, in preference to any of the seventy other sons of Gideon, and to assist him in putting them to death. Accordingly, they were all barbarously slain, with the exception of Jotham, the youngest son, who, after Abimelech had been made king, went to the top of Mt. Gerizim, and there, in the hearing of the men of Shechem, invoked a curse upon them and Abimelech, and foretold their ruin, Judg. ix. 1, 2, 3, 6, 7, 18, 20. After three years this curse was fulfilled by intestine divisions, when the Shechemites were conquered by Abimelech, their city beaten down and sown with salt, and the stronghold of their false god Baal-Berith, burnt with fire, Judg. ix. 23, 24, 25, 26, 28, 31, 41, 49, 57. It was, however, no doubt soon rebuilt; for as it stood upon the highway that traversed the whole land, Judg. xxi. 19., it must have been a very important station for travellers and merchants, as well as in a military and national point of view. Accordingly, it appears, on the death of Saul, to have been in such a flourishing condition as to be enumerated by David amongst those places which, though then hostile to him, yet should eventually be subject to his sway, Ps. lx. 6., cviii. 7.



When Rehoboam succeeded his father Solomon, we find that all Israel assembled at Shechem to make him king, 1 Kgs. xii. 1.; 2 Chron. x. 1.; and when the Ten Tribes had revolted from him, Jeroboam enlarged and strengthened it, and dwelt therein, 1 Kgs. xii. 25. It was probably, also, the capital in which his successor Nadab reigned. But Baasha, the third king, removed the royal residence to Tirzah (where Jeroboam also had dwelt), which seems to have enjoyed this distinction until Omri built Samaria, which thenceforth became the great metropolis of the Ten Tribes. It survived the destruction of Jerusalem, and some of its inhabitants who were coming to lament its ruin, were treacherously murdered by Ishmael, Jer. xli. 5. It was no doubt one of the places peopled jointly by the colonists of Esar-haddon, and by the Israelites who had escaped from the captivity of Shalmaneser; and at length became the head-quarters of that mixed Samaritan worship which was more idolatrous than anything else, Jo. iv. 22.; especially after the erection of the temple on Mt. Gerizim. Hence the apocryphal writer in Ecclus. i. 26., styles the Samaritans "that foolish people that dwell in SICHEM." It was conquered by John Hyrcanus when he destroyed the neighbouring temple: but it still existed in the New Testament times; for here the Blessed Saviour had that deeply interesting conversation by Jacob's Well with the woman of Samaria, which is recorded by the evangelist St. John, iv. 5., who writes the name SYCHAR. In the discourse of Stephen to the unbelieving Jews, just before his martyrdom, Stephen speaks of SYCHEM, Acts vii. 16., as the place where the Jewish fathers had been brought from Egypt and buried. The bones of Joseph, we know, were interred there, and according to tradition, so were the bodies of all Jacob's other sons. With respect to its being here said that Abraham purchased the land of the sons of Emmor, whereas Jacob is mentioned as having done so in Gen. xxxiii. 19., it is thought that Stephen may have referred to some purchase of the land by Abraham when he built his altar there; or else that, seeing the name of Abraham is not found in all the old manuscripts, some transcriber has introduced it into the text, which would be perfect without it, and the reading would then be "which he (i.e. Jacob) bought of the sons of Emmor." —A new suburb was added to Shechem some time about the beginning of the Christian era, though it is not known when or by whom. It is first spoken of by Josephus, though the name is frequently mentioned at a later date by some of

the heathen and ecclesiastical writers. It appears to have been close to the old city, and was called Neapolis, now corrupted into that of *Napolose* or *Nablous*, one of the largest and pleasantest cities in modern Palestine.

**SHECHEMITES**, a family of the Gileadites, grandchildren of Manasseh, who were numbered by Moses, with all Israel, in the Plains of Moab, Num. xxvi. 31. They were descended from Shechem, a son of Gilead, and had their inheritance assigned to them beyond Jordan, in part of Gilead and Bashan, Josh. xvii. 2. It is to these Shechemites David is thought by some critics to allude in Ps. lx. 6., cviii. 7.: but this is doubtful.

**SHEEP-GATE**, the name of one of the principal gates of Jerusalem, probably on the E. side, opposite the Mt. of Olives, and leading from the Vale of Kidron to the Temple. It is thought to have obtained its name from the victims which were intended for sacrifice being taken through it. On the rebuilding of the wall of the city under Nehemiah, after the return of the Jews from Babylon, the Sheep-gate was repaired by the high priest Eliashib, and his brethren the priests; and is the point where Nehemiah commences and ends his account of the rebuilding of the walls, Neh. iii. 1. 32. It is also mentioned by him as one of the stations of himself and the Levites and princes when dedicating the wall, xii. 39. It is believed by many writers to have been the place referred to in Jo. v. 2., which in our translation is rendered "Sheep-market;" the latter part of which word is wanting in the original.

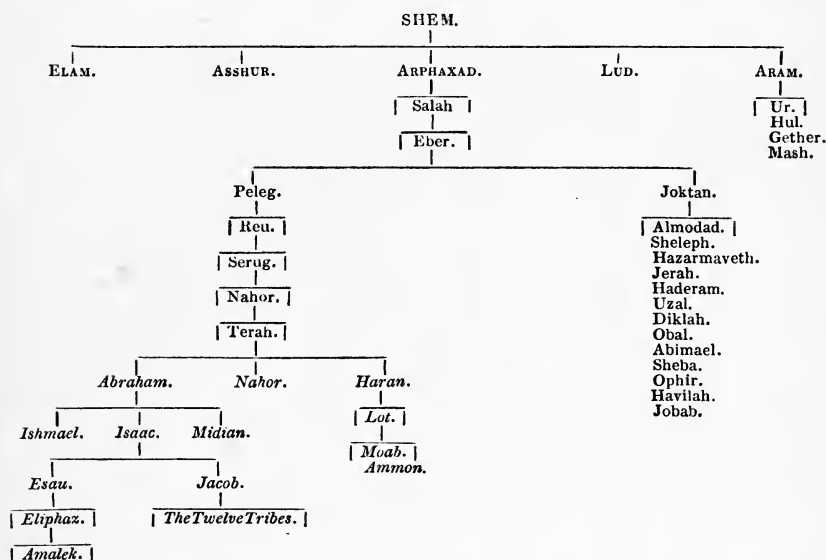
**SHEEP-MARKET**, THE, nigh unto which, on the N. side of the Temple of Jerusalem, was the Pool of Bethesda, where the Blessed Saviour healed the man who had been a cripple for thirty-eight years, Jo. v. 2. It was probably close to the Sheep-gate; which *see*.

**SHELANITES**, a family of the tribe of Judah, numbered by Moses in the Plains of Moab. They were descended from Shelah, a son of Judah, Gen. xxxviii. 5.; Num. xxvi. 20.; and on their settlement in Canaan, seem to have been anciently famous as weavers of fine linen, 1 Chron. iv. 21.

**SHEM**, one of the three sons of Noah, generally believed to have been the second, though usually mentioned first in Holy Writ, Gen. v. 32., vi. 10., vii. 13., ix. 18., 26, 27., x. 21.; 1 Chron. i. 4. 17. 24. On the occasion of the

wicked conduct of Ham towards his father, Noah pronounced an especial blessing upon Shem, connecting his name in a mysterious way with that of Jehovah; and, no doubt, thus intimating that the Lord would be his God in some particular manner, Gen. ix. 26. At the same time, it was foretold that Canaan should be his servant. Accordingly, we find that Abraham, and consequently the Jews, descended from him; and of him, as concerning the flesh, Christ came, who is over all, God blessed for evermore, Rom. ix. 5. It was likewise by the descendants of Shem that, when the

cup of their iniquity was full, the Canaanites were subjected, and rooted out of the Promised Land. The descendants of Shem appear to have spread over, and ultimately possessed, the whole continent of Asia, to the S. of what is now called *Tartary*, with the exception, in a general way, of Arabia and Asia Minor, but the prophecy that Japheth (who settled chiefly in Europe) should dwell in the tents of Shem, Gen. ix. 27., was fulfilled in due season, and is now in these last times more than ever seen to be accomplished. The descendants of Shem were as follows:



**SHEMA**, a city in the S. territory of the tribe of Judah, towards the frontier of Edom, Josh. xv. 26. It is supposed to have been the abode of the Shumathites, 1 Chron. ii. 53.

**SHEMIDA, CHILDREN OF**, a family of the Manassites, who had an inheritance assigned to them beyond Jordan, in Bashan, Josh. xvii. 2.; 1 Chron. vii. 19. They are called,

**SHEMIDAITES** in Num. xxvi. 32., and were numbered by Moses in the Plains of Moab, together with all Israel.

**SHEN**, a city of Judah, on the borders of the tribes of Benjamin and Dan. Between it and Mizpeh, Samuel set up the stone of remembrance, which he named Ebenezer, in commemoration of the signal victory there obtained by the Israelites over the Philistines, 1 Sam. vii. 12., to whose frontier it was adjacent.

**SHENIR, MT.**, Deut. iii. 9.; So. of Sol. iv. 8. See **SENIR**.

**SHEPHAM**, a place mentioned in Num. xxxiv. 10, 11., as being on the N.E. frontiers of the land of Israel. It lay between Hazar-enan and Riblah. It is supposed by some to have been the same with what was afterwards called Apamia, now *Kalaat el Medyk*, a city on the R. Orontes, said to have been founded by Antigonus, who called it Pella, after the famous city of that name in Macedonia. But when Seleucus afterwards enlarged this Pella, he named it Apamia, in honour of his consort. It was in so fruitful a country, that Seleucus made it the great depôt of his army; and he is stated to have kept there 500 elephants. This position, however, seems too far N. to suit that of Shepham.

**SHEPHATIAH, CHILDREN OF.** There were two families thus designated, who returned after the Babylonian captivity to their possessions in Judah; one probably so named after their city, Ezra ii. 4.; Neh. vii. 9.; and one numbered with what are described as Solomon's servants, Ezra ii. 57.; Neh. vii. 59.

**SHESHACH**, an appellation given by the prophet Jeremiah, xxv. 26., li. 41., to the city of Babylon; but why, is not in the least known. Some suppose the name is merely a mystical transposition of the letters in the word Babylon; others, that it is an epithet descriptive of its enormous gates; others, that it alludes to the insolent pride of its sovereigns. But the most probable conjecture seems to be, that the epithet relates to a certain great idol worshipped there, the name of which, according to some accounts, was Shach. [It is said, an annual festival was kept in its honour for five days, and that it was during one of these seasons of universal carousal that Cyrus took the city. Cf. Jer. li. 39. 57.]

**SHETH, CHILDREN OF**, whom Balaam foretold should be destroyed by the sceptre that should rise out of Israel, Num. xxiv. 17. The appellation is conjectured to be another one for the Moabites, derived, perhaps, from some famous ancestor or leading tribe. Others, however, think it is to be taken literally for the children of Sheth (or Seth), the son of Adam, and father of all the post-diluvian world; and that the word here translated "destroy" should be rendered "build up."

**SHIBMAH**, Num. xxxii. 38., another name for Shebam; which *see*.

**SHICRON**, a place on the N.W. frontier of the tribe of Judah, between Mt. Jearim and the sea, not far from Ekron, Josh. xv. 11.

**SHIHON**, a city of the tribe of Issachar, Josh. xix. 19.

**SHIHOR-LIBNATH**, Josh. xix. 26., a place on the borders of the tribe of Asher. It is conjectured by some to signify the *river of glass*, and to have been the same with what in profane history is called the R. Belus, now *Nuamany*; and from the sands of which it is stated glass was first made. Cf. Deut. xxxiii. 19., where it is stated that Zebulun, which joined Asher, shall suck of the abundance of the seas, and of "treasures hid in the sand."

**SHIHOR OF EGYPT**, 1 Chron. xiii. 5., another name for the River of Egypt; which *see*. It is also written Sihor, Josh. xiii. 3., and was

the frontier between Canaan and Egypt on the S.W. This little stream, which is a mere torrent of the Wilderness, must not be confounded with the Nile, which appears to be likewise called Sihor in Isa. xxxiii. 3.; Jer. ii. 18.

**SHILHIM**, a city in the S. part of the tribe of Judah, reckoned amongst those which were on the borders of Edom, Josh. xv. 32.

**SHILLEMITES**, a family of the tribe of Naphtali, so called after his son Shillem, Gen. xlv. 24., and numbered by Moses in the Plains of Moab, Num. xxxvi. 49.

**SHILOAH**, a perennial and beautiful fountain on the S.E. of Jerusalem, at the foot of the walls of the city, and apparently springing from the very rock of Zion; whence it flows without a single murmur, as clear as crystal. It was near the King's Garden, having Mt. Moriah to the N.W., and on the E. the Brook Kidron, into which probably its waters eventually find their way. It is said to have been the nearest fountain to the Temple, which was supplied with water from it; and there is a tradition, that it was customary to draw water out of it, and to pour it out before the Lord in the Temple at the time of the evening sacrifice; a custom thought to be alluded to in Jo. vii. 37., by the Blessed Redeemer, before whose eyes it is conjectured this ceremony was being then carried off with much solemnity. The prophet Isaiah, viii. 6., speaks of these gently flowing waters of Shiloah; and under them, as a type, represents the Israelites, and many of the Jews also, as rejecting the mild and equitable government of the posterity of David, and so, the still greater blessing which was to descend from them; and concurring with Rezin, king of Syria, and Pekah, king of Israel, in their efforts to ruin Jerusalem. The pool of SILOAH still existed in the time of Nehemiah, iii. 15., who speaks of it as lying under the new walls of the city which were erected by him. In Jo. ix. 7. 11. it is called the Pool of SILOAM (i.e. by interpretation *Sent*); and was the place in which the Divine Redeemer, the Shiloh or *Sent One*, told the blind man to go and wash, in order to his cure, when He met him as He came forth from the Temple. There was a tower near it, probably on the great wall of the city, which is called the Tower in SILOAM in the Gospel of St. Luke, xiii. 4.; alluded to by our Lord as having fallen upon and killed eighteen persons. This beautiful fountain is still flowing, and much resorted to for its clear and delicious water. It is now sometimes called the *Fountain of the Stairs*, from the

steps which lead down to it. Cf. Joel iii. 18.; Zech. xiv. 8.

SHILOH, a famous city of Israel, which, on the division of Canaan by Joshua, fell to the lot of the tribe of Ephraim. It lay to the N. of Bethel, Judg. xxi. 19.; and according to Eusebius, 12 miles, though Jerome says 10 miles, from Shechem, in a S.E. direction, about midway between Mt. Ephraim and the R. Jordan. It was the place where the Tabernacle was first set up in the Promised Land, B.C. about 1444, Josh. xviii. 1.; and here it remained for 303 years, until it was captured by the Philistines, Judg. xviii. 31.; 1 Sam. i. 3. 9. 24., ii. 14., iv. 3, 4. 12. At Shiloh, likewise, Joshua divided the rest of the land amongst those tribes which had not yet received their inheritance, casting lots for it before the Lord, Josh. xviii. 8, 9, 10., xix. 51.; and appointed by lot, also, the forty-eight cities of the Levites out of all the tribes of Israel, xxi. 2. During this time, and probably the whole interval of five or six years after their removal from Gilgal, the host of Israel appears to have remained at Shiloh; and did not quit it until all departed to their inheritance, and the two tribes and a half recrossed the Jordan, Josh. xviii. 9., xxii. 9. 12.; though it probably continued to be the great place of gathering for the whole nation as long as the ark of God was there, Josh. xxii. 12.; Judg. xxi. 12. There was a yearly feast in Shiloh, which, by consent, was made the occasion of the remnant of the Benjamites surprising the virgins that danced there, and supplying themselves with wives, Judg. xxi. 19. 21.

At Shiloh the Lord was pleased to reveal Himself to Samuel, who had been brought hither as an offering to Him by his mother, 1 Sam. i. 24., iii. 21.; and here when he heard, that the ark of God had been taken by the Philistines, Eli fell backward and died, 1 Sam. iv. 12. 18., xiv. 3.; 1 Kgs. ii. 27. It does not appear that the ark was ever again brought to Shiloh, Ps. lxxviii. 60., though, possibly, the Tabernacle may have continued there for many years. It is not unlikely, too, that a school of the prophets still existed here; for it was the ordinary residence of the prophet Ahijah, hence surnamed the Shilonite, who foretold to Jeroboam his future dignity, and the punishment of Solomon's idolatry, 1 Kgs. xi. 29., xii. 15.; 2 Chron. ix. 29., x. 15.; and who was also afterwards consulted by the wife of Jeroboam concerning the sickness of their son Abijah, 1 Kgs. xiv. 2. 4. It seems probable that, at a

later date, Shiloh had become a centre of idolatry with the people of Israel; for the prophet Jeremiah describes it as having been signally visited with the vengeance of the Almighty; and by its example, the idolatrous inhabitants of Judah and Jerusalem were bidden to take warning, lest their Temple and city should be made like it, Jer. vii. 12. 14., xxvi. 6. 9. This calamity, which was finally accomplished on it, probably when the Ten Tribes were taken captive by Shalmaneser, had no doubt been gradually falling on Shiloh ever since the death of Eli. The House of God which was there, Judg. xviii. 31., xix. 18., xx. 18. 26., or the Temple of the Lord, as it is also called, 1 Sam. i. 9., iii. 3., was no doubt then made a scene of utter desolation, in which the city also largely participated; but since Jeremiah speaks of the latter as existing when Jerusalem was destroyed, xli. 5., it would seem to have been partially restored in the interval between the two great captivities. On the return of the Jews from Babylon under Zerubbabel, Shiloh was one of the first cities which was re-inhabited, 1 Chron. ix. 5.; after which it disappears from all authentic history. Jerome fancied he had discovered the traces of the great altar; and some modern travellers speak of its ruins as still existing under the name of *Seilun*.

SHILONITES, 1 Kgs. xi. 29., xii. 15.; 1 Chron. ix. 5.; 2 Chron. ix. 29., x. 15.; the inhabitants of Shiloh; which *see*.

SHIMEATHITES, a family of the Kenites, who dwelt at Jabez, 1 Chron. ii. 55.; they appear to have been scribes.

SHIMEI, PURVEYORSHIP OF, 1 Kgs. iv. 18., one of Solomon's twelve divisions of his kingdom for supplying himself and his household with victuals; it was in the lot of Benjamin.

SHIMITES, Num. iii. 21., a family of the Gershonites, so called after Shimei, the son of Gershon, iii. 18.

SHIMRON, an ancient royal city of the Canaanites in the N. part of the country, the king of which united with Jabin, king of Hazor, and many other confederate kings of Canaan, to attack Joshua and the Israelites; but being beaten at the Waters of Merom, they were put to death, and their cities spoiled, Josh. xi. 1. 12., xii. 20. On the division of the land amongst the seven tribes and a half, it was allotted to Zebulun, Josh. xix. 15. It is called

SHIMRON-MERON in Josh. xii. 20., possibly

from its neighbourhood to the little lake on the E. of it, through which the Jordan finds its way into the lower Lake of Gennesaret.

SHIMRONITES, a family of the tribe of Issachar, numbered by Moses in the Plains of Moab, Num. xxvi. 24.

SHINAR, LAND OF, a country of Asia, to the S. of Ararat and E. of Syria, generally believed to correspond with that whole level country between the R. Euphrates and Tigris, which was afterwards known by the names of Mesopotamia and Babylonia, and now is called *Al Jezira* and *Irak-Arabi*. It was in this region that, about a hundred years after the Flood, when the whole earth was of one language, as men journeyed E., they found the Plain, where they began to build the Tower of Babel; and where God was pleased to confound their language, and to scatter them abroad upon the face of all the earth, Gen. xi. 2. Not many years after this, about 2218 B.C., the land of Shinar is again mentioned as having formed part of the most ancient kingdom in the world, viz. the kingdom of Nimrod, the son of Cush, and grandson of Ham; and as then containing the four cities of Babel, Erech, Accad, and Calneh, Gen. x. 10. Hence it is called by the prophet Micah, v. 6., the land of Nimrod, when foretelling the desolation of Assyria, whereof it formed a part. About 300 years after this period, the land of Shinar is again spoken of as having been governed by its king, Amraphel, who was confederate with Chedorlaomer, the king of Elam, and two other monarchs, when they made war with the Cities of the Plain, and were eventually conquered and slain by Abraham, Gen. xiv. 1. 9.; Heb. vii. 1.

After this, the names of Assyria and Babylon seem, in Holy Scripture, to be always applied to the whole of this region; that of Shinar occurs only three times more in the Bible. The prophet Daniel, i. 2., evidently identifies it with Babylon; for he states that Nebuchadnezzar carried away from the Temple of Jerusalem some of the holy vessels, which he carried into the land of Shinar, into the treasure-house of his god. The meaning of the name in Zechariah, v. 11., is not so apparent; though the passage pointedly declares, that the wickedness of the Jews will again be the cause of their desolation and dispersion; and that when the measure (or ephah) of their iniquity is full, it and their nation (the woman in the ephah) shall be sealed down under the judgment of God, to bear the burden of His wrath in a distant land. According to

most critics, the land of Shinar, whither the two women bore the ephah, is to be literally but extensively interpreted, and thus signifies the whole country beyond the Euphrates, whither many of the Jews escaped, or were borne captives during the desolating dominion of the Seleucidæ and Romans; but others conjecture, that as, in prophecy, Babylon mystically represents Rome Papal, so the land of Shinar may, in some way or other, here refer to that pagan and idolatrous power in the midst of which the remnant of the Jews has lived ever since the final destruction of their polity, and by which they have been so remorselessly persecuted. But in the third passage, alluded to above, the prophet Isaiah, xi. 11., foretells that in the latter days, the Jews shall be recovered from Shinar, as from the other places whither they have been scattered, and restored to their own land; and here, again, the regions to the E. of the Euphrates seem to be pointed at. The name of Shinar is not met with in the profane authors, but they mention several places in that region, which bear evident traces of the old name; as in the city Singara, now *Sinjar*, the mountain Singaras, and the region of Singar, the last of which seems in some measure retained in the appellation *Shamar*, still applied to a district on the W. side of the R. Tigris, near *Bagdad*.

SHIPHMITÉ, a patronymic of Zabdi, one of David's officers, who was over the vineyards; but whence derived is unknown, 1 Chron. xxvii. 27.

SHITTIM, a valley in the Plains of Moab, on the E. of Jordan, opposite Gilgal, and not far from the entrance of that river into the Salt Sea. It was here that the Israelites under Moses encamped for the last time before they entered Canaan, their line extending from Beth-jesimoth to Abel-Shittim (i.e. *the Plains of Shittim*), Num. xxxiii. 49. Whilst they were here Balaam was hired by Balak, king of Moab, to curse them, but the Lord was pleased to turn their purposed curse into a blessing, until He brought them safely through the bed of the Jordan unto Gilgal; a circumstance of which more than 700 years afterwards, He reminded the rebellious Jews by His prophet Micah, vi. 5. Yet Balaam's wicked counsel to Balak so far succeeded against Israel, that whilst they abode here, they began to commit whoredom with the Moabites, and to copy their idolatry; for which sins, 24,000 of them perished by the plague, and all others that were joined to Baal-peor were slain, Num. xxv. 1. After the death

of Moses, Joshua sent out the spies from Shittim to view Jericho; and when they returned he moved down to the banks of the Jordan, whereupon God was graciously pleased miraculously to divide the waters of the river for His people to pass over on dry ground, Josh. ii. 1., iii. 1.]

The prophet Joel, iii. 18., when foretelling some of the glorious wonders of the latter days, declares that a fountain shall come forth of the House of the Lord, which shall water the VALLEY OF SHITTIM; in which passage, it is generally conjectured some place on the W. side of the Jordan is signified, such as the Valley of the Brook Kidron; and that the proper name should be rendered, as an appellative, the Valley of Acacias. The Valley of Shittim is supposed to have derived its name from its abounding in those trees from which the Shittim wood was obtained. This wood, which is frequently mentioned in the book of Exodus, is usually identified with one of the fragrant acacias, so valuable for its beauty and durability.

SHOA, a country of the East mentioned by the prophet Ezekiel, xxiii. 23., as one of those which shall be confederate with Babylon when advancing to the coming destruction of Jerusalem. It alludes, no doubt, to some dependency of the great Chaldean empire, possibly in the S.W. part of Persia, where afterwards we meet with the city Shushan in Holy Writ; and in the profane authors, with the people called Cossæi, the district Cissia, and the province Susiana.

SHOBAL, CHILDREN OF, a family of the porters, who returned home with Zerubbabel after the Babylonian captivity, Ezra ii. 42.; Neh. vii. 45.

SHOCHOH, a city in the N.W. part of the tribe of Judah, near Azekah, and not far from the borders of the Philistines in Ephes-dammim. Here they lay encamped previous to the great battle in the Valley of Elah, where, after the slaughter of Goliath by David, they were so signally beaten by the Israelites, 1 Sam. xvii. 1. It was from its position an important place, and no doubt often contested in the constant wars of the Jews with the Philistines. Rehoboam rebuilt and fortified it at the beginning of his reign to strengthen himself against the Ten Tribes, as well as against the old enemies of his country, 2 Chron. xi. 7., where it is written SHOCO. But in the time of Ahaz, king of Judah, the Philistines again got possession of SHOCHO; and on account of his wickedness were permitted sorely to trouble him in other quarters also, 2 Chron.

xxviii. 18. It is conjectured to be the same with that SOCOH mentioned in Josh. xv. 35., as a city of Judah, lying in the Valley, and it may possibly have been the SOCHOH, which constituted a part of the district of Ben-hesed, one of Solomon's twelve divisions of the land of Israel for supplying the king and his household with victuals. Eusebius states that there were two cities of the name of Socho, the higher and the lower. This, however, may perhaps refer to the two mentioned in Josh. xv. 35. 48., one of which was in the mountains, and the other in the Valley.

SHOMERON, 1 Kgs. xvi. 24., marg., the Hebrew form of the name Samaria; which *see*.

SHOPHAN, a city of Gilead, either built or repaired by the children of Gad, when they took possession of their inheritance, Num. xxxii. 35. It was, perhaps, the same with Zaphon, Josh. xiii. 27., an old city of the kingdom of Sihon.

SHUAL, LAND OF, a region in the E. part of Canaan, in the neighbourhood of Ophrah; and so, probably, in the E. part of the lot of Manasseh this side Jordan. It was pillaged by a band of the Philistine army in the days of Saul, 1 Sam. xiii. 17.

SHUHAMITES, a family of the tribe of Dan, so called after his son Shuham. They were numbered by Moses, together with the rest of the nation, in the Plains of Moab, Num. xxvi. 42, 43.

SHUHITE, a patronymic applied to Bildad; the friend of Job, Job ii. 11., viii. 1., xviii. 1., xxv. 1., xlii. 9. It is conjectured by some to have been derived from Shuah, a son of Abraham by Keturah, Gen. xxv. 2.; but all these sons are stated to have been sent away by him eastward, into the East country. There is, however, a district called Saccæa, placed by Ptolemy to the E. of Bashan, and so, in the neighbourhood of the land of Uz; and this appellation, which betrays a trace of the old name Shuhites, may have been given it from some of Shuah's family having settled there.

SHULAMITE, a name applied to the bride in the So. of Sol. vi. 13. It is conjectured to be derived from Solomon, the peaceable king, or rather from Salem, the City of Peace, and it seems to mean *the peaceable* or *the reconciled one*.

SHUMATHITES, a family of the tribe of Judah, connected with Caleb, 1 Chron. ii. 53.;

they are supposed to have inhabited Shema, a city in the S. of Judah, Josh. xv. 26.

**SHUNAMMITE**, a patronymic applied to Abishag, who had been selected from all Israel, and brought to David to comfort him in his old age, 1 Kgs. i. 3. 15., ii. 17. 21, 22. It was also used to designate that great woman who, with her husband, was so kind to Elisha; and whose son that prophet restored to life, 2 Kgs. iv. 12. 25, 36. Both of them are thought to be thus designated from

**SHUNEM**, a city of the tribe of Issachar, Josh. xix. 18., where the Philistines pitched their camp previous to the fatal battle of Gilboa, 1 Sam. xxviii. 4. Shunem was frequently passed through by Elisha, for whom at length a great woman of the city, together with her husband, prepared a suitable lodging, 2 Kgs. iv. 8.; a good service, for which in many miraculous and providential ways, they received a prophet's reward.

**SHUNITES**, a family of the tribe of Gad, numbered by Moses in the Plains of Moab, Num. xxvi. 15. They were so called after Shuni, a son of Gad, Gen. xli. 16.

**SHUPHAMITES**, a family of the Benjamites so named after Shupham, a son of Benjamin, and numbered with all Israel just before they crossed the Jordan, Num. xxvi. 39.

**SHUR**, the name applied to that N.W. part of the Great Desert of Mt. Sinai, which lies between the Mediterranean Sea and Canaan on the N. and the Red Sea on the S.; extending from Egypt on the W. to Kadesh on the E. It was a portion of that barren and howling waste which was the scene of the wandering of the Israelites for the forty years; and is commonly designated in Holy Writ as the Desert or the Wilderness. See **DESERT**. It is first mentioned as the place near which the angel of the Lord found Hagar, Gen. xvi. 7., when she fled from her mistress, purposing probably to return to Egypt, her own native country, xvi. 1.; and it was between Shur and Havilah that, in later times, the posterity of her son Ishmael settled, xxv. 18. After the destruction of the Cities of the Plain, Abraham sojourned for a time in the neighbourhood of Shur, xx. 1., where it bordered on the territory of Gerar, though he does not seem to have actually dwelt in the Desert. But about 400 years afterwards, when Moses had led the Israelites through the Red Sea, they at once entered upon this Wilderness, which they traversed for three days before they came to the

bitter well of Marah, Ex. xv. 22. In the time of Saul, Shur was the W. frontier of the Amalekites, 1 Sam. xv. 7.; and some of them who escaped from his attack, appear to have afterwards returned to their old haunts, where David fell upon them when he was at the court of Achish, king of Gath, 1 Sam. xxvii. 8. The Wilderness of Shur is said to be still called *El Dschofar* by the modern Arabs, though they usually give the name of *El Tyh* or the *Wandering*, to the vast extent of barren waste which lies to the W. of Mt. Seir.

**SHUSHAN**, the metropolis of the Persian province Elam, on the banks of the clear and beautiful river Ulai, Dan. viii. 2., which runs into a branch of the R. Tigris. It is said to have derived its name from the number of lilies which grew in its neighbourhood, Shushan signifying in the Persian language a *lily*. It was an important and very ancient city; and hence, in the mythology of the Greeks, it is said to have been founded by Tithonus, brother of Priam, king of Troy; but afterwards to have been completed by his son Memnon, for which reason the citadel is sometimes called Memnonium. It was enlarged and beautified by Darius Hystaspis; and became the winter, as Ecbatana was the summer, residence of the Persian monarchs. It is said to have been about 14 miles in circuit; and to have been such a wealthy place that when taken by Alexander the Great, he found in it 50,000 talents of uncoined gold, besides wedges of silver and jewels of inestimable value.

Shushan was the residence of Belshazzar, in the time of the prophet Daniel, viii. 2., who had some of his wonderful visions in this city. It was, likewise, the scene of the great events described in the book of Esther, and the occasional dwelling-place of the king there named Ahasuerus, Esth. i. 2. 5., ii. 3. 5. 8., iii. 15., iv. 8. 16., viii. 14, 15., ix. 6. 11, 12, 13, 14, 15. 18.; and here also many of the Jews who had been taken captive, had been located. Nehemiah likewise mentions Shushan as the city where he was cup-bearer to Artaxerxes, king of Babylon, Neh. i. 1., and whence he obtained leave to go and visit Jerusalem twice, xiii. 6.—Shushan is called Susa in the apocryphal book of Esther, xi. 3., xvi. 18.; and by the profane historians. The latter describe it as a noble metropolis, full of splendid edifices, and the great treasure-city of the Persian kings. Its ruins are still called *Sús*, on the banks of the Ulai, now called *Shápúr*; and near the Kerkhah (Choaspes), amongst them, the natives pretend to point out the tomb of Daniel, but it is

said to be evidently of modern date. The province of which it was the capital, is called Susiana by the later authors, and is now known by the name of *Khuzistan*, the S.W. province of *Persia*, bordered by the R. Tigris and the Persian Gulf. This province may, perhaps, have been the original dwelling-place of the Susanchites, Ezra iv. 9, who were one of the nations brought over into Samaria by Esar-haddon, or some of his successors; and who joined together to hinder the rebuilding of the Temple of Jerusalem in the time of Zerubbabel.

**SHUTHALHITES**, a family of the tribe of Ephraim, descended from his son Shuthelah, and numbered by Moses in the Plains of Moab, Num. xxvi. 35.

**SIAHA**, or **SIA**, **CHILDREN OF**, a family of the Nethinims, who returned to Jerusalem with Zerubbabel on the promulgation of the edict of Cyrus, Ezra ii. 44.; Neh. vii. 47.

**SIBMAH**, a city beyond Jordan in the old kingdom of Sihon, which was assigned by Moses to the tribe of Reuben, Josh. xiii. 19. After the captivity of the trans-Jordanic tribes by Tiglath-Pileser, it appears to have been seized upon by the Moabites; and hence the prophets Isaiah, xvi. 8, 9., and Jeremiah, xlviii. 32., when denouncing God's vengeance against Moab, predict its coming destruction. It seems to have been famous for its vines, and was probably at no great distance from the Sea of Jazer. According to Jerome, it was only half a mile from Heshbon.

**SIBRAIM**, a place mentioned by Ezekiel, xlvii. 16., as being between the border of Hamath and that of Damascus; and which, on the final restoration of the Jews to their own land, is to form one of the points in their N. boundary. It cannot be yet identified.

**SICHEM**, Gen. xii. 6.; Eccus. i. 26. See **SHECHEM**.

**SICYON**, a famous Greek city, near the mouth of the R. Asopus, and on the S. shore of the Gulf of Corinth, in the Peloponnesus, or *Morea* as it is now called. It was one of the most ancient places in the peninsula, and the metropolis of the small state Sicyonia: it was at one time subject to Mycenæ, at another to Argos, but eventually it regained its independence. The inhabitants were famed for their talents in many branches of art and science, but they were luxurious and dissolute even to a proverb. The adjoining country was reputed for its olives, and for the games in

honour of Apollo which were held on the banks of the R. Asopus. According to the apocryphal writer in 1 Macc. xv. 23., it was one of the places to which the Romans wrote in behalf of the Jews. Its ruins are near a place now called *Basileo*.

**SIDDIM, VALE OF**, a remarkable plain in the southernmost part of Canaan, adjacent to the Great Desert and Mt. Seir on the S., and to the land of the Amorites on the E. It is also designated "the Land of the Plain," Gen. xix. 28.; and contained the five royal cities of Sodom, Gomorrah, Admah, Zeboiim, and Bela, hence called "the Cities of the Plain," Gen. xix. 29. At a very early period these cities were subjected by Chedorlaomer, king of Elam, who, on their throwing off his yoke, came upon them with his allies, and re-conquered them, Gen. xiv. 3. 8. 10., though they themselves were afterwards overtaken and slain by Abraham and his men. At that time the Vale of Siddim was so fertile as to be compared to the Garden of the Lord, and so well watered everywhere that it was like the land of Egypt, Gen. xiii. 10.; from which it has been gathered that the main stream of the R. Jordan, though perhaps divided into several channels, formerly ran through the plain southwards into the E. head of the Red Sea. This is, however, by some denied to have been so, on account of the *present* difference of levels. However this last point may be, we do not read that there was then any lake to receive the waters of this beautiful river; which are far too abundant, it is presumed, to have been exhaled in any way consistent with the luxurious fertility of the vale and its large population. The slime pits mentioned in Gen. xiv. 10., as being so abundant in the Vale of Siddim, are conjectured to refer to mines of some bituminous substance, such as is alluded to in the description of the building of Babel, Gen. xi. 3. But when it pleased Almighty God to destroy these cities for their wickedness, by raining upon them fire from the Lord out of heaven, this fruitful and beautiful plain was changed into the bitter and offensive collection of waters, afterwards distinguished in Holy Writ as **THE SALT SEA**, Gen. xiv. 3., or **SEA OF THE PLAIN**, Deut. iii. 17., now the *Dead Sea*, into which ever since the R. Jordan has apparently discharged its waters. The "Plain of Jordan," mentioned in Gen. xiii. 10, 11., may possibly be meant to designate the Vale of Siddim, from its having been so well watered by this river.



**SIDE**, a city mentioned by the apocryphal writer in 1 Macc. xv. 23., as one of those to which the Romans wrote in behalf of the Jews. It is generally identified with a city of this name in Asia Minor, on the coast of Pamphylia, which was founded by an Æolian colony from Cuma, and was especially dedicated to Minerva; in the latter ages it was made the metropolis of Pamphylia Prima, as the adjacent city Perga was of Pamphylia Secunda: it is now called *Eski Adalia*.

**SIDON**, Gen. x. 15. 19.; Matt. xi. 21, 22., xv. 21.; Mk. iii. 8., vii. 24. 31.; Lu. iv. 26., vi. 17., x. 13, 14.; Acts xii. 20., xxvii. 3.; Judith ii. 28.; 1 Macc. v. 15. See **ZIDON**.

**SIDONIANS**, Deut. iii. 9.; Josh. xiii. 4. 6.; Judg. iii. 3.; 1 Kgs. v. 6.; otherwise Zidonians; which *see*.

**SIHON**, Jer. xlviii. 45., otherwise the land or kingdom of Sihon, Num. xxxii. 33.; Deut. ii. 31., iv. 46.; Josh. xii. 2., xiii. 21.; 1 Kgs. iv. 19.; Neh. ix. 22.; the S. part of the land of Israel beyond Jordan, between the rivers Arnon and Jabbok, including Heshbon and half of Gilead. It is so called in Holy Writ from having been ruled by Sihon, king of the Amorites, at the time when it was invaded and conquered by the Israelites under Moses. See **AMORITES**.

**SIHON, CITY OF**, Num. xxi. 26, 27, 28., i.e. Heshbon beyond Jordan; which *see*.

**SIHOR, THE WATERS OF**, a name applied to the R. Nile in Isa. xxiii. 3.; Jer. ii. 18. It is said to signify *black* or *troubled*, as does also the word Nile itself; and is thought to have been given it from the black slime or sand deposited by the periodical overflowing of this mighty river, and spoken of by Virgil in his Georgics. It must not be confounded with

**SIHOR**, Josh. xiii. 3., written *Shihor* in 1 Chron. xiii. 5., another name for the R. of Egypt; which *see*.

**SILLA**, a place in Jerusalem, in the going down to which was the House of Millo, where Joash, king of Judah, was slain by his servants, 2 Kgs. xii. 20.

**SILOA, POOL OF**, Neh. iii. 15., otherwise the **POOL OF**

**SILOA**, Jo. ix. 7. 11., adjacent to the Tower in Siloam, Lu. xiii. 4. See **SHILOAM**.

**SIMEON** (i.e. *Hearing*), one of the twelve tribes of Israel, originally the most numerous after those of Judah and Dan. It derived its name from Simeon, the second son of Jacob by Leah, Gen. xxix. 33., xxxv. 23.; 1 Chron. ii. 1.; and hence Jacob, when blessing Joseph's two sons, declares they shall be counted his as much as Reuben and Simeon, and so, be numbered with Israel, Gen. xlviii. 5. Simeon had six sons, which may partly account for the large number of 59,300 fighting men contained in this tribe when they came out of Egypt, Num. i. 22, 23., ii. 12., though only about 261 years subsequent to his birth. But this number decreased to 22,200, when they were numbered the second time, about thirty-eight years afterwards, in the Plains of Moab, Num. xxvi. 12. 14.; a diminution owing, not only to the share which this tribe had in the general murmuring on the return of the twelve spies, but, probably, to their transgression in the matter of the Midianitish fornication and idolatry, Num. xxv. 14. The Simeonites marched under the standard of the camp of Reuben, being the fifth tribe as ranged in the order of their journeyings, preceded by Reuben and followed by Gad; these three tribes immediately preceding the Kohathites with the sanctuary; and when encamped, they pitched their tents on the S. side of the Tabernacle, Num. ii. 10. 12., x. 19. Their offerings for the service of God, when the Tabernacle was first set up in the Wilderness, were made on the fifth day, Num. vii. 36. One of their princes was chosen by Moses, together with a man out of every other tribe, to go and spy out the land of Canaan, while the host lay encamped at Kadesh; and another of them was appointed by him to assist Eleazar and Joshua in dividing the land amongst the nine tribes and a half to whom it pertained, Num. xiii. 5., xxxiv. 20. In consequence of the treacherous cruelty of Simeon and Levi towards the Shechemites in the matter of Dinah, Jacob, when blessing all his sons, foretold that these two should be "divided in Jacob and scattered in Israel," Gen. xlix. 5., which in due time came to pass; and it is remarkable that the tribe of Simeon is the only one not mentioned by Moses in his blessing of them shortly before his death. When the Israelites crossed the R. Jordan, the tribe of Simeon was one of the six appointed to stand upon Mt. Gerizim to bless the people, Deut. xxvii. 12.

Upon the division of Canaan by Joshua, the lot of Simeon was taken out of the territory which **at first** had been assigned to Judah, Josh.

xix. 1. 8, 9.; and so occupied the S.W. corner of the land of Israel. It was bounded on the E. by Judah, on the S. by the Desert of Shur, on the W. by the Great Sea, and on the N. by Dan. But their territory seems to have been always much intermixed with that of Judah, and hence, perhaps, the Levitical cities in the two tribes are not mentioned separately, Josh. xxi. 4. 9.; 1 Chron. vi. 65.; though only one of these, viz. Ain or Ashan, appears to have been assigned to them out of Simeon. Hence, also, it may be that Simeon is specially called the brother of Judah, and that they are mentioned as having assisted one another against the Canaanites after the death of Joshua, Judg. i. 3. 17. It would further appear, on a comparison of Josh. xix. 1—9., with 1 Sam. xxvii. 6., xxx. 30.; 1 Kgs. xix. 3., that several of their cities as Beersheba, Ziklag, Hormah, &c., had been taken from them, and given to Judah; whence, perhaps, it was that a detachment of the Simeonites broke away from their brethren, and smiting the remnant of the Amalekites in Mt. Seir, dwelt there in their room, 1 Chron. iv. 42, 43. Moreover, there is a generally received tradition amongst the Jews, that numbers of this tribe were dispersed among the other tribes as instructors of children for their support; and thus, in several ways, the dying prophecy of Jacob was fulfilled in respect of Simeon, as it was also in respect of Levi; though the former tribe, having been deeply guilty in the transgression of Baal-peor, was less honourably and profitably scattered in Israel than the latter, who there showed themselves zealous for the honour of God. But in the case of Levi, the curse seems to have been removed many years before, when they all fell upon the worshippers of the golden calf, and so consecrated themselves to the Lord, Ex. xxxii. 26. 29. Like all the other tribes, the Simeonites enjoyed the privilege of self-government under the chief magistrate; and David is mentioned, 1 Chron. xxvii. 16., as having appointed one of their own princes to be ruler over them, probably in all civil matters, as he did likewise over every other tribe, Asher and Gad excepted, for which no reason is alleged.

On the division of the kingdom, the Simeonites took part with the Ten Tribes; though, from their being so much mixed up with Judah they probably were somewhat divided in their political sympathies. At all events, we read of many going over to Asa, king of Judah, when endeavouring to purge his kingdom from idolatry, 2 Chron. xv. 9. They were led captive to

Assyria by Shalmaneser on the overthrow of Samaria, B.C. 721, from which they have never since returned; though it would seem that some few of them escaped, and still clung to their idolatry, until Josiah, king of Judah, endeavoured to root it out of their cities, 2 Chron. xxxiv. 6. One of their tribe is mentioned by the apocryphal writer in the book of Judith vi. 15., as having been a governor of the city Bethulia at the time of the invasion of the land by Holofernes.

From the history of the Simeonites, it would appear that they were a brave but unsettled people, who did not in any way distinguish themselves amongst their countrymen, though originally one of the most numerous and powerful of the tribes. From the current tradition that they principally were the schoolmasters of the nation, it is not unlikely that they cultivated learning to some extent, and enjoyed an honourable confidence amongst their brethren. Their country was of a rich, pastoral character, especially towards the N.; and in it, Abraham, Isaac, and Jacob, had at various times occasionally pitched their tents. But lying on the high road to Egypt, from Canaan, Syria, and Phœnice, and being adjacent to the warlike and remorseless race of the Philistines, they must have constantly suffered from the depredations of the common enemies of Israel: and some of the vast armies that came up against Jerusalem must have often been encamped in their fertile plains.

The Apostle John, in his apocalyptic vision, beheld twelve thousand sealed out of this tribe, Rev. vii. 7. In the prophetic division of the whole land, foretold by Ezekiel, xlviii. 24, 25., Simeon is placed the ninth tribe in order from the N., having Benjamin above it, and Issachar on the S.: and one of the three gates on the S. side of the New City is to be called the Gate of Simeon, xlviii. 33.

SIMEON, GATE OF, one of the three gates which are to be erected at the S. side of the New City of Jerusalem, when its name shall be called Jehovah-shammah, Ezek. xlviii. 33.

SIN, a famous city of Egypt, situated at the mouth of the easternmost arm of the Nile, in the midst of lakes and marshes; whence its name, which denotes its *miry* situation. Owing to its position and its great natural strength, it was reckoned the key of Egypt on this side; for which reason it was strongly fortified, and kept well garrisoned. Every enemy who invaded Egypt from the E., felt it necessary to reduce

this fortress before advancing further, and hence the many sieges it at different times underwent. The prophet Ezekiel, xxx. 15, 16., calls it the "strength of Egypt," and denounces war against it, and other leading cities of Egypt, for their wickedness. In the ancient authors it is usually called Pelusium, which is merely a Greek translation of the older and true name; though the Greeks pretended it was so designated, after Peleus, the father of Achilles, who was fabled to have purified himself from his transgressions in the neighbouring pools. Pelusium gave the name of Pelusiac to the most E. mouth of the Nile. The city has long since lost all its importance, owing to the waters of that arm of the great river on which it stood, finding their way to the sea by another channel; and it is now merely a heap of rubbish near *Tineh*.

SIN, WILDERNESS OF, a portion of that great waste which covers the peninsula of Mt. Sinai, extending in a general way to the W. and N.W. of this mountain, as far as Elim and the Red Sea, Ex. xvi. 1. The Israelites first came to it after they had passed through Elim, and had encamped by the Red Sea; and they seem to have again quitted it at Rephidim, or perhaps Dophkah, Ex. xvi. 1., xvii. 1.; Num. xxxiii. 11, 12. It was the scene of their murmuring for bread, whereupon the quails and manna were first given them; and also of their murmuring for water, which led to the smiting of the rock in Horeb. The origin of the name Sin is not known: it can have nothing to do with the Great Egyptian city of Sin, which is about 150 miles to the N.W., and is separated from this by the Great Desert of Shur. It must not be confounded with the Wilderness of Zin; which see.

SINAI or SINA, the name of a lofty mountain in that N.W. part of Arabia, Gal. iv. 25., which lies in the peninsula between the two arms of the Red Sea. There is often a great difficulty in drawing a distinction between Mt. Sinai and Mt. Horeb; the events by which one was so wonderfully hallowed being, apparently, assigned in a few passages to the other. The probability is, that the whole cluster of these lofty hills went by the general name of Horeb; thus including all the valleys and smaller elevations where the Israelites stood at the giving of the law; though it is likewise conjectured, that one of the more S. peaks, now called *Jebel Musa*, was in a more especial way designated Mt. Horeb. Mt. Sinai, on the other hand, seems always described as

that holy and lofty eminence where it pleased Almighty God so wonderfully and fearfully to manifest some of His glory to the assembled nation of Israel. *Mt. St. Catherine* (so called from a convent of this name lying at its base), and several other mountains, including *J. Serbal*, have been identified by different authors as being the mountain in question; but it seems impossible for us to identify that particular mountain where the Law was given with any certainty, although *J. Musa* seems to be the most probable.

Mt. Sinai rises from the desert of wild and precipitous rocks by which it is surrounded to the height of about 8000 feet, in the midst of a region almost unparalleled for its terrific grandeur and awful solitude, which travellers describe as a perfect sea of desolation. The rude and gloomy grandeur of the countless valleys which are interspersed amidst the sharp crags, varied by the myriads of smooth, slippery ledges and fragments of granite split off from the naked surface, is one of unbroken silence. Not a tree, or shrub, or blade of grass is to be seen in any direction; the rugged and fearful precipices of innumerable mountains, strewn with huge broken masses of crumbling rock, are all that present themselves to the eye in the immediate neighbourhood, with the boundless waste of the desert sands in the distance: the whole scene forming, probably, the most dreary and desolate, as well as the most sublime and awful picture, upon which the sight of man can rest.

Mt. Sinai has been rendered for ever memorable from Almighty God having been pleased to descend upon it in presence of the whole assembled nation of Israel; and there audibly, and in terrific majesty, giving that holy moral Law which was to be binding on all His creatures. Here, likewise, He made that covenant with His people to which He so often appealed in their rebellions against Him; at the same time giving them those ordinances, statutes, and judgments which were to guide them as a kingdom of priests, and serve as a shadow of better things to come. In the third month after having gone out of Egypt, the Israelites came to Sinai, from Elim and Rephidim, and encamped before the mount, Ex. xvi. 1., xix. 2.; Judith v. 14.; whereupon at His bidding, Moses went up unto God, and was commanded by Him to sanctify the people against the third day, and to set bounds round about the mount, that neither beast nor man should touch it, lest they be put to death, Ex. xix. 3. 11, 12, 13, 14. And on the morning of the third day, there were thunders and lightnings

and a thick cloud upon the mount; and the voice of the trumpet was exceedingly loud, so that all the people trembled: the mountain was altogether on a smoke, which ascended as the smoke of a furnace, and the whole mount quaked greatly. Meanwhile the people were brought forth out of the camp to meet with God, and they stood at the nether part of the mount: the Lord, attended by myriads of angels, descended in fire on Mt. Sinai, which melted at His presence, and calling up Moses and Aaron to Him, spake unto all the multitude the words of the Ten Commandments, Ex. xix. 16, 17, 18. 20. 23.; Deut. xxxiii. 2.; Judg. v. 5.; Neh. ix. 13.; Ps. lxxviii. 8. 17.; Acts vii. 38, 53.; Heb. xii. 18. There was never, probably, in the whole history of man so awfully majestic and thrilling a scene as that which was then witnessed by the children of Israel, who, though they had seen the fearful wonders of Egypt and the Red Sea, yet now removed from Mt. Sinai in great terror, and stood afar off; and even Moses himself is recorded to have shared in their trembling and fear, Ex. xx. 18. 21.; Heb. xii. 21. But Moses having first comforted the people, was himself called to draw near to the thick darkness where God was, and received some of those statutes and ordinances which were to guide the nation, Ex. xxi. 1., xxiv. 3. These he afterwards wrote in a book, which he sprinkled with blood, as the book of the covenant which the Lord had made with the people, Ex. xix. 5., xxiv. 7, 8.; Acts vii. 38.; Gal. iv. 24.

Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, were then commanded to go up into the mount, where, in some mysterious way, they saw the God of Israel, under whose feet there was, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness: here, also, they did eat and drink, Ex. xxiv. 9—11. Moses then went up alone into Mt. Sinai, leaving his minister Joshua below; the cloud and the glory of the Lord resting on the mount, like devouring fire for six days, at the end of which Moses went up into the midst of the cloud, and was in the mount for forty days and nights. At that time he received the two Tables of Testimony—tables of stone, written on both sides, prepared by God, with the Law written on them with the finger of God; and, likewise, the statutes and ordinances relating to the Tabernacle and worship of Jehovah, Ex. xxiv. 12, 13. 15, 16, 17, 18., xxv. 40., xxxi. 18., xxxii. 15, 16.; Lev. vii. 38., xxv. 1., xxvi. 46., xxvii. 34.; Num. xxviii. 6. But the people falling into

idolatry whilst Moses was in Sinai, he cast the two tables of stone out of his hands when he descended from the mount, and brake them there: and having ground their golden calf to powder, and strewed it upon the brook that descended out of the mount, he made the Israelites drink of the water, Ex. xxxii. 1. 15. 19, 20.; Deut. ix. 21.; who at the strong intercession of Moses, were pardoned their sin.

After this, the Lord was pleased, at the prayer of Moses, to reveal to him in a mysterious way some of His glory; and to proclaim to him, whilst hidden upon the rock in Sinai, the name of the Lord. Then it was, too, that He once more graciously descended on Mt. Sinai in the cloud, and again made a covenant with Israel; and again wrote His law with His own finger upon the two tables of stone, which He had commanded Moses to hew. Upon this occasion, also, Moses was forty days and nights in the mount, at the end of which he came down from Sinai with the two Tables of Testimony in his hand; the skin of his face shining so brightly, that Aaron and all the people were afraid to come nigh him; wherefore he put a veil on his face whilst he spake with them, Ex. xxxiv. 2, 3, 4. 28, 29. 32.; Num. iii. 1.

From the holy and awful events which the Lord was pleased to bring to pass on Mt. Sinai, it is called in Ex. xxiv. 13. the Mount of God, and in Num. x. 33., the Mount of the Lord; a designation given, no doubt, for the same reason to Mt. Horeb. According to the apocryphal writer in Eccles. xlviii. 7., Elijah heard the rebuke of the Lord in Sinai.

SINAI, THE WILDERNESS or DESERT OF, one of the many names applied to the different portions of that great waste which fills up the whole peninsula of Mt. Sinai; and of which this appears to be the remotest and most southern. Cf. Ex. iii. 1.; Acts vii. 30. It encircled the whole cluster of rugged and precipitous mountains called Horeb and Sinai, Lev. vii. 38., lying contiguous to Rephidim and the Desert of Sin on the N.W., Ex. xvii. 1., xix. 1, 2., and to the Desert of Paran on the N.E., Num. x. 12. It was in this desert that Almighty God was pleased to appear in the burning bush to Moses, when He sent him to deliver Israel from their bondage in Egypt, Acts vii. 30.; and here, probably, within a year from that time, he safely brought the vast host of his countrymen to worship in the mountain, as it had been promised him, Ex. xix. 1. The Wilderness of Sinai is mentioned in Num. xxxiii. 15, 16., as one of the many encampments

of the Israelites during their wandering for forty years in the Desert. In it, at the commandment of God, Moses first numbered all the nation of Israel, Num. i. 1. 19., iii. 14.; when the number amounted to 603,550 fighting men, and 22,273 Levites, i.e. 625,823 in all; but of this vast host not one remained alive, save Caleb and Joshua, when thirty-eight years afterwards, they were again numbered by Moses in the Plains of Moab, Num. xxvi. 64.

It was whilst they were encamped here, that Nadab and Abihu, the sons of Aaron, were cut off, when they offered strange fire before the Lord, Num. iii. 4. Here also, at the end of the first year, the Passover was again commanded by God, and was kept by the whole nation, Num. ix. 1. 5. Cf. Lev. vii. 38. They seem to have continued in this encampment nearly a year, when they removed northward into the Wilderness of Paran, Num. x. 12. The whole of the valleys in the several deserts hereabouts, are filled with wondrous inscriptions in an unknown character, deeply engraved in colossal letters on the smooth faces of the rocks, which must have required great perseverance and skill, as well as a long time to execute. They are now commonly known by the name of the Sinaitic Inscriptions, and are mostly in an excellent state of preservation. Some of them have been partially, though doubtfully, deciphered, and appear to commemorate the events which happened to the Israelites, as well as some of their laws; and they are generally believed to have been the handiwork of this wondrous people during their encampments in the Desert.

SINIM, LAND OF, a country whence God promises to gather the dispersed Jews in the latter days, and to bring them back to Zion, Isa. xlix. 12. Its situation is as yet matter of mere conjecture, and is by no means agreed on. The Latin Vulgate renders the word the South Country, and so it answers to the regions of the N. and W. previously mentioned. According to some commentators, it refers to the wandering tribes in the neighbourhood of the Deserts of Sin, Sinai, and Zin; but surely these are too few and unimportant to be thus mentioned, independent of other difficulties. The region of Syene on the S. frontier of Egypt; and that of the great city Sin or Pelusium at its N.E. extremity are fixed on by others as a better locality. And others, again, with perhaps more probability, identify the Sinim with the Chinese, whom the profane authors call Sinae; and from whom, as early as the days of Solomon, the Israelites are

said to have procured silk, Prov. xxxi. 22. And it may be that some from among the Ten Tribes so emphatically designated in Holy Writ as "the outcasts of Israel," may be looked for at their future restoration as coming from this last quarter. At all events, we have the good evidence of modern travellers, who have there met with them, that Jews are to be found in the interior of China at the present day, who are not able to give any consistent account of the time and manner of their forefathers' migrating thither.

SINTE, THE, a tribe of the Canaanites, descended from the eighth son of Canaan, Gen. x. 17.; 1 Chron. i. 15. They are thought to have inhabited the N. part of the country, between Zidon and Arvad, where Strabo mentions a strong city called Sinna, the ruins of which seem to have been still called Sinni in the days of Jerome.

SION, Ps. lxxv. 1.; Matt. xxi. 5.; Jo. xii. 15.; Rom. ix. 33., xi. 26.; Heb. xii. 22.; 1 Pet. ii. 6.; Rev. xiv. 1.; also 2 Esd. iii. 2., v. 25., vi. 4., x. 7.; Judith ix. 13.; Ecclus. xxiv. 10., xlviii. 18. 24. See ZION.

SION, MT., another name for Mt. Hermon, Deut. iv. 49.; which see.

SIHON, LAND OF, an appellation given to the Land of Israel by the apocryphal writer of 2 Esd. xiv. 31.

SIPHMOTH, a city of Judah, to the elders of which David sent presents of the spoils he had taken from the Amalekites after their invasion of Ziklag, 1 Sam. xxx. 28. The name does not occur elsewhere. It may possibly have some relation to one or other of the two cities called Ziph, Josh. xv. 24. 55., both of which lay not far from Ziklag, and the latter one adjacent to Carmel.

SIRAH, THE WELL OF, 2 Sam. iii. 26., a place to the N. of Hebron, whence the messengers of Joab brought back Abner after his reconciliation with David, who had sent him away in peace, whereupon Joab treacherously slew him. Josephus calls it Besira, and states that it was 20 furlongs from Hebron.

SIRION, the name given to Mt. Hermon by the Sidonians, Deut. iii. 9., and used by David, Ps. xxix. 6., when celebrating the wonderful power of God.

SISERA, CHILDREN OF, a tribe of the Nethinims, who returned to Jerusalem with Zerubbabel on the edict of Cyrus, Ezra ii. 53.: Neh. vii. 55.

SITNAH (i.e. *Hatred*), a well dug by Isaac's herdmen in the Valley of Gerar, in the S.W. part of Canaan, but taken from him by the herdmen of Gerar, Gen. xxvi. 21.

SMYRNA, a noble city in the province of Lydia, on the W. coast of Asia Minor. In it was one of the Seven Churches, Rev. i. 11.; and to it St. John addressed that epistle which is so full of affectionate commendation, and of warning in regard to their approaching persecutions, Rev. ii. 8. The venerable Polycarp is said to have been at that time their bishop, and to have been amongst the earliest of its martyrs in the cause of his blessed Master.—Smyrna was originally a colony of the Æolians, but was treacherously taken from them by the Ionians. It was one of the seven places which laid claim to the honour of being the birth-place of Homer, and apparently with considerable justice. He had a temple here, with his statue in it, and his name was attached to a brass coin current amongst the inhabitants. Smyrna stood at the mouth of the little river Meles, and gave name to the Gulf of Smyrna. It was destroyed by the Lydians, and is said to have laid in ruins until the time of Alexander the Great; after which it was rebuilt about 2 miles from the more ancient city, and soon began to grow in importance. It became eventually one of the handsomest, richest, and most powerful cities in Asia, and is not unfrequently called its metropolis. Its inhabitants were reputed to be luxurious and indolent; but were, notwithstanding, much esteemed for their valour and intrepidity in the field. It is now called *Ismir* by the natives, and *Smyrna* by the *Franks*, and is still one of the most important and beautiful cities in the country, with a population of more than 120,000 inhabitants; but it is subject to terrible earthquakes, of which at least ten are recorded, and which at various times have nearly desolated the city.

SOCHOH, 1 Kgs. iv. 10., a city or region in the purveyorship of Ben-hesed, which was one of the twelve districts into which Solomon divided the land for the purpose of supplying the king and his household with food. It may, perhaps, have been the same with or a territory about Socoh.

SOCOH, Josh. xv. 35., a city of Judah, in the Valley. See SHOCHOH.

SOCOH, a city of Judah, in the hill country, probably near Jattir, Josh. xv. 48.

SODOM or SODOMA, one of the Five Cities of

the Plain, which from its being always mentioned first, is supposed to have been the capital. It was one of the border cities of the Canaanites on the S., Gen. x. 19., and was situated near the banks of the R. Jordan, Gen. xiii. 10, 11., in the Vale of Siddim, whose exuberant fertility is described to have been like that of Eden, Gen. xiii. 10. See VALE OF SIDDIM. It was governed by its own king, as was each of the five cities, Gen. xiv. 1.; though they appear to have been all united in one common league. On the separation of Lot from Abraham, Sodom was chosen by the former as his dwelling-place, Gen. xiii. 12.; being at that time, together with all the neighbouring region, subject to Chedorlamer, king of Elam. For twelve years they were subject to this monarch, who, upon their rebellion, came against them with three other kings, when a battle was fought in the Vale of Siddim, where the kings of Sodom and Gomorrah fell. These two cities and several others were pillaged, and many captives were taken, amongst whom were Lot and his family. These were eventually rescued by Abraham, who restored his subjects to the new king of Sodom, refusing to accept any reward for his service, Gen. xiv. 2. 8. 10, 11, 12. 17. 21, 22. Lot still made Sodom his dwelling-place for about fifteen years afterwards, though the abominable and unnatural wickedness of the people grievously vexed his spirit, 2 Pet. ii. 7, 8.

At length, however, the measure of their iniquity being filled up, Gen. xiii. 13., xviii. 20., two angels were sent to deliver Lot and his family, and to destroy the cities, and on the following morning, the Lord rained upon them brimstone and fire from the Lord out of heaven, overthrowing all the plain, and that which grew there; Zoar alone being saved at the intercession of Lot, Gen. xviii. 16. 22. 26., xix. 1. 4. 24. 28. It would appear that Lot was the only righteous person in the whole of the plain, and that amongst all the numerous inhabitants there was no remnant to be saved; hence its utter and hopeless destruction is contrasted with the desolations of Jerusalem, which, because there is a remnant, shall yet be restored to more than its ancient glory, Isa. i. 9.; Ezek. xvi. 53. 55.; Rom. ix. 29.

The monstrous wickedness and impiety of Sodom are repeatedly alluded to in Holy Writ Deut. xxiii. 17., xxxii. 32.; 1 Kgs. xiv. 24., xv. 12.; 2 Kgs. xxiii. 7.; Isa. iii. 9.; Jer. xxiii. 14.; Ezek. xvi. 47. 49, 50.; Jude 7.; and the sins of many other cities are declared to have equalled it. Indeed, the transgressions of

Samaria, Ezek. xvi. 46, 55.; of Jerusalem (hence designated Sodom, Isa. 10.; Rev. xi. 8.), Isa. i. 10., iii. 9.; Jer. xxiii. 14.; Ezek. xvi. 46, 47, 48, 53, 55, 56.; and of Capernaum, Matt. xi. 23, 24., are stated to have been greater. The sudden and awful destruction of Sodom is continually spoken of in the Bible as a proof of God's righteous anger against sin, and a warning to the ungodly, Deut. xxix. 23.; Isa. i. 9., xiii. 19.; Jer. xlix. 18.; Lam. iv. 6.; Amos iv. 11.; Lu. xvii. 29.; Rom. ix. 29.; 2 Pet. ii. 6.; Jude 7. Cf. also 2 Esd. ii. 8., vii. 36.; Wisd. xix. 14. Many from amongst the kingdom of the Ten Tribes were thus overthrown, Amos iv. 11.; and Jeremiah complains in his Lamentations, iv. 6., that the iniquity of Jerusalem had been even more grievously punished. Babylon, Isa. xiii. 19., Jer. 1. 40., and Edom, Jer. xlix. 17, 18., and Moab, Zeph. ii. 9.; as they had resembled Sodom in their sins, were told that in like manner they should be utterly destroyed. The Blessed Redeemer forewarns all the persecutors of His Apostles and the despisers of their message, that it shall be more tolerable for Sodom in the day of judgment than for them, Matt. x. 15.; Mk. vi. 11.; Lu. x. 12. He also foretells us, that the end of the world, and the circumstances of the people then in it, shall be like the destruction of Sodom, and the separation of Lot from the wicked there, Lu. xvii. 29.

We read, also, of a city which is spiritually called Sodom, where the two witnesses of the last times are to lie unburied three days and a half, Rev. xi. 8.; and though in the text this is also said to be the place where our Lord was crucified, yet, inasmuch as He suffered without the gate, Heb. xiii. 12., under a Roman governor, by Roman law, and Roman officers; so this spiritual Sodom may in some way designate the then metropolis of the Gentile world, apostate Papal Rome, "the mother of harlots and abominations of the earth," Rev. xvii. 5., xviii. 2., whose sudden and utter destruction is to be by fire, Rev. xviii. 8.

The name of Sodom is still preserved in that of *Udum*, now attached to one of the wondrous masses of salt, bitumen, sulphur, &c., now lying off the S.W. end of the *Dead Sea*; and close to it is a most remarkable column of the same materials, about forty feet high, which the tradition of the neighbouring *Arabs* represents as the Pillar of Salt into which Lot's wife was suddenly changed.

SODOMITISH SEA, 2 Esd. v. 7., a name given by the apocryphal writer to the Sea of

the Plain in his account of certain wonders to happen in the latter days, and which he appears to have copied and altered from the prophecies contained in Holy Writ. See SEA OF THE PLAIN.

SOLOMON'S SERVANTS, Ezra ii. 55.; Neh. vii. 57. These are conjectured to have been the descendants of the artificers who were employed in the building of Solomon's Temple; and who, becoming proselytes, were, with their children and posterity, appointed by Solomon for its perpetual conservation and repair. Though it appears probable that they were mostly descended from the old Canaanites who had been left in the land—at all events of Gentile extraction—and were probably not admitted to the full privileges of Israelites; yet on the edict of Cyrus in favour of the Jews, they seem to have been more ready to return to Jerusalem than the Levites were. See NETHINIMS and STRANGERS.

SOPHERETH, a family of Solomon's servants, that returned to Jerusalem with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 55.; Neh. vii. 57.

SOREK, VALLEY or BROOK OF, the dwelling-place of Delilah, Samson's wife, Judg. xvi. 4. It was in the territory of the Philistines, and one of the many small rivers running down from the high land of Judah into the Great Sea. Jerome states that in his day, its name was still preserved in that of *Capbar-Sorek*, a small village lying to the N. of Eleutheropolis. It is conjectured to have been the rivulet now called *Nahr-el-Roubin*, which enters the Mediterranean a few miles N. of Ashdod.

SOTAI, CHILDREN OF, a family of Solomon's servants, who, on the decree of Cyrus, returned to Jerusalem with the Jews, Ezra ii. 55.; Neh. vii. 57.

SOUTH, THE, a general term applied in Holy Writ to very different places, according to the subject which is being spoken of. It was no doubt employed by the Israelites, as by all other nations, to designate any region lying in a southerly direction from them; but in the Bible, the name seems especially given to four localities.

I. The S. part of the land of Israel below Hebron and Gaza, and contiguous to Edom, is often spoken of as the South, the South Country, the South Field, and the Land of the South. Thus it is mentioned as for a time the abode of Abraham, Gen. xii. 9., xiii. 1. 3., xx. 1.,

and of Isaac, Gen. xxiv. 62. The spies who were sent by Moses to search the land, found the Amalekites then dwelling there, Num. xiii. 29., some of whom, probably under king Arad, afterwards attacked Israel, Num. xxi. 1.; but it was mostly conquered by Joshua, and a portion of it was given by him to Caleb for an inheritance, Josh. x. 40., xi. 16., xii. 8., xv. 19.; Judg. i. 15. At his death it was completely subdued by the two tribes of Judah and Simeon, Judg. i. 9. It was invaded by the Amalekites in the reign of Saul, when they burned Ziklag; and were afterwards severely chastised by David, 1 Sam. xxx. 1. The prophet Jeremiah, xvii. 26., promises to the Jews, shortly before their captivity by Nebuchadnezzar, that if they turned from their evil ways, the cities of the S. of Judah should come to worship at Jerusalem; and both he, xxxii. 44., xxxiii. 13., and Obadiah, 19., foretell, that even after the destruction of the city, a time should come when fields should be bought, and flocks kept there by Israel, even to the Mount of Esau. Zechariah, vii. 7., speaks of its having been formerly well peopled, though desolate in his day for the sins of the Jews. It was the region to which Philip was sent to meet the Ethiopian nobleman, Acts viii. 26.

II. The term is applied in a more extensive way, to describe the whole S. part of Canaan, including the possessions of Judah (with Simeon) and Benjamin; or pretty much what eventually became the kingdom of Judah, or in later times the province of Judæa. Thus Joshua, when dividing Canaan by lot, commanded that the house of Judah should abide on the S. and the house of Joseph on the N., Josh. xviii. 5.; a division likewise recognised in some sort by Jeremiah, xiii. 19., as well as by Ezekiel, xx. 46, 47., when predicting the coming captivity of Judah, and by Obadiah, 20., when foretelling their restoration.

III. Arabia, likewise, appears to be in an especial way described as the South. The queen of Sheba, who is commonly believed to have come from that country, is called by our Blessed Redeemer, the queen of the South, Matt. xii. 42.; Lu. xi. 31. The whirlwinds of the South are spoken of by Job, xxxvii. 9.; Isa. xx. 1.; Zech. ix. 14., in allusion to those which came from the Desert of Arabia, and were the greatest with which the Israelites were acquainted. The Psalmist, cxxvi. 4., is thought to allude to the torrents of Arabia, when he speaks of the Shums in the South: and Isaiah, xxx. 6., when threatening the Jews for their confidence in Egypt, speaks of the intervening desert of

the South, as one of trouble and anguish, frequented by lions, vipers, and fiery flying serpents.

IV. Egypt lay, in some measure, to the S. of Judæa; and hence, in the prophecy of Daniel concerning the struggles which should follow on the death of Alexander the Great between some of his successors, Egypt and its king are described as the South and the king of the South, Dan. xi. 5, 6, 9, 11, 14, 15, 25, 29, 40. And when foretelling the coming power of "the little horn," he mentions it as extending to the South, i.e. to Egypt, which was one of the countries subdued by the Romans, and of which they kept possession for many centuries, Dan. viii. 9.; a conquest likewise alluded to by the prophet Zechariah, vi. 6., in his vision of the four chariots.

SPAIN, the large and important peninsula at the S.W. extremity of Europe, which now includes the two kingdoms of *Spain* and *Portugal*. Its name nowhere occurs in the Bible, but in the Epistle to the Romans, xv. 24, 28., where St. Paul mentions his purpose of making a journey thither; but there is no proof that he was ever permitted to fulfil his intention. In the New Testament times it was under the power of the Romans (cf. 1 Macc. viii. 3.), and constituted one of the provinces of their vast empire, until they were driven from it by the Goths. Many Jews had taken refuge in it, and for several centuries there carried on an extensive and lucrative commerce.

The greater part of Spain is believed to have been originally peopled by some of the descendants of Gomer, the eldest son of Japheth, Gen. x. 2.; but its S. shores were, at a very early period, colonised first by Tarshish, the son of Javan, and afterwards by the Tyrians, from whom the peninsula is said to have derived its Phœnician name of Spain. A few colonies were planted in its E. part by the Greeks, who named the whole country Iberia, from the Ebrus, now *Ebro*, which was the first great river they became acquainted with in the peninsula. The Carthaginians afterwards invaded it, founding several cities on its S. coast, and long holding it in subjection, until it was wrested from them by the Romans at the end of the second Punic war. The latter people called it Hesperia Ultima, from its extreme W. situation, and sometimes Celtiberia. The chief Tyrian colony in the country was Tartessus, now *Cadiz*, on its S.W. shore. It is thought by many to have been rather strengthened than founded by the Tyrians, and to have been



the Tarshish spoken of in the book of Jonah, i. 3., whither the ship was going, on board of which Jonah embarked; others, however, consider that Tarsus in Asia Minor is there meant; and others, again, that Tarshish is a mere general name for the sea. See TARSHISH.

SPARTA, called also LACEDÆMON, a famous city of Greece, in the S.E. part of the Peloponnesus, the capital of the province of Laconia, and the metropolis of the Lacedæmonian republic. It was situated on the R. Eurotas, now *Eure*, and for a very long period resembled a collection of villages, or a great camp, having no walls whatever during the most flourishing period of its history; its citizens having been taught by Lycurgus, that the real defence of a town was in the valor of its inhabitants. But when it was governed by despots, fortifications were erected, which enabled it to sustain a regular siege: its circumference then was about 6 miles, but it contained more inhabitants than many cities of double its size. Before the Peloponnesian war, it was destroyed by an earthquake, but it was soon rebuilt with great splendour; and the public edifices, which had been originally few and insignificant, now increased in number and beauty, with the rising power of the people.

The Lacedæmonians rendered themselves illustrious by their courage and intrepidity, by their love of liberty, and their contempt for sloth and luxury. They were forbidden to exercise any mechanical arts or trades, which were carried on by their slaves. Their jealousy of the increasing greatness of Athens grew stronger and stronger, as they themselves rose in the scale of political power; until at last it burst out into a flame, which brought on the well-known Peloponnesian war. This war in which nearly every state of Greece took part, lasted for twenty-seven years, when at last, Athens was taken by the Spartan party. From that time Sparta began to decline in greatness, owing to the extensive corruption of manners brought on by the vast dominion and wealth they had acquired. Athens freed itself from its galling yoke after a few years; and Lacedæmon, sinking by degrees before the rising greatness of Thebes, then kept in check by Philip of Macedon, and finally mastered by the Achæans, was saved from the apparent ruin that threatened it only by the advancing power of the Romans.

Sparta is mentioned by the apocryphal writer in 1 Macc. xiv. 16. on the occasion of the death of Jonathan Maccabæus. The Lacedæmonians

according to that writer, had a great friendship for the Jews, and entered into treaties with them. Moreover, if his assertion and his account of their reputed traditions are to be trusted, both were descended from the stock of Abraham, and therefore were brethren, 1 Macc. xii. 7. 21.: the truth of this fact, however, is extremely doubtful. See LACEDÆMONIANS.—Sparta is now nothing but a heap of ruins, about 2 miles from the modern town of *Mistra*.

SPRINGS, THE, Josh. xii. 8., or COUNTRY OF THE SPRINGS, x. 40., a part of the territory of the tribe of Judah, which was subdued by the Israelites under Joshua. It is mentioned in contradistinction to the Mountains, the Valleys, the Plains, the Wilderness, and the South Country; and may have derived its name from the abundance of its springs. It is conjectured to have been that region which gives rise to the many small rivers running E. and W. into the *Mediterranean* and *Dead Seas*. A portion of it, called the Upper and the Nether Springs, in the neighbourhood of Kirjath-sepher, was given by Caleb to his daughter Achsah, Josh. xv. 19.

STAIRS OF THE CITY OF DAVID, Neh. iii. 15., xii. 37., a name given to the descent which was cut in the rock of Zion, by which they went down from the city of David into the valley beneath.

STONE, THE GREAT, 1 Sam. vi. 18., marg., or STONE OF ABEL; which see.

STORE CITIES, 1 Kgs. ix. 19., 2 Chron. viii. 6., certain cities built by Solomon in his extensive dominions, probably to receive the victuals and provender mentioned in 1 Kgs. iv. 27, 28., as collected and brought to appointed localities by his officers; or it may be as depôts for the standing army, which consisted of 24,000 men out of each tribe, i.e. in all 288,000 men. Cf. 1 Chron. xxvii. 1—15. Some of these cities were in Hamath, 2 Chron. viii. 6. Those which were in Naphtali were taken by Benhadad, king of Syria, when at the instigation of Asa, king of Judah, he attacked Baasha, king of Israel, 2 Chron. xvi. 4. Other store-cities are also mentioned as having been built in Judah by Jehoshaphat, 2 Chron. xvii. 12. Perhaps these store-cities were somewhat similar to the treasure-cities which the Israelites had been made to build for Pharaoh, when they were in bondage in Egypt, Ex. i. 11.

STRANGERS, THE, a name applied in the Bible, 1., to all the Gentiles in every land who were not of the seed of Abraham, Gen. xvii. 12.,

and had not been brought into covenant with God by circumcision, Eph. ii. 12. It is also continually used, II., to designate the Canaanites who had been left in the Holy Land after its conquest by the Israelites, and who, though born there, were thenceforward accounted Strangers, as being under condemnation, though mercifully spared, and as being aliens from the commonwealth of Israel. Though forbidden to take part in any of the more sacred duties of the Jewish Church, until admitted into it duly by circumcision, they were made subject to many of its ordinances; such as resting on the Sabbaths and feasts, refraining from leaven at certain times, the observance of some purifications, abstaining from blood, hearing the law, &c. They were likewise made partakers of all the ordinary political and judicial privileges, as well as subject to their penalties, equally with the Israelites, who were forbidden to harass or vex them, inasmuch as they were under the protecting care of God. Great numbers of them were in bondage to the Israelites, not only to individuals, but to the Tabernacle and the Commonwealth. See NETHINIMS and SOLOMON'S SERVANTS. And though it is probable that their number gradually decreased from various causes, yet when they were numbered by David and Solomon, who employed them in Lebanon and elsewhere, preparing materials for the Temple at Jerusalem, the number of able-bodied men among them was found to be 153,600, 1 Chron. xxii. 2.; 2 Chron. ii. 1. 17. Solomon in his beautiful prayer at the dedication of the Temple, makes mention of them in his intercession, as well as of any Strangers who might come from any land to seek the God of Israel. He appears also to have included all of them who were left of the old inhabitants in a more regular covenant of bond-service than before, 1 Kgs. ix. 20.; and after this, but little is read of them. III. The name of Strangers is also applied to the Samaritans and other foreign nations, who had been either sent as colonists to the Holy Land, or had taken up their abode there after the captivity of Babylon, Mal. iii. 5.; Lu. xvii. 18. IV. It is likewise employed in the New Testament to designate all foreign Jews, as well as proselytes to the old covenant, Acts ii. 10. And the Apostle Peter applies it to the Dispersion of the Jews, including probably some of the devout Greeks and proselytes of the Gentiles converted with them to the Christian faith, 1 Pet. i. 1. Cf. 1 Tim. v. 10.; Heb. xiii. 2.; 3 Jo. 5. See GENTILES.

STRIFE, WATERS OF, Ps. cvi. 32.; Ezek. xlvii. 19., xlviii. 23. See KADESH.

STRONG CITY, THE, a fortified and important city of Edom, perhaps its capital, which David seems to acknowledge his own impotency to take, Ps. lx. 9., cviii. 10. Perhaps the allusion may be to Selah; which see.

STRONGHOLD OF THE DAUGHTER OF ZION, an appellation used by the prophet Micah, iv. 8., to designate Jerusalem, or perhaps the city of David; which see.

SUBURBS, THE, a part of Jerusalem on the E. side of the Temple, perhaps outside the walls, where they kept the horses and chariots that the kings of Judah had given to the Sun, but which Josiah, on his reformation of the state, removed, 2 Kgs. xxiii. 11.

SUCCOTH (i.e. *Booths*), the first station of the Israelites in the Wilderness of Egypt, after they quitted Rameses, on their coming forth from Egypt, Ex. xii. 37., xiii. 20.; Num. xxxiii. 5. 6. Nothing is known concerning its situation; which was probably not more than 20 miles from that part of the land of Goshen where they had been dwelling, and about the same distance from the head of the Red Sea. It may have obtained its name from the temporary sojourning of the Israelites there, and probably never grew into any regular city: at least, no traces of such a place are mentioned in after times, or are known now to exist thereabouts.

SUCCOTH (i.e. *Booths*), a place on the further side of the R. Jordan, in the valley of the river, to the S.W. of Peniel, and the Ford of Jabbok, and nearer the Jordan. Here Jacob took up his abode for a short time, on his return from Mesopotamia, after his meeting with his brother Esau; and here he made a house for himself, and *booths* for his cattle, whence its name, Gen. xxxiii. 17. A city of some size gradually sprang up here; and Succoth is mentioned amongst the places assigned by Moses to the children of Gad, Josh. xiii. 27. When Gideon was pursuing the Midianites after his victory over them, he came to this place as soon as he had crossed the Jordan, asking food for himself and his troops on their way; but the men of Succoth refusing his request with churlish cowardice, when he came back after completing his conquest, he chastised the elders of the city with thorns and briers, Judg. viii. 5, 6, 8, 14, 15, 16. It was in the clay ground in the Plain of Jordan, between Succoth and Zarthan, that Solomon cast the beautiful pillars,

vessels, &c. for the Temple of Jerusalem, 1 Kgs. vii. 46.; 2 Chron. iv. 17. This Valley of Succoth had been already mentioned by David on looking forward to his future triumph over all his opposers, when he declared that he would mete it out, Ps. lx. 6., cviii. 7.

**SUCHATHITES**, a family of the Kenites, who dwelt at Jabez, and appear to have been scribes, 1 Chron. ii. 55.

**SUD**, R., mentioned by the apocryphal writer of the book of Baruch, i. 4., as a river in Babylon, by which dwelt many of the Jews after their captivity by Nebuchadnezzar. The Euphrates is perhaps meant, but there seems to be no notice of such a river in any profane or ecclesiastical writer.

**SUKKIIMS**, a people that accompanied Shishak, king of Egypt, when in the reign of Rehoboam, he came against Jerusalem with a vast host, and took and plundered the Temple and city, 2 Chron. xii. 3. They are mentioned together with the Lubims and Ethiopians; and were, no doubt, a nation adjacent to, and probably at that time subject to, Egypt. The Septuagint renders the name Troglodytes; alluding, probably, to the people thus designated, who lived on the Egyptian coast of the Red Sea. But these must have been always too few and insignificant, to have been specially mentioned in such an army as Shishak's: and it seems far more likely, they were a nation dwelling on the upper part of the Nile, between Egypt and Ethiopia, where is still an extensive region called **SUKKOT**.

**SUN GATE**, Jer. xix. 2., marg., the Hebrew name of one of the Gates of Jerusalem, which in our translation is rendered the East Gate. See **JERUSALEM**.

**SUPHAH**, Num. xxi. 14., marg. A name of doubtful signification, but by some conjectured to designate the Red Sea. Cf. Deut. i. 1., and marg.; others, however, think it refers to some place in Moab, perhaps near the Field of Zophim, Num. xxiii. 14. See **RED SEA**.

**SUR**, a place spoken of by the apocryphal writer of the book of Judith, ii. 28., as one of those which were terrified at the approach of Holofernes, the Assyrian general. It is not known what locality is pointed at, some suppose the whole country of Syria; but, as the other names mentioned with it are maritime cities, it seems more likely Sur is intended to designate some place on the coast, between Tyre and Ocina, such as Achzib, now called **Zib**.

**SUR, GATE OF**, one of the gates of the Temple of Jerusalem, 2 Kgs. xi. 6., which Jehoiada commanded to be especially guarded, when he was about to anoint the youthful Jehoash king of Judah.

**SUSA**, Esth. xi. 3., xvi. 18., in the Apocrypha. See **SHUSHAN**.

**SUSANCHITES**, Ezra iv. 9., one of those Eastern nations that, in connection with many other tribes, were removed by Esar-haddon and his successors into the desolate cities of Samaria. These not being allowed by Zerubbabel to give any assistance in rebuilding the Temple at Jerusalem on the return of the Jews, did all they could to hinder the work; in which, at length, they succeeded, the building being stopped for several years. The Susanchites are conjectured to have derived their name from the city Susa or Shushan, or from the province in which it lay, and which is called Susiana in the profane writers. See **SHUSHAN**.

**SYCHAR**, Jo. iv. 5., or

**SYCHEM**, Acts vii. 16., the city of Shechem; which see.

**SYCHEMITES**, the inhabitants of the country of Shechem, whom the apocryphal writer of the book of Judith, v. 16., mentions among the Canaanite nations cast out by the Israelites.

**SYENE, THE TOWER OF**, a place mentioned by the prophet Ezekiel, xxix. 10., xxx. 6., when foretelling the desolation of Egypt, as one of its borders. In the margin, the original is otherwise rendered, and perhaps more correctly; according to which the word "tower" is considered a proper name, Migdol, and would then represent the N. border of Egypt, as Syene would the S.,—from Migdol to Syene, even unto the border of Ethiopia. But Syene has been thought by some to be the same with Sin or Pelusium, at the N.E. corner of Egypt; and so, "the Tower of Syene," would represent the N. boundary of the country towards the invaders' side, and "the border of Ethiopia," the S. This construction, however, seems liable to many objections. There is at all events no difficulty in identifying this Syene with the well-known city of the same name, so frequently mentioned in all the ancient authors. It stood on the E. bank of the R. Nile, and was long considered the frontier town of Egypt in this direction; and during the Roman dominion, was reckoned one of the keys of their empire. It is remarkable as being only a few miles to the N. of the Tropic of Cancer, so that at the summer solstice

all bodies are seen there at noon without shadows. This was discovered at a very early period by the ancients, who here dug a deep well, which at the proper time and season was wholly illuminated. Syene is now called *Es-souan*, and is still the border town of Egypt, though a mean and inconsiderable place.

SYRACUSE, a famous city on the E. coast of the island of Sicily, where St. Paul landed and stayed three days, when on his voyage to Rome as a prisoner, Acts xxviii. 12. It was founded by a colony of Corinthians in conjunction with the Dorians, about 732 B.C., and became eventually one of the largest, most flourishing, and most important cities, which the Greeks ever possessed. It consisted of four chief parts, some of which were adorned with magnificent buildings: it possessed also a noble harbour, capable of receiving vessels of the greatest burden, and which greatly contributed to its naval and commercial importance. Though its territory in the island was very circumscribed, the inhabitants of Syracuse became very wealthy and powerful; extending their influence and renown over many dependent states. It fell into the hands of the Romans under the Consul Marcellus, B.C. 212, after a siege of three years, during which the invaders were greatly annoyed by the engines contrived by the geometriician Archimedes, a native of the city, who was himself killed during the siege. The booty obtained at the sacking of the city, is said to have been equal to that of Carthage. Syracuse still retains its name, but has lost all its old magnificence and splendour.

SYRIA, the name given in Holy Writ to an extensive country in Western Asia, lying between Mt. Taurus and Mt. Amanus on the N. and the great Desert of Arabia on the S.; extending from the Mediterranean Sea on the W. to the R. Tigris on the E. These limits, however, must be understood as excluding the Promised Land and Phœnice, which fell to the lot of Canaan, the son of Ham, Gen. x. 6. 15. Thus on the N. it touched upon Asia Minor, to the E. upon Assyria, to the S. upon Arabia and the Holy Land, 2 Chron. xx. 2. In the original Hebrew, it is usually called Aram; being a large portion of that region of Aram which obtained its name from Aram, the youngest son of Shem, Gen. x. 22, 23., by whom and his descendants it was first peopled. The appellation Syria is of uncertain origin. According to some, it was derived from Tzor or Sor, i.e. Tyre; but others think that it is only an abbreviation of Assyria,

which the Greeks first heard of when at a very early period they traded to the coast; and then applied the new term to the whole country, at that time mostly under the dominion of Assyria.

The original dwelling-place of the Syrian nation was in Kir, whence the prophet Amos, ix. 7., alludes to their having been brought by Almighty God into the wide and fertile regions which they afterwards so long possessed. They do not appear to have distinguished themselves in the arts of life, though Ezekiel, xxvii. 16., mentions their trading in the markets of Tyre with emeralds, purple, brodered work, fine linen, coral, and agate; many of which commodities they obtained from all the surrounding nations, to whom, owing to their natural position, they must have been the general merchants. Cf. 1 Kgs. x. 29. They were, however, pre-eminently an ambitious and martial people; and appear to have all along borne an implacable hatred to Israel, with whom they had some of the fiercest and most sanguinary struggles on record. Their pride and luxury, as well as their cruelty and wickedness, appear to have multiplied with their increasing population and advancing prosperity; until they were at length cut off for ever from being an independent nation, and were confined by the king of Assyria to the narrow territory whence they had come, 2 Kgs. xvi. 9.

From the earliest period of its history, Syria appears to have been divided into a number of distinct and independent kingdoms, 1 Kgs. x. 29.; 2 Chron. i. 17., xxviii. 23.; though perhaps, first one and then another (as was the case with Zoba, 2 Sam. x. 19.) took the lead, until Damascus became the ruling power. Many of these are mentioned by name in the Bible; ex. gra. Syria of Zoba, 2 Sam. viii. 3., x. 6. 8.; Syria-Damascus, 2 Sam. viii. 5, 6.; 1 Chron. xviii. 6.; Isa. vii. 8., xvii. 3.; Amos i. 5.; Syria-Maachah, 2 Sam. x. 6. 8.; 1 Chron. xix. 6.; Geshur in Syria, 2 Sam. iii. 3., xiii. 37., xiv. 23., xv. 8.; Syria of Beth-rehob, 2 Sam. x. 6. 8.; Syria of Ishtob, 2 Sam. x. 8.; and the Syrians beyond the River (i.e. the R. Euphrates), 2 Sam. x. 16.; 1 Chron. xix. 16. The last-mentioned people dwelled in Padan-Aram, or Mesopotamia, as the Greeks called it; and hence in Gen. xxv. 20., xxviii. 5., xxxi. 20, 24., Bethuel and Laban are in our translation called Syrians of Padan-Aram, which was the region where they lived. For a similar reason Jacob is described in Deut. xxvi. 5., as "a Syrian ready to perish;" and the prophet Hosea, xii. 12., says of him that he "fled into Syria, and there for a wife he kept

sheep." The term Syrian or Syriac is likewise applied in a general way to the language used by these people and the Assyrians, 2 Kgs. xviii. 26.; Ezra iv. 7.; Isa. xxxvi. 11.; Dan. ii. 4.; as it is to their various idolatries, which were a great snare to the Israelites during the time of the judges, Judg. x. 6., as well as at other periods of their history, 2 Kgs. xvi. 10. Hence, probably, they were permitted by God to be so harassed by those to whom they were neighbours; until some of the Syrians fell upon David as he went to recover his border at the R. Euphrates. Upon that occasion he conquered the two kingdoms of Zobah and Damascus, putting garrisons in the latter; capturing 1000 chariots, 700 horsemen, 20,000 footmen, and slaying 22,000, and in another battle in the Valley of Salt, 18,000 more, 2 Sam. viii. 5, 6, 12, 13.; 1 Chron. xviii. 5, 6. About three years after this, upon the occasion of David's ambassadors to the Ammonites being scandalously used, the latter hired to their assistance the Syrians of Beth-rehob, Zobah, Maachah, Ishtob, and Mesopotamia; who, when they were beaten by the army of David, called to their aid the Syrians that were beyond the river, when they were again conquered, and vast numbers of these were slain, 2 Sam. x. 6, 8, 9, 11, 13, 14, 15, 16, 17, 18, 19.; 1 Chron. xix. 6, 10, 12, 14, 15, 16, 17, 18, 19.

From this time forward, until towards the close of Solomon's reign, the Syrians appear to have been under some kind of subjection to the Israelites, and to have been at peace with them. David took one of his wives from amongst them, who was the daughter of the king of Geshur, and became Absalom's mother, 2 Sam. iii. 3., xiii. 38.; and the Israelites maintained for many years friendly and commercial intercourse with them, 1 Kgs. x. 29.; 2 Chron. i. 17. But, meanwhile, one of the king of Zobah's officers fled from him, and established himself in Damascus, where his son Rezon was stirred up by God to be an adversary to Solomon when he fell into idolatry, and permitted to become the ruler over Syria, 1 Kgs. xi. 25. From this time forward, whenever Syria is mentioned in the Old Testament, it almost invariably designates the kingdom or empire of Damascus, which city became its acknowledged head, Isa. vii. 8., until its final subjection by the Assyrians. See DAMASCUS.

On the death of Solomon, the Syrians threw off the yoke of Israel, and began that career of invasion and persecution which they continued with but short intervals, until carried captive to

Kir. In one of their earliest campaigns, probably in the time of Omri, they gained such successes over the Jews, as to have built streets in the city of Samaria, 1 Kgs. xx. 34. But the first great encounter of which we have any details in the Bible, was when Asa, king of Judah, hired Benhadad to attack Baasha, king of Israel, upon which the Syrians assaulted and plundered the cities which were near them, seizing upon others which they were able to keep, 1 Kgs. xv. 18.; 2 Chron. xvi. 2, 7. Fifty years afterwards, Benhadad, the king of Syria, with thirty-two kings under him, again invaded Israel in the reign of Ahab; but he was conquered twice, and at length taken prisoner; when he promised to restore the cities his father had taken from the Jews, and even to suffer Ahab to build streets in Damascus, 1 Kgs. xx. 1, 20, 21, 22, 23, 26, 27, 28, 29. In the last of these battles, the Syrian host is represented as filling the country, and the Israelites as like two little flocks of kids pitched before them; but there were 100,000 of the former slain in one day, and 27,000 more perished shortly afterwards. After three years' peace between the two countries, Benhadad's not fulfilling his treaty as to restoring the cities of Israel he had taken, gave occasion to a united attack upon Ramoth-gilead by the two kings of Judah and Israel, when Ahab was slain and the Israelites were driven back, 1 Kgs. xxii. 1, 3, 11, 31, 35.; 2 Kgs. v. 1, 2, 20.; 2 Chron. xviii. 10, 30, 34.; Lu. iv. 27. The striking events connected with the cure of Naaman, seem to have occurred about this time. But in the reign of Jehoram, king of Israel, the Syrians again made two attacks upon his dominions; in one of which, through the miraculous knowledge of Elisha, 2 Kgs. vi. 8, 9, 11, 23., and in the other by an alarm which the Lord made them to hear, 2 Kgs. vi. 24., vii. 4, 5, 6, 10, 12, 14, 15, 16., they were repulsed.

Some years afterwards, when Elisha went to Damascus, Benhadad, who was sick, sent Hazael to him with a present, to inquire if he should recover; but the prophet foretelling his perfidy and cruelty (Elijah having long before been commissioned to anoint Hazael king of Syria, 1 Kgs. xix. 15.), Hazael murdered his master, and reigned in his stead, 2 Kgs. viii. 7, 9, 13. Hereupon, he began greatly to afflict Israel, wresting Ramoth-gilead from Joram, king of Israel, 2 Kgs. viii. 28, 29., ix. 15.; 2 Chron. xxii. 5, 6.; and afterwards, in the days of Jehu, cutting Israel short on all their E. border. He then advanced into Judah, where he took Gath, and would have sacked Jerusalem, but for the

bribe which Jehoash gave him to go away; though he still destroyed the princes, and sent the spoil of them to Damascus, 2 Kgs. xii. 17, 18.; 2 Chron. xxiv. 23, 24. He likewise greatly oppressed the kingdom of Israel, under Jehoahaz, destroying nearly all their army, and making them like the dust by threshing; until, at the prayer of Jehoahaz, the Lord was pleased once more to deliver them out of the Syrians' hands, 2 Kgs. xiii. 4, 5, 7. Indeed, during all the reigns of Hazael and his son Benhadad, Israel was more or less scourged by them, 2 Kgs. xiii. 8, 22, 24, 25.; though the latter was beaten three times, and the cities of Israel were taken from him by Jehoash, king of Israel, according to the prediction of Elisha, 2 Kgs. xiii. 17, 19. Jeroboam, the second king of Israel of this name, pressed him still harder, possessing himself even of Damascus and Hamath. But on his death, the Syrians, under Rezin, again recovered their independence, and forming a league with Pekah, king of Israel, invaded the Jewish territory, penetrating to Elath on the Red Sea, and even threatening Jerusalem, 2 Kgs. xv. 37., xvi. 5, 6.; Isa. vii. 1, 2, 4, 5, 8., ix. 12.; Ezek. xvi. 57.; smiting Ahaz, and carrying away a great multitude captive to Damascus, 2 Chron. xxviii. 5. Upon this, Ahaz in his extremity, sent a present to Tiglath-Pileser, king of Assyria, with an urgent demand for assistance against his enemies; whereupon the latter attacked and took Damascus, carried the inhabitants captive to Kir, whence they had originally come, and united the country with his own empire, B.C. 740, 2 Kgs. xvi. 7, 9. Some of them are supposed to have been located in the S. part of the province of Media, and to have hence communicated to it the name of Syro-Media. From that time, "the kingdom ceased from Damascus," as Isaiah foretold; and the woes denounced against Syria began to be fulfilled, Isa. vii. 4, 5, 8., xvii. 3.; Amos i. 5.

Syria followed the fortunes of the Assyrian empire, and fell under the yoke of the king of Babylon, who brought many of them into the field against their old enemies the Jews, when he came to the destruction of Jerusalem, 2 Kgs. xxiv. 2.; Jer. xxxv. 11. From the Chaldeans, it passed into the hands of the Persians (cf. 1 Esd. vi. 7., viii. 19.), from whom it was taken by Alexander the Great, who fought his second battle with them at Issus, a small town on its N.W. frontier, in the province of Cilicia. On the death of Alexander, the possession of Syria was disputed for some years; but at length, after the battle of Issus, B.C. 301, it fell to the

lot of Seleucus Nicanor, one of his generals. From that time it became the seat of an empire, known in history by the name of the Empire of the Seleucidæ, which grew rapidly in wealth and power until it became one of the most important then in the world. The ambition and talents of its rulers gradually extended its bounds from Egypt on the S. to the Caspian Sea on the N.; and from the Hellespont on the W. to the frontiers of India on the E. Their capital was Antioch; but there were also many noble cities built or beautified by them in several parts of their dominions. The era of the Seleucidæ, reckoned from the beginning of the reign of Seleucus Nicanor, 311 B.C., was for a long period commonly used to compute time in Syria. It is often employed in the Maccabæan histories, as well as by the Jews of a much later period; and some of the *Arab* tribes are said to adopt it still.

For more than 230 years, the Seleucidæ maintained their empire with varying success, contesting portions of it with the Egyptians, the Parthians, the Jews, and many other nations about them. During this interval, Judæa suffered much from the constant warfare between the kings of Syria and Egypt, to each of whom it was alternately subject, and by each grievously oppressed. But at length, the cruel tyranny of the Seleucidæ, in endeavouring to force the idolatry of the Greeks upon the Jews, brought on a general revolt of the nation under the Maccabæan princes, to resist the abominable wickedness of Antiochus Epiphanes, B.C. 168; when, after a war of twenty-six years, the yoke of Syria was finally thrown off by them. (See JEWS.) Some account of this fierce struggle is given in the two apocryphal books of the Maccabees, in which the kingdom of Syria is occasionally mentioned, 1 Macc. iii. 13, 41., vii. 39., xi. 2, 60.; 2 Macc. xv. 36.; though it is also styled the kingdom of the Greeks, 1 Macc. i. 10. Weakened by this, and many other conflicts on various sides, but above all, broken down by civil wars occasioned by the many pretenders to its crown, Syria at last became an easy prey to the Romans, who had long been watching their opportunity; and was, at length, conquered by Pompey, who dethroned Antiochus Asiaticus, the last of the Seleucidæ, and B.C. 65, declared the whole country to be an integral part of the Roman empire.

From that time Syria was governed by a Roman officer, called a president, Lu. ii., 2., who usually resided at Antioch; Judæa being still exempt from his power, though the

Romans did all they could to interfere in Jewish affairs, and to intrigue with the several parties amongst them. Their ambitious designs, and the unhappy disputes of the Jews themselves, at length led the way to Herod the Great being appointed king of Judæa. On his death the sceptre departed from Judah; and a few years afterwards, on the banishment of his son Archelaus, Judæa became actually a Roman province, governed by an inferior officer, who usually resided at Cæsarea. The rest of Herod's dominions, which had been divided amongst his other descendants, were gradually swallowed up in the Roman empire, of which it then wholly became a mere dependency. Cyrenius is mentioned by St. Luke, ii. 2., as having been the governor of Syria when that taxing was made which led to the enrolment of the Divine Redeemer at Bethlehem as the Son of David; and when He entered upon His ministry, Judæa had long been governed by Pilate, or by his unjust and cruel predecessors, Lu. iii. 1.

Though our Lord does not appear to have ever quitted the bounds of the Holy Land, yet His fame went throughout all Syria; and many who came thence to Him were healed, Matt. iv. 24. It was, however, traversed by several of the Apostles; and in Antioch, its chief city, the disciples were first called Christians, Acts xi. 26.; and at a very early period there sprang up many Christian churches in the country,

to which the council of Jerusalem directed their well-known epistle, and which were visited by Paul and others of the Apostles, Acts xv. 23. 41., xviii. 18., xx. 3., xxi. 3.; Gal. i. 21. Syria was taken from the Romans by the Saracens, A.D. 640, and finally fell into the hands of its present possessors, the *Turks*, A.D. 1515. It is still called *Syria* (or *Sham* by the natives), and is now divided into the four pachalics of *Aleppo*, *Tripoli*, *Damascus* and *Acre*: its limits are nearly the same as those of old.

SYRIAC or SYRIANS. See SYRIA.

SYRIA-DAMASCUS. See DAMASCUS and SYRIA.

SYRIA MAACHAH. See MAACHAH and SYRIA.

SYROPHENICIAN, the name given by the Evangelist Mark, vii. 26., to the woman who applied to our Blessed Lord to heal her daughter of an unclean spirit. In the parallel passage of St. Matthew's Gospel, xv. 22., she is called a woman of Canaan. She was probably a Phœnician; as the name of Syro-Phœnicæ was that by which the whole province of Phœnicæ was often designated by the Romans, after Syria fell under their sway, to distinguish it probably from certain of the Tyrian colonies in other parts of the world.

TAANACH, an ancient royal city of Canaan, whose king was vanquished by Joshua, xii. 21. On the division of the land amongst the seven tribes and a half, it fell to the lot of Manasseh on this side Jordan, though it was afterwards made a Levitical city, and given to the children of Kohath, Josh. xvii. 11., xxi. 25.; 1 Chron. vii. 29. The Canaanites, however, continued still to inhabit it, though when they became strong enough, Manasseh put them to tribute, Judg. i. 27. It was not far from Megiddo, upon the small river called the Waters of Megiddo; and was one of the scenes of conflict between Barak and the kings of Canaan, in the days of Deborah, Judg. v. 19. It appears to have been a city of some consequence, and situated in a fruitful country; as it was a district in one of those twelve purveyorships which supplied Solomon and his household with victuals, 1 Kgs. iv. 12. It is written Tanach in

Josh. xxi. 25., and appears to be the same place which is called Aner in 1 Chron. vi. 70. In the time of Eusebius it was still a considerable village, which he describes as lying 3 or 4 miles from the town of Legio, or *Lejjune* as it is now called. Perhaps it was the Thēna of Ptolemy. About 5 miles S.E. of *Lejjune* is a village still called *Taanukh*.

TAANATH-SHILOH, a city of Ephraim, lying on its border, between Janohah and the Great Sea, Josh. xvi. 6. According to Eusebius, it was 10 miles to the E. of Neapolis, towards the Jordan, and was called Thanath in his time. Ptolemy marks a city Thēna in this neighbourhood, which was probably either this or Taanach.

TABBAOTH, CHILDREN OF, a family of the Nethinims who returned to Judæa with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 43.; Neh. vii. 46.



TABBATH, a place not far from Abelmeholah, near the W. banks of the R. Jordan, and so, probably, at the E. extremity of the lot of Manasseh. It was one of the places to which the Midianites fled after Gideon's signal victory over them, and before they attempted to recross the Jordan, Judg. vii. 22.

TABERAH (i.e. *Burning*), an encampment of the Israelites in the Wilderness, to the N. of Mt. Sinai, which received its name from "the fire of the Lord" there consuming such as were in the uttermost parts of the camp, when the people provoked Him to wrath by complaining, Num. xi. 3.; Deut. ix. 22. It was in the Wilderness of Paran, Num. x. 12., and a little to the S. of Kibroth-hattaavah, xi. 34.

TABOR, MT., a lofty and beautiful mountain in the S. of Galilee, about 10 miles W. from the exit of the Jordan from the Sea of Chinnereth, on the borders of the two tribes Zebulun and Issachar. It rises rather suddenly yet easily from the N. side of the Valley of Jezreel, to the height of about 1794 feet; its shape being that of a truncated cone, completely isolated on three sides from all the surrounding hills. It was here that, at the command of God, Barak and Deborah assembled the army, with which they defeated Jabin, king of Canaan, and his general Sisera, in the famous plain which lies on its S. side, and which has been the scene of so many battle-fields, Judg. iv. 6. 12. 14. Here, also, the Midianites, when they invaded Canaan, and enslaved the Israelites for seven years in the time of Gideon, had an engagement with them, in which some of Gideon's brethren were slain, Judg. viii. 18. Its remarkable beauty, and the splendid prospect easily obtained from its broad summit, made it a well-known object with the Jews; and hence, it is sometimes enumerated amongst the other conspicuous mountains of the Holy Land, Ps. lxxxix. 12.; Jer. xlv. 18.

In the latter years of the kingdom of Israel, Mt. Tabor appears to have been one of the high places in the "land of idols," Isa. ii. 8., where altars were built to some of the many false gods then worshipped by the Israelites. Hence, the prophet Hosea, v. 1., charges both the priests and princes with having been as a net spread upon Tabor; a comparison which is thought to have been derived from the wild game with which the hill abounded. According to common tradition, Tabor was the scene of our Blessed Saviour's transfiguration; but this seems somewhat doubtful, though chapels and convents have been built on its summit by the

Greek and Latin Christians, on the assumption that the tradition was true. There are many traces of walls and fortifications on the mountain; showing, that it has often been a stronghold in the times of the many wars by which that part of the Holy Land was of old so often convulsed. Amongst others, Josephus, when governor of these parts, strongly fortified Tabor; but Vespasian contrived to draw down the Jews into the open country, where he easily mastered them. Tabor is called Itabyrius by the profane authors, and by Josephus; its modern name is *Tor*.

TABOR, Josh. xix. 22., 1 Chron. vi. 77., a Levitical city in the tribe of Zebulun, probably the same with Chisloth-tabor; which *see*.

TABOR, PLAIN OF, one of the valleys of Mt. Ephraim, in the neighbourhood of Bethel and Zelzah, not far from the N. border of Benjamin, 1 Sam. x. 3. It was passed by Saul after he had been anointed king by Samuel; and was the place where the seer foretold him one of the three signs he had given him, should be confirmed.

TACHMONITE, THE, 2 Sam. xxiii. 8., written Hachmonite in 1 Chron. xi. 11., a patronymic of Jashobeam, one of David's chief mighty men; but whence derived is not known.

TADMOR IN THE WILDERNESS, a splendid and extensive city of Syria, either actually built by Solomon, 1 Kgs. ix. 18., 2 Chron. viii. 4., or else very greatly enlarged, as well as fortified and adorned, by him. It was nearly midway between Damascus and the R. Euphrates, about 120 miles from each, and not far from the borders of Arabia. It stood in the midst of the great Syrian Desert, or "the Wilderness" as it is called in Holy Writ; and was a complete oasis, or island of cultivation, in the midst of the tractless waste by which it was surrounded. From its very advantageous position on the high road between Babylon, the Persian Gulf, India, and all the countries of the East on one side; and the Jewish, Phœnician, and Egyptian markets on the other, it must always have been a place of some consequence with the early traders of the world; and this the rather, from the beautiful springs and general verdure by which the few miles it occupies are so wonderfully marked. Hence it is, that Solomon is rather supposed to have enlarged and strengthened what he found already existing; and he is conjectured to have done so, not only to get influence over the merchants who came there, and who probably paid a tax on their goods; but likewise to wrest the commerce out of the hands of the Syrians and Mesopotamians, and to prevent their caballing



and conspiring against him, as they had done against his father David. Tadmor was called Palmyra by the Greeks; both names being derived from the numerous *palm-trees*, with which this lovely oasis is so plentifully adorned.

In the course of time it became a sort of independent state, which latterly was governed by a king; and though it continually shared in the fortunes of the Holy Land, being possessed successively by the Babylonians, Persians, Greeks, and Romans, yet it appears to have maintained a kind of honourable neutrality, and to have been respected by all its conquerors. This distinction it seems to have owed, not only to its commercial importance as a depôt for all the neighbouring nations, but to the fact, that the inhabitants did what they could to avoid political collisions, and confined their attention strictly to merchandise. This may, perhaps, partly account for Tadmor not being mentioned elsewhere in Holy Writ. It is, however, repeatedly spoken of by the heathen authors, who describe it as a noble city, and the great centre of the transit merchandise in that part of the world. It preserved its importance after the conquest of Syria by the Romans; when it submitted to Hadrian, who beautified it exceedingly, and called it Hadrianopolis after himself. It continued to increase in wealth and power till the time of Valerian, who gave its king Odenathus a share in the empire for the services he had rendered to the Roman people. Upon the death of Odenathus the ambition and warlike spirit of his beautiful queen Zenobia (who, according to some accounts was a Jewess), induced her to make herself mistress of Egypt, Palestine, Syria, Mesopotamia, and nearly the whole of Asia Minor; till at last she provoked the jealousy of the Roman emperor, Aurelian, who attacked her in the Plains of Syria, defeated her in two hardly fought battles, and having laid siege to Palmyra, summoned her to submission. His summons was answered by a letter of defiance from her minister Longinus, the well-known philosopher; which so incensed Aurelian that, after the capture of the city, he ordered him to be put to death. Zenobia herself was eventually taken prisoner, and carried to Tibur in Italy, A.D. 273, where she ended her days in honourable distinction. But Palmyra was soon after again attacked by Aurelian, in consequence of its inhabitants having destroyed the Roman garrison; when the enraged emperor ordered the city to be destroyed, and the greater part of its people to be put to the sword. This command was so completely carried out, that all subsequent attempts to restore the city proved

ineffectual. Its ruins, which are still called *Tadmor*, are amongst the most magnificent in the East, and amply attest its former grandeur.

**TAHANITES**, a family of the tribe of Ephraim, descended from his son Tahan, who were numbered by Moses in the Plains of Moab, Num. xxvi. 35.

**TAHAPANES**, Jer. ii. 16., otherwise **HANES**; which *see*.

**TAHATH**, a station of the Israelites in the Wilderness, Num. xxxiii. 26, 27.

**TAHPANHES**, Jer. xliii. 7, 8, 9., xliv. 1., xlv. 1. 4., another form of the name **Hanes**; which *see*.

**TAHTIM-HODSHI, THE LAND OF** (i.e. *the Nether Land newly inhabited*), 2 Sam. xxiv. 6., a district in the N. part of Bashan, to the S. of Dan-jaan, which was visited by Joab and the captains of the host, when at David's command they numbered the people. It is conjectured to have been a marshy tract of land on the E. side of the R. Jordan, near its source, and lying at the foot of Mt. Hermon, which perhaps had not been reclaimed from the waste long before.

**TALMON, CHILDREN OF**, a family of the porters, that returned home with Zerubbabel at the end of the seventy years' captivity, Ezra ii. 42.; Neh. vii. 45.

**TAMAR**, a place mentioned by Ezekiel in his prophetic description of the future division of the Holy Land, as one of its borders on the S., and, in like manner, as one of the S. limits of the portion of Gad, xlvii. 19., xlviii. 28.; the other points mentioned with it being the Waters of Strife in Kadesh, and the River toward the Great Sea, all apparently on the same parallel. This was probably about 50 miles to the S. of the *Dead Sea*, not far from the parallel of Mt. Hor; and in that neighbourhood a place named *Thamar* or *Thamana* is marked by Ptolemy, in Peutinger's Table, and in the Notitia of the Roman empire. Eusebius likewise mentions *Thamara* as a post which the Romans garrisoned hereabouts.

**TANACH**, Josh. xxi. 25. *See* **TAANACH**.

**TANIS**, Ezek. xxx. 14., marg., Judith i. 10. *See* **ZOAN**.

**TAPHNES**, Judith i. 9. *See* **HANES**.

**TAPHION**, a strong city of Judæa, which the apocryphal writer in 1 Macc. ix. 50. mentions as having been fortified by Bacchides. According to Josephus, it was the same with Tekoa.

TAPPUAH, a royal city in the land of Canaan, whose ruler was one of the thirty-one kings subdued by the Israelites under Joshua, Josh. xii. 17. It was, probably the same with the Tappuah described as situated on the common borders of Ephraim and Manasseh, but actually belonging to the former tribe; though the LAND of TAPPUAH was allotted to Manasseh, Josh. xvi. 8., xvii. 8. It may perhaps have been the same place with En-tappuah mentioned in xvii. 7.

TAPPUAH, a city of Judah, lying in the Valley, Josh. xv. 34.

TARAH, a station of the Israelites in the Wilderness, Num. xxxiii. 27, 28.

TARALAH, a city belonging to the tribe of Benjamin, Josh. xviii. 27.

TARPELITES, one of the many nations or tribes transplanted into Samaria by the kings of Assyria after the captivity of the Ten Tribes, Ezra iv. 9. They joined with the other colonists in a letter to king Artaxerxes, to hinder the rebuilding of the Temple at Jerusalem, by which the good work was made to cease until the second year of the reign of Darius. Whence they were brought into Samaria does not appear.

TARSHISH or THARSHISH, the name of a people or country, the situation and even existence of which has been the subject of much discussion. That there was such a region cannot be doubted; for in Holy Writ, ships are described as going to it, merchandise coming from it, and nations trading with it. It derived its name from Tarshish, the second son of Javan, and grandson of Japheth, Gen. x. 4.; 1 Chron. i. 7.; who is generally believed to have settled near his brothers Elishah, Kittim, and Dodanim, on the S. shores of Asia Minor, where the well-known city of Tarsus, now *Terssoos*, has for many ages preserved his name. The city is stated by the profane writers to have been of very remote foundation; and an idol called Jupiter Tersius worshipped there with especial honour, may perhaps have been a heathen memorial of their ancient progenitor.

The descendants of Tarshish are conjectured to have colonised various places on the shores of the Mediterranean, which is thought to have hence been called the Sea of Tarshish, until they reached the S.W. coast of Spain. Here they built the city of Tarshish, or Tartessus, as it is called by the profane writers, and which was afterwards named Gades, now *Cadiz*; though there seems to be some doubt amongst them

whether it was a city or a region, and likewise as to its exact situation. It is not unlikely, that the Phenicians of Tyre and Sidon may have given the name of Tarshish to all their settlements on the S. coast of Spain, if not, indeed, to all their Mediterranean colonies; for, in some passages in the Chaldean and Septuagint interpreters, the name is made to refer to Carthage. At all events, it seems agreed upon amongst the ancients, that the several articles of merchandise mentioned by the prophet Jeremiah, x. 9., and Ezekiel, xxvii. 12., as having been brought from Tarshish, were at that time to be found in Spain; such as silver and gold, iron, lead, and tin, though the last mentioned may possibly have been also first imported thither from Britain.

That Tarshish was somewhere in the Western Seas appears evident, from Jonah's endeavour to flee thither from Joppa, where he found a ship going to Tarshish, Jonah iv. 2.; as also from his complaining at Nineveh that he had actually fled to it, iv. 2. The merchants of Tarshish, too, visited Tyre with their precious commodities, Ezek. xxvii. 12., and are represented as singing of her in her markets, xii. 25., and bidden to howl over her destruction, Isa. xxiii. 1. 14.; and even Tyre herself is called a "daughter of Tarshish," Isa. xxiii. 10.; and is told, when her time of desolation comes, to pass over to Tarshish, xxiii. 6. David, likewise, Ps. lxxii. 10., and Isaiah, lx. 9., lxvi. 19., when foretelling the coming glories of Messiah's kingdom, connect Tarshish and the Isles together; and in Holy Scripture, the latter term is generally used to designate the islands and coasts of the Mediterranean.

But, on the other hand, Tarshish is also mentioned in the Bible as being reached from the Eastern Seas, and as supplying ivory, apes, and peacocks, as well as precious woods and stones; gold and silver, likewise, were imported thence in such vast quantities, as had never been seen in Jerusalem before. Some of these commodities could not be obtained from the Western Seas; and there is no reason to believe, that the precious metals were at that time found in the West in such abundance as to justify the description of it here met with. Yet, Solomon's ships, which he built at Ezion-geber on the Red Sea, to go to Ophir, are stated to have been ships of Tarshish; which, in conjunction with the Tyrian navy, by whose sailors they were navigated, brought to the king of Israel, every three years, some of these valuable Eastern treasures, 1 Kgs. ix. 26—28., x. 11, 12, 22.; and

in the parallel passage of 2 Chron. ix. 21., these ships are said expressly to have gone to Tarshish. The same observation applies to the fleet of Jehoshaphat, which he built in connection with Ahaziah, king of Israel, and which was wrecked at Ezion-geber; they are called ships of Tarshish, bound to Ophir, in 1 Kgs. xxii. 48.; but in the parallel passage of 2 Chron. xx. 36, 37., they are said to have been built to go to Tarshish, but owing to their wreck they did not go thither. And it appears to be to this Tarshish that the prophet Ezekiel alludes, xxxviii. 13., when he unites its merchants with the Arabians of Dedan and Sheba in their trafficking with Gog, on his invasion of the Holy Land in the last days.

There is, however, no mention made by any ancient author of any Tarshish in the East; nor does it seem likely that any of the descendants of Tarshish, or his father Javan, would settle there. It has, therefore, been conjectured, that the name Tarshish was sometimes employed to distinguish the open sea generally; and that the term "ships of Tarshish," or "navy of Tarshish," 1 Kgs. x. 22., xxii. 48.; 2 Chron. ix. 21.; Ps. xlvii. 7.; Isa. ii. 16., xxiii. 1. 14., lx. 9.; Ezek. xxvii. 25., became applied, in the course of time, to all large and heavy ships, adapted by their strength for long and distant voyages, such as the men of Tarshish seem to have been the first to construct, Isa. xxiii. 14. And this view seems in some measure to be borne out by the general way in which Tarshish is spoken of, in connection with the destiny of the Jews in the latter days; as its kings, and ships, and merchants, are represented as all contributing to the triumph of that ancient people of God, Ps. lxxii. 10.; Isa. lx. 9., lxi. 19.; Ezek. xxxviii. 13.

TARSUS, a large and populous city of Cilicia in Asia Minor, which eventually became the metropolis of the province; it stood about 6 miles from the sea, on the banks of the clear and beautiful little R. Cydnus, now *Tersoo*s, so celebrated in history for Cleopatra's ascending it to visit Antony. It is generally believed to have owed both its name and foundation to Tarshish, the son of Javan, and grandson of Japheth; and is by many critics identified with the Tarshish of Holy Writ. See TARSHISH. But, according to some of the profane historians, it was built by Sardanapalus; others ascribed its origin to an Argive colony; and others, again, going back to the regions of mythology, to Bellerophon, whose horse Pegasus losing his *hoof* here, caused

the city to be called Tarsus. The inhabitants appear to have always busied themselves in navigation and commerce, carrying on an active trade with all the neighbouring people, which greatly added to their wealth and luxury. It was much visited by the Greeks, who made it a free colony, settling here in large numbers; and owing to their influence and cultivation, the city not only became one of the handsomest and most frequented in these parts, but so noted for its excellent academy, as to be reckoned at one time the rival of Alexandria and Athens in literature and the polite arts. Tarsus, with many other cities in Asia Minor, fell into the hands of the Seleucidæ, and upon the occasion of Antiochus Epiphanes giving it and the neighbouring city Mallos to his concubine, they revolted from him, 2 Macc. iv. 30.

From the Seleucidæ it passed into the hands of the Romans; and Julius Cæsar is said to have bestowed upon it the same privileges that Rome had, whence it took for a time the name of Juliopolis. During the civil war at Rome, it espoused his cause so warmly as to draw down on it the vengeance of Cassius; an injury, which was afterwards made up to it by the Triumviri, and more especially by Antony, who greatly added to its privileges. Hence St. Paul, who was born here, Acts ix. 11., xxi. 39., xxii. 3., describes himself as being thereby "a citizen of no mean city;" and it was, probably, owing to its privileges as a free city under the Romans, that he more than once pleaded his rights as a Roman citizen, though some critics are of opinion he derived this advantage from other and ancestral rights. See ROME. After his conversion he retired to his native city for a time to escape from the malice of his persecutors, until he was joined by Barnabas; after which he seems to have often passed through it in his missionary journeys, Acts ix. 30., xi. 25. Julian the Apostate is stated to have been buried in one of the suburbs. Tarsus is still called *Tersoo*s, and is one of the most busy and populous places on this coast: there are many beautiful ruins lying round the present dirty *Turkish* city.

TEHAPHNEHES, Ezek. xxx. 18., another form of the name Hanes; which see.

TEKOA or ТЕКОА, a city in the N. part of the inheritance of Judah, about 12 miles from Jerusalem, and 6 from Bethlehem, according to Eusebius and Jerome, in a S.E. direction, on the W. edge of the great Desert of Judah. It appears to have stood on an eminence, which

gave it a commanding view of the country around. Here the prophet Jeremiah, vi. 1., on the occasion of the approach of the Chaldeans to Jerusalem from the N. bids the people of Benjamin blow the trumpet of alarm in Tekoa. It lay on one of the high roads from Edom and Moab, and became, therefore, an important military position, which soon after his accession to the throne, Rehoboam rebuilt and fortified, 2 Chron. xi. 6. One of David's mighty men, Ira, the Tekoite, who was also one of his twelve chief captains, came from this city, 2 Sam. xxxiii. 26.; 1 Chron. xi. 28., xxvii. 9.; as did also that wise woman whom Joab employed in his stratagem to incline David to fetch Absalom home from Geshur, 2 Sam. xiv. 2. 4. 9. The prophet Amos was originally one of the herdmen of Tekoa, i. 1. It gave name to the adjoining WILDERNESS OF TEKOA, where Jehoshaphat, king of Judah, encamped when the Moabites, Ammonites, and Edomites, had invaded his dominions, and near which they all miraculously perished, 2 Chron. xx. 20. Some of the Tekoites returned at the end of the Babylonian captivity, and assisted Nehemiah in rebuilding the walls of Jerusalem, Neh. iii. 5. 27. During the Maccabæan war, it was one of the places fortified by the Syrian general Bacchides, 1 Macc. ix. 50., marg., where in the text it is called Taphon; and it was in the Wilderness of Thecoe, that Jonathan and Simon fled from him, encamping by the pool Asphar, 1 Macc. ix. 33. Tekoa is said still to exist, and to preserve the old name of *Tekoa*.

TEKOA, WILDERNESS OF, 2 Chron. xx. 20.; 1 Macc. ix. 33. See TEKOA.

TEL-ABIB, a place mentioned by the prophet Ezekiel, iii. 15., as being by the R. of Chebar, and where many of the Jews who had been taken captive by Nebuchadnezzar were located when he visited them: here, too, he had one of his wondrous visions. It is identified by many with a city called Thallaba in the ancient authors, and now *Thallaban*, lying on the *Khabour*, a small river of Mesopotamia, which runs into the Euphrates at Carchemish. See CHEBAR.

TELAIM, a city of Judah, where Saul assembled his army when sent by Samuel, at the command of God, to destroy Amalek, 1 Sam. xv. 4. It was, probably, the same with Telem, mentioned in Josh. xv. 24., a city of Judah, on the frontiers of Edom.

TELASSAR or THELASAR, a region where

dwelt the children of Eden, whom Sennacherib, king of Assyria, in his blasphemous message to Hezekiah, king of Judah, boasted that his fathers had destroyed, 2 Kgs. xix. 12.; Isa. xxxvii. 12. Nothing is known about it, though it is commonly conjectured to have been near a city called Talatha by the ancient authors, on the lower course of the R. Euphrates and Tigris. Some critics identify it with the kingdom of Ellasar, mentioned in Gen. xiv. 1.; which see. Others, again, conjecture it to have been the same with Telharsa, where some of the captive Jews were located, Ezra ii. 59.

TELEM, Josh. xv. 24. See TELAIM.

TEL-HARESHA, Neh. vii. 61., or

TEL-HARSA, Ezra ii. 59., a place where some of the captive Israelites were stationed who returned home with Zerubbabel on the edict of Cyrus; but who, not being able to show their genealogy, lost some of their privileges. Its situation is wholly unknown, though it was probably either in Mesopotamia, near the R. Chebar; or about the lower course of the Euphrates. Some authors identify it with Telassar; which see. It seems to be called Thelersas in the apocryphal book of Esdras, 1 Esd. v. 36.

TEL-MELAH, Ezra ii. 59.; Neh. vii. 61. Its position is unknown; it was the residence of certain Israelites who could not make out their pedigree, and lost some of their privileges on returning to Jerusalem at the end of the seventy years' captivity.

TEMA, the name of a city and tribe, in the N. part of Arabia Deserta, on the borders of Syria, which derived their name from Tema, one of the twelve sons of Ishmael, Gen. xxv. 15.; 1 Chron. i. 30. Job speaks of the troops of Tema as parched by the drying up of the brooks in summer, vi. 19.; alluding, it is supposed, to the wandering nomadic tribes of that region; or else, to the caravans of merchants which at that early period are known to have crossed these wastes. The prophet Isaiah, likewise, xxi. 14., mentions the inhabitants of the land of Tema as asked to bring bread and water to their flying neighbours, in the approaching day of their desolation; a calamity which is also predicted by Jeremiah, xxv. 23. According to some, Job's friend Eliphaz, the Temanite, Job ii. 11., iv. 1., xv. 1., xxii. 1., xlii. 7. 9., was so named from this place; others, however, connect him rather with Teman in Edom. Ptolemy and other ancient writers

place a city, which they call Barathema or Themma, hereabouts, which is conjectured to have been the same with Tema.

TEMAN, a city and district in the land of Edom, so called after Teman, the eldest son of Eliphaz, and grandson of Esau, who was also one of the early dukes or kings of Edom, Gen. xxxvi. 11. 15. 42.; 1 Chron. i. 36. 53. The region they inhabited seems to have been even then designated the land of Temani, Gen. xxxvi. 34., or the land of the Temanites, 1 Chron. i. 45. It is supposed by many to have been the residence of Eliphaz, the Temanite, the friend of Job, as well from the identity of the name, as from the wisdom for which Teman was distinguished; but to others it seems too far from the land of Uz, and not so suitable to the history as Tema in Arabia. The city of Teman was, probably, the most ancient capital of the country, and is mentioned by the prophet Jeremiah, xlix. 7., as the abode of their wise and prudent counsellors, and by Obadiah, 9., as the post of their mighty men (*cf.* Baruch iii. 22, 23.); but its complete destruction, as well as the final and irreparable desolation of the whole region of Teman, are plainly foretold by Jeremiah, xlix. 7. 20., Ezekiel, xxv. 13., Amos, i. 12., and Obadiah, 9., and were fully accomplished in due season. *See* EDM. It appears to have been the most S. district of Edom, Ezek. xxv. 13.; and from its lying round Mt. Seir, it is conjectured to be mentioned by the prophet Habakkuk, iii. 3., as one of the places whence God manifested His glory to the Israelites on their quitting Egypt. From the account given by Ezekiel of the limits of the Land of Promise at the future restoration of the Jews, it seems likely that the S. frontier will touch upon Teman, Ezek. xlvii. 19., *marg.* According to Eusebius, the city of Teman was 15 miles from Petra, under Mt. Hor, though Jerome makes it only 5; and in his days it was guarded as a strong post by a garrison of Roman soldiers. The name is said still to survive in that of *Maan*, applied to a heap of ruins about 12 or 15 miles to the E. of the magnificent ruins of Petra, or Selah as it is called in the Bible.

TEMANI, LAND OF, Gen. xxxvi. 34., or

TEMANITES, LAND OF THE, 1 Chron. i. 45. *See* TEMAN.

TEMANITE, THE, Job ii. 11., iv. 1., xv. 1., xxi. 1., xlii. 7. 9. *See* TEMA.

THAMAH, or TAMAH, CHILDREN OF,

Ezra ii. 53., Neh. vii. 55., a tribe of the Nethinims that returned to Jerusalem with Zerubbabel on the edict of Cyrus.

THAMNATHA, a city of Judæa, mentioned by the apocryphal writer of 1 Macc. ix. 50. as having been fortified by Bacchides, the Syrian general. It is conjectured to have been the same with the Timnah of Josh. xv. 10. 57., or with the Thimnathah of Josh. xix. 43.

THARSHISH, 1 Kgs. x. 22., xxii. 48. *See* TARSHISH.

THEBEZ, a city which appears to have revolted from Abimelech, the son of Gideon, after he had been made king by the Shechemites, and where he eventually met his death when besieging it, Judg. ix. 50.; 2 Sam xi. 21. It was probably close on the borders of the tribes of Ephraim and Manasseh. Eusebius, in whose time it was an insignificant village still called Thebes, states it to have been 13 miles from Neapolis, in the direction of Scythopolis; which would seem to place it within the limits of Manasseh.

THECOE, WILDERNESS OF, 1 Macc. ix. 33. *See* TEKOA.

THELASAR, 2 Kgs. xix. 12. *See* TELASAR.

THELERSAS, 1 Esd. v. 36.; possibly the same with Tel-harsa; which *see*.

THEMAN, Baruch iii. 22, 23. *See* TEMAN.

THERAS, R., 1 Esd. viii. 41. 61., apparently the same with the river which in the canonical book of Ezra, is called the R. of Ahava; which *see*.

THERMELETH, a city or district mentioned by the apocryphal writer of 1 Esd. v. 36., as one of those whence some of the Jews returned home after the edict of Cyrus. It was probably either in Mesopotamia or Chaldæa, and was meant apparently for one of the places mentioned in Ezra ii. 59.

THESSALONICA, a celebrated city on the coast of Macedonia, at the head of the extensive gulf called from it *Thermaus Sinus* by the ancients, and now the *Gulf of Salonica*. It had been formerly called *Therma*, but its name was changed to Thessalonica by Cassander, in honour of his consort, the daughter of Philip, and sister of Alexander the Great, upon which the old city was either greatly enlarged and beautified, or a new one built adjacent to it. When it fell into the hands of the Romans, they made it the capital of one of the regions into which they divided Macedonia;

but in process of time, it became the actual metropolis of the whole country, and the residence of the Roman president. Owing to its very advantageous situation, it soon rose into great political and commercial importance, and its population rapidly increased, the city was ornamented with noble buildings, and the people were accounted amongst the most wealthy and flourishing in that part of the world. There were many Jews resident amongst them, who had a synagogue here, in which St. Paul preached on his first missionary journey in Europe; but being persecuted by the unbelieving amongst them, he fled to the neighbouring city of Berea; whither he was still followed by certain of the malicious Thessalonians, and so was driven to Athens, Acts xvii. 1. 11. 13. Whilst at Thessalonica, he was neglected, and in want; so that the Philippian church sent twice to minister to his necessities, Philip. iv. 16. There were, however, some that believed the gospel amongst the Thessalonians; and to these the Apostle directed his two well-known epistles, 1 Thess. i. 1.; 2 Thess. ii. 1. He is thought to have again visited Thessalonica at a much later period; but when is not known. Two Thessalonians, Aristarchus and Secundus, are mentioned as having been his companions in travel; the former of whom appears to have accompanied him when going to Rome, Acts xix. 29., xx. 4., xxvii. 2., probably as a fellow-prisoner, Col. iv. 10.; where Demas forsook him, to return to Thessalonica, 2 Tim. iv. 10. It is still called *Salonica*, and is one of the most flourishing and commercial places in the country, with a population of more than 70,000 souls.

THIMNATHAH, a city of the tribe of Dan, Josh. xix. 43., conjectured by some to be one with Timnah, mentioned in Josh. xv. 57. as a town in the mountains of Judah; but this is doubtful. It may, perhaps, be identified with the Thamnatha of 1 Macc. ix. 50.

THIS SIDE JORDAN. See BEYOND JORDAN.

THISBE, the name of a town in Galilee, mentioned in the Apocrypha as lying at the right hand of the city of Naphtali in Galilee, and as the place whence Tobit was led captive by Enemessar, king of the Assyrians, Tobit i. 2. It does not appear to be otherwise known; for, notwithstanding the conjectures of some learned men, it can hardly be identified with that city whence Elijah received the name of

Tishbite, as he is expressly said to have come from Gilead, 1 Kgs. xvii. 1.

THRACIA, 2 Macc. xii. 35. See TIRAS.

THREE TAVERNS, THE, a station on the Appian Way, about 25 miles S.E. from Rome, in the midst of the Pontine Marshes. At first probably, it only consisted of the three houses whence it obtained its name; but in the course of time, a small town appears to have sprung up there. It was in this neighbourhood, that some of the Roman Christians met St. Paul when on his way to the mighty metropolis of the world as a prisoner; whose coming not a little comforted him, Acts xxviii. 15. It is now called *Castella*.

THYATIRA, a city in the N. part of Lydia, a province of Asia Minor, standing on the R. Hyllus, which runs into the Hermus. It was formerly called Pelopia and Evippia, and is said to have been colonised by the Macedonians: when it fell into the hands of Seleucus, he greatly enlarged and beautified it, changing its name to Thyatira. It long continued to be an important place, both in a military and commercial point of view; and its inhabitants were distinguished, amongst other things, especially for the manufacture of purple dye and purple cloths. Lydia, who was one of St. Paul's first converts at Philippi, was a seller of purple from this city, Acts xvi. 14. Thyatira was one of the Seven Churches of Asia; and to it was addressed one of the seven apocalyptic epistles, in which it is severely censured for permitting some Jezebel to corrupt the faith with unclean and idolatrous practices, Rev. i. 11., ii. 18. 24. Its ruins are found at *Ak Hissar*, a small and dirty *Turkish* town, inhabited by a motley population, amongst whom are a few nominal Christians.

TIBERIAS, a city of Galilee, on the S.W. shore of the Sea of Chinnereth, to which it gave the name of the Sea of Tiberias. It is said to have been built by Herod Antipas, who called it after Tiberius, the emperor of Rome. The Rabbins, however, maintain that he only rebuilt or enlarged an old city which stood there, though they are not agreed whether it was Chinnereth, or Hammath, or Rakkath; but all these cities appear to have stood further N., in the lot of Naphtali. Tiberias soon rose to considerable size and importance under the fostering care of Herod, who adorned it with many large and handsome edifices. Its beautiful situation, and the warm mineral baths near it, caused it to be

much resorted to by the heathen around, of whom its population is stated to have been chiefly composed. It was rendered a busy place by its fisheries, and from being a common depôt and crossing place for all merchandise shipped on the lake. It was strongly fortified, and gradually became the metropolis of Galilee; of which, according to Josephus, it was the largest and most important city after Sepphoris. Herod Antipas is stated to have made it his ordinary residence; and in the opinion of some critics, this is the reason why in the gospel history, the Blessed Redeemer is never mentioned as visiting it. Some of its numerous boats are spoken of as having crossed the sea to bring the people to see and hear Him, Jo. vi. 23; but it is not unlikely that the Saviour himself avoided the city where the tetrarch appears to have been plotting against him. Cf. Lu. xiii. 31, 32., xxiii. 8. Tiberias played a distinguished part in the last Jewish war; but it was eventually mastered by Vespasian, who would have put all the inhabitants to the sword, but for the intervention of Agrippa. After the destruction of Jerusalem, a celebrated university of Jewish learning was established at Tiberias, which existed for many centuries. It is now a small *Turkish* town, and still maintains the name in that of *Tabariyah*.

TIBERIAS, SEA OF, Jo. vi. 1., xxi. 1. See SEA OF CHINNERETH.

TIBHATH, 1 Chron. xviii. 8. See BETAH.

TIGRIS, one of the largest rivers in Western Asia, which rises among the mountains of Armenia, in Mt. Niphates, and after forming the old boundary between Assyria and Mesopotamia, as well as between Babylon and Susiana, is joined by the Euphrates, and then enters the Persian Gulf. It is about 1200 miles long, and is still called the *Tigris* or *Terr*. It is conjectured to be the same with the Hiddekel, mentioned by the prophet Daniel, x. 4., as the river by the side of which he had one of his wondrous visions; and therefore also is identified with that Hiddekel which was one of the four rivers of Eden, Gen. ii. 14. See EDEN. The names of Diklat, Diglath, Degola, &c., are given to it by some of the ancient authors, and in the East, it is occasionally called *Diglath* to the present day. Its more recent appellation of Tigris is said to have been obtained from a word signifying *an arrow* in the language of the country, and was applied to it on account of the swiftness of its course. The Euphrates and Tigris formerly

entered the Gulf of Persia by two distinct channels; but they have for many ages constituted one river, near a place now called *Corny*, whence to the sea they have one common channel. This was indifferently called Euphrates or Tigris, and sometimes Pasitigris by the ancients, but now it is commonly denominated *Shatt el Arab*. The R. Tigris is occasionally mentioned in the Apocrypha. Tobias and the angel are said to have lodged on its banks, and got a certain wonderful fish out of it, Tobit vi. 1, 2. The tribes about it are stated to have followed Nabuchodonosor in his war with Arphaxad, Judith i. 6.; and its periodical swellings are spoken of by the son of Sirach, Eccclus. xxiv. 25.

TIMNAH, a city of the tribe of Judah, near its N.W. border, in the neighbourhood of Mt. Jearim and Bethshemesh, Josh. xv. 10.; but whether the same with the Timnah mentioned at xv. 57., as a city of Judah in the mountains, is uncertain. It must have been close upon the borders of Dan, and hence it is conjectured by many to have been the same with Thimnathah, which is eventually mentioned amongst the cities of Dan, Josh. xix. 43. It was, likewise, adjacent to the frontiers of the Philistines; by whom it was taken and inhabited in the reign of Ahaz, king of Judah, 2 Chron. xxviii. 18. It is also frequently identified with

TIMNATH, Gen. xxxviii. 12, 13, 14., whither Judah went up to his sheep-shearers with his friend the Adullamite. Here, among the vineyards, Samson killed the lion, in the carcase of which he afterwards found honey as he went to take his wife, who was of Timnath, Judg. xiv. 1, 2, 5., and who, with her father the Timnite, Judg. xv. 6., was afterwards burned to death by the Philistines. If Timnah and Timnath were one and the same city, then it must have fallen into the hands of the Philistines at a very early period, or else not have been completely wrested from them until the time of David. See THAMNATHA.

TIMNATH-HERES, Judg. ii. 9., or

TIMNATH-SERAH, Josh. xix. 50., xxiv. 30., a city in Mt. Ephraim, and apparently in the lot of the tribe of Ephraim, to which Joshua belonged, Num. xiii. 8. It was built by Joshua, who had his inheritance assigned him in this mountain. Here too he dwelt for many years, and was eventually buried in the border of his inheritance, on the N. side of the hill of



Gaash. According to Eusebius, his tomb was still shown in his days.

**TIMNITES**, the inhabitants of Timnath, Judg. xv. 6.; which *see*.

**TIPSAH**, a city of Syria, on the W. bank of the R. Euphrates, the limit of Solomon's dominions in this direction, 1 Kgs. iv. 24., as it had no doubt been of David's (*cf.* 2 Sam. viii. 3.); for the R. Euphrates was to be the boundary of the Promised Land, Gen. xv. 18. It is also mentioned as having refused to submit to Menahem, king of Israel, who at last took it and barbarously treated its inhabitants, 2 Kgs. xv. 16. Some critics, however, are of opinion that this was another Tiphseh, near Tirzah, observing that as the name signifies *a ford*, it may have designated many places in Palestine; but this conjecture seems to be unnecessary. In consequence of the great ford of the Euphrates being here, a large and populous city grew up, which is called Thapsacus by the profane authors. It was the common landing, and place of embarkation for all passengers and merchandise going to Babylon, the Persian Gulf, India, &c.; and hence gradually became a great entrepôt and place of trade. Many large armies have here crossed the river; amongst others that of Cyrus in his expedition against Artaxerxes, that of Darius previous to his defeat at Issus, and that of Alexander before the battle of Arbela. When Thapsacus fell into the hands of Seleucus Nicanor, he changed its name to Amphipolis; building a bridge of boats at Zeugma, about 200 miles higher up the river, which thenceforward became the more usual crossing-place. Tiphseh is now known by the name of *Der*.

**TIRAS**, the name of a race descended from the youngest son of Japheth, Gen. x. 2.; 1 Chron. i. 5.; whose descendants appear to have settled originally at the N.W. extremity of Asia Minor, and thence to have crossed the Hellespont into Europe. Here they gave name to the well-known region of Thrace, and probably to many other localities in the S.E. part of Europe, which bear such evident traces of them in the old authors. Thus we meet with the rivers Athrys, Athyras, Trausus, and Tyras; the cities Tiristasis and Trissæ; the promontory Tiristria; the tribes Trausi and Odrysæ, with Odrusus, the deified king of the latter, who was perhaps Tiras himself. Tereus, too, the king of Thrace, and Tros, the reputed founder of Troy, are conjectured to have been appellations both derived from the son of Japheth. The Thracians were a cruel, though brave and warlike people, whence

in the heathen mythology, Mars was said to have been born in their country, and to have resided amongst them. One of his names amongst them was Thouras, which even Homer seems to adopt, and which has an apparent affinity to Theiras, as the Septuagint writes Tiras. They were expert horsemen, and often distinguished themselves by their strength and skill in the armies of those generals under whom they served. *Cf.* 2 Macc. xii. 35. They had the character of being greatly addicted to intemperance and prone to revenge; in earlier times they are said to have offered their enemies whom they had taken on the altars of their gods. But notwithstanding this, they appear in the latter part of their history, to have attained to a remarkable degree of civilisation.

**TIRATHITES**, a tribe of the Kenites, who dwelt at Jabez, and appear to have been scribes, 1 Chron. ii. 55.

**TIRZAH**, an ancient royal city of Canaan, whose king was one of the thirty-one kings conquered by Joshua, xii. 24. It seems to have been a strong and lofty city in the E. part of the tribe of Manasseh, about midway between Shechem and the Jordan, probably on some part of the high ground called the Mountains of Israel. Solomon mentions its great beauty, which he connects with Jerusalem, and an army terrible with banners, So. of Sol. vi. 4. Jeroboam made it occasionally his residence, and here hisson Abijah was buried, 1 Kgs. xiv. 12. 17.; and it appears most likely that all the kings of Israel resided in the palace here until Omri removed to Samaria. Baasha reigned here, and was buried here, 1 Kgs. xv. 21. 33., xvi. 6.; as was the case with Elah, xvi. 8, 9.; and Zimri, xvi. 15., who when he was here besieged by Omri and the party that followed him, burnt the palace over his head, xvi. 17, 18. Tirzah was at first chosen by Omri for his residence, xvi. 23.; but after he had built Samaria, he removed thither, and was buried there; whereupon the latter city became the usual abode, as well as the burying-place, of the kings of the Ten Tribes, though it is not unlikely that they occasionally dwelt at Tirzah. *Cf.* 2 Kgs. xv. 14. 16.

**TISHBITE**, the name commonly given to the prophet Elijah, 1 Kgs. xvii. 1., xxi. 17. 28.; 2 Kgs. i. 3. 8., ix. 36. Its origin is unknown, though many suppose it to have been derived from a town called Thisbe; but no such place is mentioned by any author in Gilead, whence Elijah



came. The town of this name spoken of in the apocryphal book of Tobit, i. 2., was in the tribe of Naphtali, on the W. side of the Jordan. Other critics, therefore, suppose that this appellation, which signifies a *reformer* or *converter*, was given to the prophet from the extraordinary character of his office.

TIZITE, a patronymic given to one of David's mighty men; but whence derived is not known, 1 Chron. xi. 45.

TOB, LAND OF, Judg. xi. 3. 5. See ISHTOB.

TOBIAH, CHILDREN OF, a tribe or family, probably of the Ten Tribes, who returned to Judæa with Zerubbabel at the termination of the Babylonian captivity; but not being able to prove their descent from Israel, they forfeited many of their privileges, Ezra ii. 60.; Neh. vii. 62.

TOBIE, THE PLACES OF, 1 Macc. v. 13. See ISHTOB.

TOCHEN, a city belonging to the tribe of Simeon, 1 Chron. iv. 32.

TOGARMAH, a people descended from Togarmah, the youngest son of Gomer, and grandson of Japheth, Gen. x. 3.; 1 Chron. i. 6.; who appear to have settled in the N.E. regions of Asia Minor. A tribe of them called Trocmi, Trogmii, or Trocmeni, is often spoken of in the ancient authors as inhabiting part of the province of Galatia; and other traces of their name are to be met with in that neighbourhood. The prophet Ezekiel, xxvii. 14., mentions "the house of Togarmah" as trading in the fairs of Tyre with horses, and horsemen, and mules; and again, in his description of the grand onslaught upon the Holy Land in the latter days, he numbers "the house of Togarmah of the north quarters" (which it was in respect of Judea) with the bands of Gomer, amongst the vast and heterogeneous army of Gog, Ezek. xxxviii. 6.

TOLAD, a city of the tribe of Simeon, 1 Chron. iv. 29., called Eltolad in the parallel passage of Joshua, xix. 4.

TOLAITES, a family of the tribe of Issachar, so called after his son Tola; they were numbered by Moses, together with all Israel, in the Plains of Moab, Num. xxvi. 23.

TOPHEL, a place mentioned in Deut. i. 1., as one of the encampments of Israel in the Wilderness, where Moses rehearsed to the people some of the statutes and commandments which had

been given him by God. From its being named next to Paran, it was probably somewhere between this place and Mt. Seir; but nothing is known of its situation.

TOPHET or TOPHETH, 2 Kgs. xxiii. 10.; Isa. xxx. 33.; Jer. vii. 31, 32., xix. 6. 11, 12, 13, 14. See HINNOM.

TOWER OF THE FLOCK, THE, an appellation given in the prophecy of Micah, iv. 8., to Mt. Zion, or the Temple, or perhaps the whole city of Jerusalem, as being the tower or fold of God's flock Israel. It is also styled the stronghold of the Daughter of Zion in the same verse.

TOWER, THE GREAT, a large tower on the E. wall of Jerusalem, near Ophel and the Court of the Prison; it appears to have projected considerably beyond the line of the wall, and to have been in some way connected with the King's High House, Neh. iii. 25, 26, 27. It was rebuilt by Nehemiah when he restored the walls of the city.

TOWER, THE, 1 Macc. vi. 18. 24. 26. 32., ix. 53., x. 32., xiii. 50. 52., xiv. 7., xv. 28.; 2 Macc. iv. 12., xv. 35. See CASTLE.

TRACHONITIS, a region on the N.E. of Palestine, which had originally formed part of the kingdom of Herod the Great; but which, on his death, was assigned to his son Philip, together with the district of Ituræa, whereupon the two constituted one tetrarchy, Lu. iii. 1. It touched upon Batanæa or Bashan, on the W., Damascus on the N., Syria on the E., and Arabia on the S. It derived its name from the rugged character of the country, which was broken up by many ridges of hills, called by the ancients Trachones Montes, and now *Khiara*. The inhabitants were reckoned expert archers, and lived mostly by plundering the travellers and caravans that passed near them; or by making marauding attacks upon their neighbours. The Trachonitis is now called *El Ledja* by the Arabs, and its more S. part the *Haouran*. The latter name is not much altered from that of Auranitis, by which it was anciently distinguished from the rest of the tetrarchy.

TRIPOLIS, a city in the N. part of Phœnicia, on the sea-coast between Aradus and Botrys. It derived its name from having been built by the people of the *three cities* of Sidon, Tyre, and Aradus, for the convenience of assembling there the several federal bodies of the country for the despatch of all such matters of business as related to their common interest. It had a

"Haven," which was of no great magnitude, though probably sufficient for the traffic of those days; and here Demetrius landed when invading Judæa, 2 Macc. xiv. 1. It is still called *Tripoli*, and is the capital of a *Turkish* province or pachalic of the same name.

TROAS, a city of Asia Minor, on the W. coast of the province of Mysia, midway between the two well-known promontories Lectum and Sigeum, and about 15 miles to the S. of the ancient Ilium or Troy. It was originally founded by Antigonus, the great ruler of Asia, and then called Antigonía; but it was afterwards greatly enlarged and beautified by Lysimachus, the general of Alexander the Great, who, out of compliment to his master, changed its name to Alexandria Troas. The former half of its new name soon fell into desuetude; and the city itself does not appear to have become a very prosperous place until the time of the Romans, who are said to have been much struck with the great capabilities of its situation. Julius Cæsar is stated to have thought of removing the seat of the whole monarchy hither; a purpose attributed likewise to Augustus, and to Constantine, before the latter fixed upon Byzantium for his new metropolis. To gratify the vanity of the Romans, who gave themselves out as descended from the Trojans, Augustus sent a colony to Troas, and dignified it with the rights of a Latin city; after which it increased rapidly both in size and importance, and became one of the most flourishing places in the province. It had a convenient harbour, which greatly facilitated its trade, and whence there was a common passage to Thrace and Macedonia. It was occasionally visited by the Apostle Paul, who here had his vision of the man of Macedonia praying for help, and who sailed hence to Europe when he first brought the Gospel to our continent, Acts xvi. 8. 11., xx. 5, 6.; 2 Cor. ii. 12.; 2 Tim. iv. 13.

TROGYLLIUM, a promontory on the W. coast of Asia Minor, in the S. part of the province of Lydia, about midway between the cities of Ephesus and Miletus, and now called *Cape St. Mary*. It is formed by a projecting spur of Mt. Mycale, and leaves only a narrow channel between the mainland and the opposite island of Samos. There was a small town on the promontory, at which St. Paul tarried for a time when proceeding from Macedonia to Jerusalem, Acts xx. 15.

TUBAL, a people and country so named after Tubal, a son of Japheth, Gen. x. 2., 1 Chron. i. 5.,

whose descendants are thought to have originally settled between Mt. Ararat and the Caucasus, in a province known by the name of Iberia, the inhabitants of which were formerly called Thobeli. To the E. of it lay the province Albania, wherein was the city Thabilaca, and to the S.W. of it were the noted nation of the Chalybes; all names supposed to bear some affinity to the more ancient one. Add to this, that the prophet Ezekiel, xxvii. 13., represents Tubal as supplying Tyre with slaves and brass; a commerce which is well known to have been then actively carried on by the tribes in these parts. But it would appear that the descendants of Tubal extended their settlements across the Caucasus, and eventually peopled the E. parts of Europe and the W. part of Asia; in the latter of which the modern province and city of *Tobolsk* seem still to exhibit traces of their name. They are closely connected in the Bible with their brethren, the descendants of Meshech, and seem to have once made themselves very formidable by their cruel and warlike habits, Ezek. xxxii. 26. The prophet Isaiah, lxvi. 19., enumerates them amongst the people to whom the glad tidings of the Gospel should be proclaimed, and who should in some way take part with the Jews on their final restoration to their own land. Yet they are, likewise especially mentioned amongst the forces of Gog, who is called their chief prince, and who in the latter days of the world seems destined to gather them together to fight against the people of God Ezek. xxxviii. 2, 3., xxxix. 1. See GOG.

TUBIENI, 2 Macc. xii. 17. See ISH-TOB.

TYRE or TYRUS (in Hebrew, *Tzor*), a celebrated city of Canaan, on its N. coast, about 20 miles to the S. of Zidon, by the inhabitants of which it appears to have been founded, and hence it is called "the Daughter of Zidon," by the prophet Isaiah, xxiii. 12. According to the Tyrian account, as given in Herodotus, it was built 2700 years before the Christian era (i.e. 350 years before the Flood); a fabulous boast, to which Isaiah, xxiii. 7., appears to allude when foretelling its coming desolation. Josephus states it to have been founded about 240 years before Solomon's Temple was built; but as Tyre is mentioned by Joshua as a "strong city" two centuries earlier, it is not unlikely but the date in Josephus may refer to the peopling of the adjacent isle, subsequently called New Tyre. The Sidonians watched over Tyre and fostered it, Isa. xxvii. 2., until it became a great and flourishing city, and was governed by its own king. Its importance and strength are attested

by the extensive fortifications with which it was defended at a very early period; whence it is called the strong city Tyre in Josh. xix. 29., and the stronghold of Tyre, in 2 Sam. xxiv. 7. Cf. Isa. xxiii. 11.; Amos i. 10.; Zech. ix. 3.

It fell within the borders of the Promised Land, and so on the division of Canaan by Joshua, it was allotted to the tribe of Asher; though it seems doubtful whether the Israelites ever had any power over it, except perhaps for a short time during the reigns of David, 2 Sam. xxiv. 7., and Solomon, the latter of whom is expressly said to have been at peace, and to have made a league, with the king of Tyre, 1 Kgs. v. 12. It is not unlikely that this league may have been first made with David, 1 Kgs. v. 1., and that it was "the brotherly covenant" which they are charged with having forgotten by the prophet Amos, i. 9. The apocryphal writer of the book of Ecclesiasticus, xlv. 18., speaks of Samuel having "destroyed the rulers of the Tyrians," together with the princes of the Philistines; which would appear to show at how early a period these two inveterate enemies of Israel were united in their persecuting warfare. Cf. Judg. x. 12. Hiram, king of Tyre, sent materials and builders to David for the erection of his own palace in Jerusalem, as well as materials for the Temple of Jerusalem, 2 Sam. v. 11.; 1 Chron. xiv. 1., xxii. 4.; and either himself or his successor on the throne of Tyre, greatly assisted Solomon with skilful builders and labourers, as well as with costly stones, cedar trees and fir-trees, gold, and other important materials, for the erection of his magnificent Temple, as well as other splendid edifices in Jerusalem, 1 Kgs. v. 1., vii. 13, 14., ix. 11, 12.; 2 Chron. ii. 3. 11. 14. Cf. Ps. xlv. 12. Hiram, one of the chief artificers whom he sent, was a widow's son of the tribe of Naphtali or Dan, and his father a man of Tyre. These references abundantly show the skill and the wealth of Tyre at this time, which had become the complete rival of Zidon, if it did not even surpass it; and had come to be numbered with the most powerful nations of the world, Ps. lxxxvii. 4.

There was a small island nearly opposite to it only three stadia or furlongs from the shore, and about twenty-two in circuit; which had no doubt already begun to form a part of the city, and to receive its overflowing population and merchandise, since it is mentioned as THE ISLE by Isaiah, xxiii. 2. 6. In this advantageous situation they constructed a navy, such as probably had never been known up to that time, Ezek. xxvii. 5, 6, 7, 8, 9.; the ships of which were amongst the

first to lose sight of land, and to steer by the stars; and which, being of a larger and stronger build than had been usual, and such as were adapted to long and perilous voyages, were probably those which are described in Holy Writ as "ships of Tarshish;" and hence too, it may be Tyre herself is called "the Daughter of Tarshish," Isa. xxiii. 10. With these she planted colonies on numerous parts of the coasts of the Mediterranean and Atlantic, amongst which Carthage and Tartessus may be specially named; and those colonies, again, contributed to enrich the mother city, and to make her become what for ages she was, the great emporium of all the merchants and trade of the world. Hence Isaiah calls Tyre, Canaan or the *Merchant City*, the *Crowning City*, the *Mart of Nations*; and describes her merchants as princes, and her traffickers as the honourable of the earth, Isa. xxiii. 3. 8. 11. Ezekiel speaks of her markets being visited not only by Judah and Israel, xxvii. 17., but by more than thirty of the leading nations of the world, so that by their means she was replenished and made glorious in the midst of the seas, xxvii. 25., though ruined by "the iniquity of her traffic," xxviii. 18. Zechariah states that she heaped up silver as the dust, and fine gold as the mire of the streets, ix. 3.

This vast accumulation of wealth greatly added to the pride and luxury of the people, as well as contributed to the beauty, Ezek. xxviii. 12., Hos. ix. 13., and magnificence of their city, and to the knowledge and skill for which they were so famed, Ezek. xxviii. 2—18. By it, likewise, they derived the means of increasing their power and influence over the nations that traded in her fairs, to an almost unexampled degree, Ezek. xxvi. 17.; and by it they were hardened and strengthened in that base idolatry they practised, and with which they so long and so successfully tried to corrupt the pure worship of the Hebrews. But still, it appears to have been rather the cruelty of Tyre, and her oppressive hatred of the Israelites, as well as her wanton rejoicing over the ruin of the kingdom of the Ten Tribes, and over the destruction of Jerusalem, that finally brought down the vengeance of Almighty God upon her, and ended in her ruin.

There appear to have been peace and a good understanding between the Tyrians and the Israelites for many years after the death of Solomon; which the marriage of Ahab, king of Israel, with Jezebel, daughter of Ethbaal, king of the Zidonians (whom Josephus states to have been also king of Tyre), 1 Kgs. xvi. 31., for a time

perhaps increased. But it is evident from the language of the prophecy that, before a century had passed from the death of Ahab, the Tyrians had joined some of the enemies of Israel in their acts of oppression and spoliation. Cf. Ps. lxxxiii. 7., lxxxvii. 4. The prophet Joel, iii. 4—6., charges them with having taken the silver and gold, and goodly pleasant things, which belonged to God, and put them into their temples; as well as with selling the children of Judah and Jerusalem into slavery; which may possibly have taken place, when the Philistines and Arabians attacked Jehoram, king of Judah, and rifled Jerusalem, B.C. 887, 2 Chron. xxi. 16, 17. And Amos, i. 9., accuses the Tyrians of having forgotten "the brotherly" covenant, and delivered up the whole captivity to Edom; perhaps, when Pul, king of Assyria, was oppressing the Ten Tribes, 2 Kgs. xv. 19.; 1 Chron. v. 26.; or during some of those invasions which the Philistines and Edomites were always ready to make upon Israel, 2 Chron. xxvii. 17, 18.

This spirit of hatred and cruelty had still more ample scope when Shalmaneser overthrew the kingdom of the Ten Tribes; and Tyre is described by Jeremiah, xxvi. 2., as having rejoiced and mocked at the destruction of Jerusalem by Nebuchadnezzar. For all these long-continued iniquities, the doom of Tyre was foretold for centuries before it came, by many of the prophets, with a minuteness of circumstances that Omniscience alone could describe; but which were only gradually, though now they have been most completely, carried out. Joel, iii. 4. 8., predicted that the Tyrians should be sold as captives to the Jews, who should again sell them for slaves to distant lands; Amos, i. 9, 10., that their punishment should surely come, when the strength of their city and its palaces should be burnt. Isaiah, xxiii. 1. 5. 8. 15. 17., foretold her miserable overthrow by the Chaldeans, even when the city was in the midst of its joyous prosperity; and likewise, that after seventy years of desolation, she should again return to her former glory and her former iniquities, until another day of visitation arose upon her. Jeremiah, xxv. 22., xxvii. 3., xlvii. 4., announced the coming wrath of God upon Tyre, when she should be brought into heavy bondage to Nebuchadnezzar, and all her helpers should be cut off. But as the day of vengeance drew nearer, Ezekiel's words were more fearfully descriptive of the terrible desolations that should be most surely brought upon them. He foretold the slaughter and plunder of her inhabitants after a long and

severe siege by Nebuchadnezzar with many nations to help him; when the fortifications should be destroyed, the city burnt, the foundations left like the top of a rock, and become only a place for the spreading of nets to dry: and again, that her stones, and timber, and dust should be laid in the midst of the water; that her merriment and traffic should be ended, that the isles should shake at her fall, and that she should eventually be made desolate for ever, Ezek. xxvi. 2, 3, 4. 7. 15., xxvii. 2, 3. 8. 32., xxviii. 2. 12., xxix. 18. And even after her recovery from her first partial desolation, when she had again returned for a time to her former ways, Zechariah, ix. 2, 3., foretells that ultimate and complete destruction, from which she has never recovered to this day.

These fearful predictions are said by Josephus to have been first made good by Shalmaneser, who, after having carried captive the Ten Tribes, besieged Tyre for five years, and reduced it to great straits, though eventually he retired from the attack. Cf. also Judith ii. 28. However this may be, they began to be really and awfully accomplished soon after the destruction of Jerusalem, when Nebuchadnezzar attacked the city by land; but though he brought all the vast resources of his army to bear upon it, such was the strength of Tyre that it was not until after a siege of thirteen years (one of the longest recorded in history), that it was at length taken. Even then, it was only continental Tyre that fell into his hands; the insular city still remained unhurt, and thither most of the Tyrians escaped from the land, taking with them all the riches and treasures which they could, thus greatly disappointing the conqueror both of his captives and his spoil. This led him to wreak his vengeance on the inhabitants who remained by putting them to death, and by razing the city to the ground. The labour and sufferings of his troops during the siege are spoken of in the prophecy of Ezekiel, xxix. 18., who describes "every head as having been made bald, and every shoulder peeled" during the long service; and as neither Nebuchadnezzar nor his army got any wages in the way of pay, the prophet is directed by God to promise him the land of Egypt for his labour. It does not appear that continental Tyre ever again rose to anything like a city: some small portion of the site, however, was covered with houses, which anciently bore the name of Old Tyre. The Chaldeans remained masters of this, and are said by Josephus to have eventually gained possession of the isle; after which, according to

the Phœnician annals, the Tyrians received their kings from Babylon or Persia for seventy years, the native royal house having, as has been conjectured, been carried into captivity, like that of Judah.

The Tyrians are mentioned in the book of Ezra iii. 7. (cf. 1 Esd. v. 55.) as having assisted Zerubbabel by bringing cedar-trees from Lebanon to Joppa for the building of the second Temple, according to the grant that they had of Cyrus, king of Persia; and a century later, Nehemiah, xiii. 16., speaks of some of the Tyrians who lived in Jerusalem, and traded in fish and all manner of ware, by the sale of which they profaned the Sabbath. Under the mild sway of the Persians, Insular Tyre rose rapidly to some of its old dignity and glory, and again became the leading emporium of the world. Its inhabitants appear to have been restored to their former independence, under the condition of supplying the Persians with ships and men, whenever these should be required. This they did very effectually in the great conflict of Xerxes and Darius with the Greeks; but after the fatal defeat of the latter by Alexander the Great, at Issus, B.C. 333, the Macedonian conqueror marched into Phœnicia to attack Sidon and Tyre, as had been foretold by Isaiah, xxiii. 1. The former city surrendered; but the latter, confident in its own strength and in the naval supplies promised by Carthage and others of its colonies, refused to yield. This so enraged Alexander, that he fell upon it with all his force; but though he made several attempts to storm it by sea, he was always driven back. At length he determined to connect the island with the mainland by a causeway built with the stones, timber, and rubbish of the old continental city, and held together by huge trees, floated down from Lebanon and the adjacent mountains. When nearly completed, his first causeway was destroyed by a storm, but at length, the daring enterprise was successful, as had been minutely predicted by Ezekiel, xxvi. 12, 19., and after a siege of seven months, Tyre fell into Alexander's hands. Many of the inhabitants escaped to Carthage and elsewhere, but the greater part were either cruelly put to death by him, or else sold as slaves to the Jews and other neighbouring nations, the city was nearly consumed by fire, and its fortifications mostly destroyed. From this blow Tyre never recovered, especially after the foundation of Alexandria in Egypt, which soon began to draw to itself most of that traffic with so many nations which had been enriching the Phœnicians

for more than 1000 years. Henceforward, the old city and the island became connected together by the causeway of Alexander; which the accumulations of the ruins, and of the sand and rocks cast up by the sea, have now rendered almost a natural isthmus. Tyre was in a measure restored on a small scale, and once again fortified so strongly that it was able to withstand a siege against the fleet of Antigonos for 15 months; but it eventually fell into his hands, and became from that time subject alternately to the Seleucidæ and Egyptians, according to their varying successes (and is hence sometimes mentioned in the apocryphal history of the great Maccabæan struggle, 1 Macc. v. 15., xi. 59.; 2 Macc. iv. 18. 32. 44. 49.), until at length it was absorbed in the iron empire of the Romans, who under Hadrian made it a free colony.

Though Tyre lay within the limits of the Holy Land, and there were many Jews resident in it in the New Testament times, yet it does not appear to have been visited by our Blessed Redeemer during His ministry, but He preached the gospel in the coast of Tyre and Sidon, and many came thence to hear Him, and to be healed by Him of their diseases, amongst whom was the woman of Canaan, or the Syro-Phœnician, Matt. xv. 21.; Mk. iii. 8., vii. 24. 31.; Lu. vi. 17. See PHœNICIA. Amongst these, there were probably many who truly repented and believed in Him, since He declared that the unbelief of Chorazin, Bethsaida, and the cities wherein most of His mighty works were done, was greater than that of Tyre and Sidon; and that their doom at the day of judgment should be worse, Matt. xi. 21, 22.; Lu. x. 13, 14. It was on the occasion of the reconciliation between Herod and the Tyrians, that the former was smitten of God, for his impiety, after his rhetorical display at Cæsarea, Acts xii. 20. This quarrel is conjectured to have arisen from the Tyrians having thwarted some of Herod's mercantile and naval plans, which he purposed resenting by cutting off their usual supplies of food from his dominions, and as it appears by declaring war against them; all which shows that, by this time, owing probably to Roman influence, Tyre had again become a respectable and influential place. St. Paul landed and tarried seven days here during one of his voyages, where he found many faithful Christian disciples, who warned him through the Spirit not to go up to Jerusalem, Acts xxi. 3. 7.

But Tyre has for ages lost every portion of its former greatness, and is now nothing but heaps of ruins on every side. The site of the

olden city on the land, may still be in some measure traced near a spot called *Ras-el-Ain*, notwithstanding the wide-spread desolation; whilst Insular Tyre is reduced to a small insignificant village rather than town, though it still bears traces of the ancient name in that of *Tsoor* or *Soor*. It is now little more than a fishing station, and amidst the many wondrous marks of fulfilled prophecy, every traveller notes that its "dust has been scraped from it, and that it is made like the top of a rock, a place for the spreading of nets in the midst of the sea," Ezek. xxvi. 4, 5.

TYRE AND SIDON, COASTS OF. See PHENICIA.

TYRIANS, Ecclus. xlv. 18., the inhabitants of the city or region of Tyre, whose rulers Samuel is said to have destroyed, together with

the princes of the Philistines; an allusion probably to the canonical history in 1 Sam. vii. 9—12. See TYRE.

TYRUS, THE LADDER OF, mentioned in 1 Macc. xi. 59., as the N. boundary of the government of Simon Maccabæus when his brother Jonathan made him captain over the whole coast of his dominions; the S. point being the borders of Egypt. The name, which is mentioned likewise in some of the ancient writers, is thought to have been given to a bold headland on the coast of Syria formed by a projecting cliff of the Anti-Lebanon, now called *Cape Nakhoria*, about 15 miles to the S. of Tyre.

TZIDON, Gen. x. 15., marg., the Hebrew form of the name Zidon; which see.

TZOR, Josh. xix. 29., marg. See TYRE.

ULAI, RIVER OF, where the prophet Daniel had some of his wonderful visions, was in the province of Elam, and flowed past the city of Shushan or Susa, the magnificent winter residence of the Persian kings, Dan. viii. 2. 16. This river is called Choaspes by the profane authors, and sometimes Eulæus, a name which carries evident traces of that of Ulai. It rises on the borders of Media and Persis, and flows with a S.W. course into the Pasitigris. Its water was so remarkably pure, that the kings of Persia are stated to have drunk no other, forbidding, upon pain of death, that it should be used by any of their subjects, and carrying it with them in silver vessels in all their journeys to the most distant countries. Its modern name is said to be *Kerkhah*.

UMMAH, a city of the tribe of Asher, Josh. xix. 30.

UNCIRCUMCISION, THE, Rom. ii. 26., iii. 30., iv. 9.; Gal. ii. 7.; Eph. ii. 11.; Col. iii. 11.; or THE GENTILES; which see.

UPHAZ, a place mentioned by the prophets Jeremiah, x. 9., and Daniel, x. 5., as producing fine gold. Its situation is utterly unknown, though it has been identified by many with the island of Ceylon, in the N. part of which Ptolemy places a river which he calls Phasis; a name which is so remarkable as connected with the golden Phasis of the Euxine, that it is not an unlikely alteration of the older form Uphaz. Others, however, conjecture Uphaz to

have been the Aurea Chersonesus of the profane authors, now known as the Peninsula of *Malacca*. Some critics consider it most probable that this Uphaz was the same with Ophir, which is mentioned both by Job, and in the books of Kings and Chronicles, as abounding with gold. See OPHIR.

UPPER POOL, THE, a small lake or reservoir on the W. side of Jerusalem, connected apparently with the springs of Gihon; and from which water was conveyed by a conduit, past the highway of the Fuller's Field into the city. Here the prophet Isaiah was directed to go and meet Ahaz, king of Judah, to comfort him against the assault of Rezin and Pekah, Isa. vii. 3. And here, likewise, Rabshakeh and his fellows stood, when they reviled Hezekiah, and by blasphemous persuasions solicited the Jews to revolt to the king of Assyria, 2 Kgs. xviii. 17.; Isa. xxxvi. 2. See GIHON.

UR OF THE CHALDEES, the original residence of Terah, the father of Abraham, where Haran, the brother of Abraham, died; and the place whence Almighty God was pleased to call out Abraham, and send him into the Land of Promise, to become the founder of the mighty nation of Israel, and the father of the faithful, Gen. xi. 28. 31., xv. 7.; Neh. ix. 7. It was evidently to the E. of the R. Euphrates, in a land of idolaters, Josh. xxiv. 2., and in the country of the Chaldeans, Acts vii. 4.; but whereabouts is altogether unknown. It is conjectured to

have been in the original country of the Chaldees, towards the N. part of Mesopotamia, rather than in that which, at a much later period, was called Chaldæa or Babylonia, lower down the Euphrates; and this seems to accord with the direction Abraham took towards the Promised Land, by passing through Haran or Charran, where the whole family dwelt for some time, and where Terah died, Gen. xi. 31, 32. Several localities have been assigned to Ur of the Chaldees, but with much uncertainty. Ammiānus Marcellinus mentions an old fortified town called Ur in his time, a few days' journey W. from the ancient city Hatra, still called *Hadhr*, in the old Desert of Mesopotamia, now known as the *Desert of Sinjar*. Others place it further N. at *Skerridge*, an ancient fortified city in the neighbourhood of the R. Tigris. Others, again, fix it at Orthaga, mentioned by the profane authors as a small town close to the R. Chaboras, a tributary of the Euphrates. And others identify it with Urchoa or Orchoe, an ancient and important city, some miles to the S. of Babylon, on the Euphrates; and described by the ancients as remarkable for a peculiar sect of astronomers and astrologers. It is now called *Arfa*. There is one more position assigned to Ur, which, as being to the W. of Haran, is less likely than any of the preceding, though, according to the native tradition, it was Abraham's birth-place; it is the city now called *Urhoi* by the Syrians, but *Orfah* or *Urfah* by the Arabs, the site of the well-known ancient city Edessa, the capital of Osroene.

UTTERMOST SEA, THE, Deut. xi. 24.; or

UTMOST SEA, Deut. xxxiv. 2.; Joel ii. 20. See GREAT SEA.

UZ, LAND OF, a country and people the situation and extent of which are much disputed, as well as the origin of the name. There are three persons called Uz in the early history of the book of Genesis: viz. Uz, the eldest son of Aram, and grandson of Shem, Gen. x. 23.; 1 Chron. i. 17.; Uz, the grandson of Seir, the Horite, Gen. xxxvi. 28.; 1 Chron. i. 42.; and Uz or Huz, the eldest son of Nahor, and nephew of Abraham, Gen. xxii. 21.

The first of these is conjectured to have settled in the E. part of Syria, between Canaan and the Euphrates, in the neighbourhood of Damascus; which by common tradition, as well as by the testimony of some ancient authors, is said to have been built by him. Hence, his descendants spread S., occupying a large tract of Arabia Deserta, possibly as far as Mt. Seir,

until they were driven within narrower bounds by other nations. This appears to have been the Land of Uz, wherein Job dwelt, Job i. 1., and which is described as being in the E., i. 3. This situation agrees very well with the account of other places and people mentioned in the same book, as the Sabæans and Chaldeans, i. 15. 17., who made incursions upon his property, the former from the S. and the latter from the E.; the Temanites, Shuhites, and Naamathites, ii. 11., from amongst whom came Job's three friends, and whose territories are generally agreed to be found on the borders of Arabia and Syria; as well as the Buzites, of the kindred of Ram, xxxii. 2., who are likewise thought to have dwelt here.

That the land of Uz was of considerable extent, is shown by the prophet Jeremiah, xxv. 20., when foretelling its desolation, speaking of "all the kings of the land of Uz;" and also, from his describing the "daughter of Edom as dwelling in the land of Uz," Lam. iv. 21. The latter is, perhaps, an allusion to their famous city of Selah, otherwise Petra, on the E. of Mt. Seir; or else to some Edomite settlements on the E. borders of the Holy Land, on which they may have seized after the captivity of the trans-Jordanic tribes. Cf. 1 Chron. v. 18—22. That the land of Uz was distinct from Edom itself, appears plain from Jeremiah's mentioning both in consecutive verses, xxv. 20, 21. Ptolemy marks a people in the N.E. part of Arabia Deserta, called *Æsitæ*, or Ausitæ as some write it; and they are thought, not improbably, to carry in their name traces of the ancient Uz. The Septuagint translates Uz by Ausitis in Job i. 1., and likewise in xxxii. 2. mentions Elihu, as belonging to the land of Ausitis.

UZAL, a people descended from the sixth son of Joktan, Gen. x. 27.; 1 Chron. i. 21.; whose dwelling is mentioned to have been between Mesha and Sephar, a mountain of the East. They may perhaps be looked for on the W. borders of India, though many place them in the S. part of Arabia.

UZZA, THE BREACH OF, 1 Chron. xiii. 11., marg. See PEREZ-UZZA.

UZZA, CHILDREN OF, a family of the Nethinims that returned to Jerusalem with Zerubbabel on the edict of Cyrus, Ezra ii. 49.; Neh. vii. 51.

UZZA, GARDEN OF, where Manasseh, king of Judah, was buried, as was also his son Amon, 2 Kgs. xxi. 18. 26. It was attached to



Manasseh's own house, 2 Chron. xxxiii. 20., no doubt in Jerusalem; but the origin of the name is unknown.

**UZZEN-SHERAH**, a city of the tribe of Ephraim, built by Sherah, grand-daughter of Ephraim, together with Beth-horon, 1 Chron. vii. 24.

**UZZIELITES**, a family of the Kohathites, so named after Uzziel, the youngest of the four sons of Kohath, Num. iii. 19. 27. They are mentioned as having assisted in bringing the ark of the covenant to Jerusalem in the time of David, and as having had, with their brethren, oversight of some of the treasures of the Tabernacle, 1 Chron. xv. 10., xxvi. 23.

**VALE, THE**, otherwise **THE VALLEY**, a general name often applied in the Bible to several extensive plains or depressions, but more especially to two; viz. the Low Country on the shores of the Mediterranean, in the S.W. part of Canaan; and the Great Valley of the R. Jordan.

I. The whole level tract of land extending along the sea-coast in the S.W. part of Canaan, for about 50 or 60 miles, from the neighbourhood of Cæsarea to that of Gaza. It is sometimes also called the Plain, or the Low Country; and some portions of it were distinguished by particular names, as the Plain of Sharon, Sephela, the Valley of Eshcol, the Valley of Megiddo, &c. It was originally inhabited by the Amalekites, Canaanites, and Amorites, Num. xiv. 25.; Judg. i. 9. 19. 34.; but these were more or less smitten by the Israelites under Joshua, Josh. x. 40., xi. 16., xii. 8.; whereupon the S. part of their land was assigned at first to the tribes of Judah, Josh. xv. 33.; Judg. i. 9.; but eventually to Simeon and Dan, Judg. i. 17. 34.; 1 Chron. iv. 39.; and its N. part to the house of Joseph, Judg. i. 35. After the death of Joshua, these native tribes again made head against the Israelites, who do not appear to have been able to drive them out, though it is probable they put them to tribute, Judg. i. 9. 19. 34. 35. In the later history of the Israelites, we find the S. part of this magnificent valley mostly in the hands of the Philistines, who maintained possession of it to the last, though kept in check by David and Solomon, and occasionally chastised by some of the good kings of Judah. It was one of the most beautiful and prolific portions of the Land of Promise; its luxuriant meadows being covered with flocks and herds, its fields teeming with corn, wine, oil, milk, honey, and every delicious fruit, and celebrated throughout the land for its fragrant flowers, Num. xiii. 23. 27.; Judg. xiv. 5. 8.; 1 Sam. vii. 13.; 1 Kgs. x. 27.; 1 Chron. xxvii. 29.; 2 Chron. i. 15.; So. of

Sol. ii. 1. It still exhibits marvellous traces of its old exuberant fertility, though now lying under the curse, because of its former possessors having so grievously sinned against God; but in due season, on their restoration to the inheritance of their fathers, this Valley is again to sing with plenty, Jer. xxxiii. 13.

II. The general name of the Valley is likewise frequently applied to the whole remarkable vale or depression in which the R. Jordan pursues its wondrous winding course from the Lake of Gennesaret to the Salt Sea. See **JORDAN**. It is also distinguished in the Bible by other appellations, as the Plain, the Valley of the Plain, the Plain of Jordan, &c.; and these names are all applied equally to both sides of the river. It was, no doubt, of some consequence, because of the Jordan running through it, the thick woods of which abundantly supplied them with game, fuel, and many other necessities. Its E. portion was taken from Sihon and Og, the two kings of the Amorites, and was divided by Moses between the tribes of Reuben and Gad, Deut. iii. 16.; Josh. xiii. 27. The Perizzites and other native tribes on the W. side, joined Jabin, king of Canaan, in his attack upon Joshua, who, however, conquered them, and gave the greater part of the Valley to Ephraim and Manasseh, Josh. xi. 2., xvii. 15, 16.; portions of it, likewise, fell to the lot of Issachar and Benjamin. The inheritance of the rest of the tribes was mostly excluded from it; but in the latter days, when Israel shall again return home, it would appear from the measurements of the prophet Ezekiel, xlvi. 1—29., that many more of them will have a share of it than formerly. It was in the clay ground in this Valley, that Hiram cast the brazen vessels and other magnificent ornaments for the Temple of Solomon, 1 Kgs. vii. 46.

Other well-known localities in the Land of Promise are also specially distinguished by the name of "the Valley;" though by no means so frequently as the two preceding. Thus, the



great Valley between the two ranges of Mt. Lebanon, in the N. of Canaan, is called "the Valley that lieth by Beth-rehob," Judg. xviii. 28.; though it seems to be more commonly mentioned in the Bible under the name of the Entrance of Hamath. In the profane writers it is denominated Aulon or the Great Plain.—The famous Plain of Jezreel is also occasionally merely termed the Valley, Josh. xvii. 16.; 1 Sam. xxxi. 7.; 1 Chron. x. 7., from its being of such large extent, and of such importance both in a political and economic point of view.—The low ground on the W. side of Jerusalem, between the city and the mountains, is likewise sometimes merely termed the Valley, 2 Chron. xxxiii. 14. It appears to have given name to one of the gates of Jerusalem opening into it, which was hence called the Valley Gate.

VALLEY GATE, or GATE OF THE VALLEY, 2 Chron. xxvi. 9.; Neh. ii. 13. 15., iii. 13. It appears to have been in the middle of the W. wall of Jerusalem, before the Dragon Well; and was strongly fortified by Uzziah, king of Judah, at the beginning of his reign. It was the gate by which Nehemiah went out and came in,

when by night he took his survey of the ruined condition of the city of his fathers; and was one of those which are mentioned as having been repaired by him. It appears to have been at no great distance from Mt. Calvary; and it may, perhaps, have been through this gate that the adorable Redeemer of the world passed, when on His way to this scene of His sufferings. Cf. Heb. xiii. 12.

VINEYARDS, THE, Num. xxii. 24., a place between the Arabian Desert and Moab, in a path of which the angel of the Lord met Balaam, when the ass crushed his foot against the wall. It was probably near the borders of the then territories of Ammon and Moab; and in the same region with THE PLAIN OF THE VINEYARDS, Judg. xi. 33., whither Jephthah chased the Ammonites with great slaughter after his signal victory over them. The latter place is called Abel of the Vineyards in the margin. It is stated by Eusebius to have been about 6 miles from Rabbath-Ammon, and both he and Jerome describe the region as abounding with vineyards in their time.

WATCH-TOWER IN THE WILDERNESS, 2 Chron. xx. 24., a post of observation established by the Israelites in the Wilderness of Judah, near the S.W. shore of the Salt Sea; probably to give notice of any invasion of the country from that quarter by the Edomites and Moabites, their long-continued enemies. It was here that Jehoshaphat and his army first discovered the terrific slaughter which their confederate enemies from Ammon, Moab, and Seir had been miraculously provoked to make of each other, though leagued together in the invasion of Judah; and the spoil was so great, that the Israelites were three days in carrying it off.

WATER-GATE, the name of one of the gates of Jerusalem, apparently on the E. side of the city, near the abode of the Nethinims and Ophel, and the Great Tower; it was repaired and dedicated by Nehemiah when he restored the walls, Neh. iii. 26., xii. 37. There was a street before it, in which he caused the Law to be read to the people, and in which many of them made booths on his reviving the Feast of Tabernacles, Neh. viii. 1. 3. 16. It is conjectured to have received its name from the circumstance of the water, which had been used in the services

of the Temple, being conducted through or near this gate into the Brook Kidron.

WATERS, CITY OF, 2 Sam. xii. 27., a strong position in the city of Rabbah, connected perhaps with the idol-temple which was taken by Joab when besieging this metropolis of the Ammonites. See RABBAH. It probably obtained its name from being surrounded by the waters of the river, upon which Rabbah stood. Cf. Num. xxi. 28.; Josh. xiii. 9. 16.

WEEDY SEA, THE, Jer. xlix. 21., marg. See RED SEA.

WILDERNESS, THE, or JESHIMON, a general term often used in our translation of Holy Scripture, not only for any desert, or even open and uninhabited tract of land, but, likewise, specially applied to several of the largest or most important of them.

I. The one most frequently thus described is, the Wilderness of Mount Sinai, which is likewise frequently translated "the Desert;" it extended over the whole region between Egypt, Canaan, the Red Sea, and Mt. Seir, and is often spoken of under many other names, which it received from particular localities connected with it. See

**DESERT.** It was appointed to be the boundary of the Promised Land towards the S., Deut. xi. 24.; Josh. i. 4.; Judg. xi. 22.; Isa. xvi. 1.; Amos vi. 14.; Judith ii. 23.; and as such it generally remained after the settlement of Israel in Canaan. Some of the earliest people who are mentioned as wandering in the valleys of its E. part, were the Horites, Gen. xiv. 6., xxxvi. 24. Hither Hagar fled from Sarah, and was found by the angel, who bade her return home; and hither (in that part of it called the Wilderness of Beersheba, Gen. xxi. 14.), both she and Ishmael afterwards took up their abode, until his descendants extended themselves further E., Gen. xvi. 7., xxi. 20. It was into this Wilderness, that Almighty God commanded Moses to bring the Israelites from the bondage of Egypt; a deliverance which, notwithstanding Pharaoh's hardened opposition, was at length accomplished by their miraculous passage through the Red Sea, Ex. iii. 18., iv. 27., vii. 16., viii. 27, 28., xiii. 20., xiv. 3. 11., xv. 22.; Num. xxxiii. 6. 8.; Ps. cvi. 9. This was the scene of their repeated murmurings, and consequent punishment, as well as of so many miraculous interpositions in their behalf; the place where they were tried and disciplined for a season, where they received the Divine Law, and first erected the Tabernacle for the appointed worship of God. Here, too, they were miraculously fed with manna, and quails, and the living water of the Rock that followed them; and were guided on their way by the pillar of cloud and fire, to the very borders of the Promised Land, Ex. xvi. 2. 32., xix. 2.; Num. x. 31., xiv. 22.; Deut. i. 19., viii. 2—5. 16.; 1 Chron. xxi. 29.; Ezek. xx. 10.; Jo. vi. 49.; Acts vii. 44. But upon their rebellious murmuring at the report of the twelve spies, and fearfully refusing to enter it, they were sentenced to turn back again, and wander in this Wilderness for forty years (i.e. a year for every day the spies were absent on their search), until that whole generation, then of ripe age, had perished, save Caleb and Joshua, Num. xiv. 2. 16. 22. 25. 29. 32. 33. 35., xxxii. 13. 15.; Deut. i. 40.; Josh. v. 5, 6., xiv. 10. They accordingly wandered in it the appointed time, exhibiting all along the same obstinate rebellion; but mercifully sustained by God, who bore them even as a man doth bear his son, Deut. i. 31., ii. 1., viii. 4.; Judg. xi. 16. 18.; Ps. xcv. 8.; Ezek. xx. 13. 17, 18. 21. 23. 36.; Hos. ix. 10., xiii. 5.; Jo. iii. 14.; Acts vii. 36. 38. 42., xiii. 18.; 1 Cor. x. 5.; Heb. iii. 17. And though the scene of their wandering is described as a fearful and solitary

desolation, a great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, and where there was no water; yet, they needed nothing that was good for them; their raiment never waxed old upon them, nor did their feet swell, during the forty years, Deut. viii. 15., xxix. 5., xxxii. 10.; Neh. ix. 19. 21.; Ps. xxix. 8.; Jer. ii. 2., xxxi. 2.; Ezek. vi. 14. Here, too, they received by the hands of Moses those statutes, and judgments, and ordinances, which were to guide them for ever as a church and nation. Until, at length, all God's promises and threatenings having been fulfilled, that whole generation with whom He was angry having passed away, Num. xxvi. 64., and the appointed term of the wandering being completed, they entered into the rest of Canaan, Deut. i. 1.; So. of Sol. iii. 6., viii. 5.; Amos ii. 10.—This Wilderness is likewise mentioned as the place whither Elijah retired from the persecuting fury of Jezebel, 1 Kgs. xix. 4.

II. The same general term is likewise employed to distinguish the Wilderness of Judah, which was an extensive tract on the W. side of the Dead Sea, between the S. border of Benjamin, 1 Sam. xiii. 18., and the ascent of Mt. Seir, and was bounded on the W. by the hill country of Judah. See **DESERT OF JUDAH** and **JESHIMON**. It appears to have been connected with the smaller deserts of Engedi, Maon, Ziph, and Tekoa; if, indeed, these were not rather portions of it. It was taken by the Israelites under Joshua, who either found or built in it six considerable cities, besides other smaller ones, Josh. xii. 8., xv. 61. Hither David fled from Saul, and maintained himself for some time against his fury, 1 Sam. xxiii. 14. 19. 24., xxv. 4. 14. 21.; 1 Chron. xii. 8. Joab, the general of David, appears to have been buried here, 1 Kgs. ii. 34., probably in that part which was near Bethlehem, 1 Sam. xvii. 28. It was frequently the scene of the Maccabæan struggles, and was defended by strong posts and castles. It was in this extensive Wilderness that John Baptist began his ministry, when such multitudes went forth to him from Jerusalem and all the land of Judæa, though he afterwards went into all the country about Jordan, Matt. iii. 1., xi. 7.; Mk. i. 3, 4.; Lu. iii. 2. 4.; Jo. i. 23. The scene of the Blessed Redeemer's temptation by Satan, is conjectured to have been, likewise, in this Wilderness, though some critics, and even a popular tradition, place it nearer Jericho, Matt. iv. 1.; Mk. i. 12, 13.; Lu. iv. 1. Cf. 1 Macc. ix. 62.

III. The Wilderness of Jericho is also spoken

of as "The Wilderness;" and seems to have extended from this city for a considerable distance to the westward, throughout Mt. Bethel, Josh. xvi. 1. It was partly the scene of Joshua's stratagem against Ai, Josh. viii. 15. 20. 24., as well as of the fatal conflict of the Benjamites with the other tribes, Judg. xx. 42. It was crossed by David when fleeing from Jerusalem to escape from Absalom, 2 Sam. xv. 23., xvi. 2.; and from its lying athwart the direct high road from this city to the Jordan, its rocky glens and woody defiles became a great lurking-place for such robbers as are spoken of in the parable of the Good Samaritan, Lu. x. 30. There is one desolate spot in it now called *Mt. Quarantania*, to which tradition assigns the scene of our Lord's fasting for forty days and nights, and His subsequent temptation by Satan. However this may be, we read in Jo. xi. 54., that not long before His passion, the Redeemer retired to a part of this Wilderness near the city of Ephraim, and there continued with His disciples for a time, to avoid the persecution of the Jews. It would also appear as if some other cities in this neighbourhood gave name to small portions of this wilderness; as the Wilderness of Bethaven, Jos. xviii. 12., and the Wilderness of Gibeon, 2 Sam. ii. 24.; which *see*.

IV. The open country near Bethsaida, on the N.E. of the Sea of Galilee, was another large uninhabited tract, which is termed "the Wilderness." It seems to have been often visited by our Lord, and was probably the place where he twice miraculously fed the multitudes that followed Him; and it appears to have been, likewise, the haunt of the fierce demoniac whom He healed, Matt. xiv. 13. 15., xv. 33.; Mk. vi. 32. 35., viii. 4.; Lu. v. 16., viii. 29., ix. 10.

V. The Wilderness in which Bezer, the city of Refuge lay, and which was hence called Bezer in the Wilderness, Deut. iv. 43.; Josh. xx. 8.; 1 Chron. vi. 78. It was beyond Jordan, in the Plain Country of the Reubenites; and appears to have extended more or less from the head of the Salt Sea to the R. Arnon, possibly so as to join the great Wilderness before Moab, Num. xxi. 11. 18. *Cf.* Ezek. vi. 14. *See* JESHIMON.

VI. That vast tract of arid and uninhabited country between Palestine and the Euphrates, and extending from Damascus on the N. to the frontiers of Arabia on the S., is also in a general way termed the Wilderness. It was chiefly peopled by wandering pastoral tribes, and was the haunt of robbers; though there were some famous cities in it, among which may be mentioned Tadmor in the Wilderness, built by Solomon, 1 Kgs. ix. 18.; 2 Chron. viii. 4. *Cf.* 1 Kgs. xix. 15.

VII. The enormous waste of the Arabian Desert is sometimes merely called the Wilderness; though the word Desert is more frequently used to describe it in our translation, 1 Chron. v. 9.; Job i. 19.; Jer. iii. 2., iv. 11., ix. 26.; 1 Macc. v. 28.

WILDERNESS, R. OF THE, Amos vi. 14., another name for the Torrent of Egypt; which *see*.

WILLOWS, BROOK OF THE, a stream mentioned by the prophet Isaiah, xv. 7., in his denunciation against Moab. Its situation is unknown, though many conjecture it to be the Arnon, or one of its mountain torrents. *See* ARNON.

WITNESS, ALTAR OF, Josh. xxii. 34., marg. *See* Ed.

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### YONDER SIDE JORDAN, Num. xxxii. 19. *See* BEYOND JORDAN.

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ZAANAIM, PLAIN OF, a level tract of land near Kedesh in Galilee, where Heber the Kenite pitched his tent when he severed himself from the Kenites to take his lot with Israel; and where he was dwelling when Sisera was killed in his tent by Jael, Judg. iv. 11. It was possibly one of the small fertile valleys on the banks of the Waters of Merom, and is thought to have derived its name from the

adjacent city of Zaanannim, Josh. xix. 33. *See* KENITES.

ZAANAN (i.e. *the Country of Flocks*), mentioned by the prophet Micah, i. 11., when foretelling the woes that should come upon the kingdom of Judah for its idolatry. It is supposed to be the same with Zenan, which was a city of the tribe of Judah in the Valley, Josh. xv. 37., the

spelling being somewhat altered, to suit the prophetic style.

**ZAAANANNIM**, a border town of the tribe of Naphtali, Josh. xix. 32., probably near the Plain of Zaanaim spoken of in Judg. iv. 11.

**ZABADEANS**, 1 Macc. xii. 31., a tribe of Arabians, dwelling to the E. of Gilead, who were smitten and plundered by Jonathan Maccabæus. Some critics identify them with the Nabatheans; but this seems doubtful. *See* **NABATHITES**.

**ZABULON**, Matt. iv. 13. 15.; Rev. vii. 8. *See* **ZEBULUN**.

**ZACCAI**, CHILDREN OF, the inhabitants of a city of Judah, who returned home with Zerubbabel at the end of the Babylonian captivity, Ezra ii. 9.; Neh. vii. 14.

**ZAIR**, a city or district in the land of Edom, which was attacked by Joram, king of Judah, when the Edomites finally revolted from that kingdom, 2 Kgs. viii. 21. It was, probably, no very great way within the borders of Edom; but nothing is known of its situation.

**ZALMON**, MT., Judg. ix. 48. *See* **SALMON**.

**ZALMONAH**, a station of the Israelites in the Wilderness of Zin; the next one to the N. of Mt. Hor, Num. xxxiii. 41, 42.

**ZAMZUMMIMS** (i.e. *Wickedness*), a race of giants as great and numerous as the Anakims. In very ancient times they inhabited the region between the R. Arnon and Jabbok; but were destroyed by God, before the Ammonites, who thenceforward took possession of the country, Deut. ii. 20. They are by many critics identified with the Zuzims mentioned in Gen. xiv. 5., as dwelling in Ham; the name of Zamzummims having been given them by the Ammonites.

**ZANOAH**, a city of the tribe of Judah, situated in the Valley not far from Adullam, Josh. xv. 34. Its inhabitants returned home at the end of the Babylonian captivity, and are mentioned as assisting Nehemiah in repairing the Valley Gate, when he restored the walls of Jerusalem, Neh. iii. 13., xi. 30. Jerome calls it Zanua, and states that it existed in his day, in the neighbourhood of Eleutheropolis; it is still called *Zanuà*.

**ZANOAH**, a city of the tribe of Judah, in the Mountains, probably near Ziph, Josh. xv. 56.

**ZAPHON**, an ancient city of the kingdom of Sihon, apparently in the Valley of the Jordan, which, after its conquest by the Israelites, Moses assigned to the tribe of Gad, Josh. xiii. 27. It may perhaps be the same place which is called Shophan in Num. xxxii. 35., and mentioned as having been rebuilt by the Gadites.

**ZAREAH**, a city of Judah, the inhabitants of which returned to their old dwelling-place at the end of the Babylonian captivity, Neh. xi. 29. It is identified by many with Zoreah (which *see*), and is supposed to have originally been founded or enlarged by the Zareathites.

**ZAREATHITES**, a family of Kirjath-jearim, 1 Chron. ii. 52., who with their kinsmen the Eshtaulites, settled here and at the neighbouring city Eshtaul, Josh. xv. 33.

**ZARED**, Num. xxi. 12., or **ZERED**, Deut. ii. 13, 14., a brook to the S. of the R. Arnon, and to the N. of the station of the Israelites at Ijeabaram, in the Wilderness before Moab. It appears to have been one of the brooks which are still met with in this region, and run into the *Dead Sea*, on its E. side. Some identify it with that now called *W. el Karahi*. The Brook Zered was not reached by the Israelites under Moses, until the completion of thirty-eight years after leaving Kadesh-barnea; by which time, all the generation of the men of war were wasted out from among the host, save Moses, Caleb, and Joshua, according to the threatening of God, when the people murmured and rebelled against Him, at the report of the twelve spies. *Cf.* Num. xiv. 28—35., xxvi. 64.

**ZAREPHATH**, 1 Kgs. xvii. 9, 10.; Obad. 20. *See* **SAREPTA**.

**ZARETAN**, a city or district on the R. Jordan, hard by the city Adam, Josh. iii. 16. Here the waters of the river which flowed down from above, stood and rose up upon a heap; whilst those that were flowing down toward the Sea of the Plain failed, and were cut off; whilst the Israelites under the guidance of Joshua crossed over the bed of the Jordan, on dry ground, and entered Canaan, Josh. iii. 16. It is conjectured to be the same with Zarthan, mentioned in 1 Kgs. vii. 46., as being in the Plain of Jordan; in the clay ground between which and Succoth, Hiram cast the brazen vessels, &c., for the service of Solomon's Temple. The same place seems to be called Zeredathah, in 2 Chron. iv. 17. It is likewise identified with Zartanah, described in 1 Kgs. iv. 12., as

near Beth-shean, and beneath Jezreel, in the purveyorship of Baana. If so, it was on the W. bank of the R. Jordan, about midway in its course between the two seas, in the lot of Manasseh, between Beth-shean and Succoth. See ADAM.

**ZARETH-SHAHAR**, a city in the old kingdom of Sihon, which was assigned by Moses to the tribe of Reuben; described as lying in the Mount of the Valley, Josh. xiii. 19., i.e. probably, near the Valley of Shittim.

**ZARHITES**, a family of the Reubenites, so named after Zerah, a son of Reuben; they were numbered by Moses, when he numbered all Israel the second time in the Plains of Moab, Num. xxvi. 13. There was also another family of the same name, who were numbered on that occasion; these latter sprang from Zerah, the son of Judah, xxvi. 20.

**ZARTANAH**, 1 Kgs. iv. 12.; and

**ZARTHAN**, 1 Kgs. vii. 46. See ZARETAN.

**ZATTU, CHILDREN OF**, the inhabitants of a city of Judah, who, after the edict of Cyrus, returned home with Zerubbabel, Ezra ii. 8.; Neh. vii. 13.

**ZEBAIM, CHILDREN OF**, a company of Solomon's servants, who returned to Jerusalem with Zerubbabel, at the end of the seventy years' captivity, Ezra ii. 57.; Neh. vii. 59.

**ZEOBIM** or **ZEBOIM**, one of the Five Cities of the Plain, which stood originally in the luxuriant and Eden-like Vale of Siddim, well watered by the streams of the R. Jordan. It is always mentioned fourth in the list; and therefore, though larger than Bela or Zoar, it is presumed to have been smaller, and of less importance, than Sodom, Gomorrah, and Admah. It was an ancient royal city of Canaan; and is mentioned as lying on its S. frontiers, Gen. x. 19. It was conquered and put to tribute, together with the other Cities of the Plain, by Chedorlaomer, king of Elam, but after twelve years of servitude they rebelled. Hereupon, he formed a league with the king of Shinar, the king of Ellasar, and the king of Nations, and attacking these five cities, together with the neighbouring tribes as far as Mt. Seir and the Wilderness of Kadesh, he carried off great spoil and many captives, Gen. xiv. 2. 8. But Lot being among the prisoners, Abraham with his confederate friends Aner, Eshcol, and Mamre, pursued the invaders; recovered Lot and many other captives, with the booty, and slew the kings, Heb. vii. 1.,

b.c. 1913. But about fifteen years afterwards Zeboim, together with Sodom, Gomorrah, and Admah, having filled up the measure of their enormous wickedness, were suddenly and awfully destroyed by Almighty God raining down upon them brimstone and fire from the Lord out of heaven; when the beautiful and fertile plain in which they had stood, was changed into the fetid and bitter lake, called henceforward the Sea of the Plain, or the Salt Sea, and now known as the *Bahr Lât*, i.e. Sea of Lot, or the *Dead Sea*, Gen. xix. 25. 29.; Deut. xxix. 23. Its fearful ruin is alluded to in the prophecy of Hosea, xi. 8., when God is mercifully remonstrating with Israel concerning their idolatry. See CITIES OF THE PLAIN.

**ZEOBIM**, a city of Benjamin, the inhabitants of which returned home to their possessions at the end of the Babylonian captivity, Neh. xi. 34. It appears to have given name to the Valley of Zeboim.

**ZEOBIM, VALLEY OF**, 1 Sam. xiii. 18., a valley on the borders of the two tribes Judah and Benjamin, in the neighbourhood of the Wilderness of Judah. It was the scene of one of the invading campaigns of the Philistines in the days of Saul.

**ZEBULUN** or **ZABULON** (i.e. *Dwelling*), one of the twelve tribes of Israel, which derived its name from Zebulun, the tenth son of Jacob, by his wife Leah, Gen. xxx. 20., xxxv. 23.; 1 Chron. ii. 1. He had only three sons, Gen. xlv. 14., but so greatly was their posterity increased, that when the Israelites quitted Egypt, about 255 years after the birth of Zebulun, the tribe contained 57,400 fighting men, Num. i. 9. 30, 31., ii. 7.; and when they were numbered again, about thirty-eight years afterwards, in the Plains of Moab, it amounted to 60,500 men that bore arms, Num. xxvi. 26. 27. They marched under the standard of the camp of Judah, and were the third tribe as ranged in the order of their journeyings, being immediately preceded by Judah and Issachar, these three leading the van of the whole host: and when encamped, they pitched on the E. side of the Tabernacle, Num. ii. 7., x. 16. The offerings of the tribe of Zebulun for the service of the Tabernacle on the occasion of its dedication in the Wilderness, were made on the third day, Num. vii. 24. One of their princes was appointed by Moses, together with a man out of every other tribe, to search the land, whilst the host remained encamped at Kadesh, Num. xiii. 10.; and another of their

number was likewise chosen by him to assist Eleazar and Joshua in dividing by lot their inheritance among the nine tribes and a half on this side Jordan, Num. xxxiv. 25.

On their entrance into Canaan, they were one of the six tribes who stood upon Mt. Ebal to curse, at the reading of the Law to the people, as Moses had appointed, Deut. xxvii. 13.; Josh. viii. 33. Upon the division of Canaan by lot, under Joshua, the Zebulunites received their inheritance in the N. part of the land, as Jacob had foretold, when he said "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon," Gen. xlix. 13.; a situation also foretold by Moses in his final blessing, "rejoice, Zebulun, in thy going out; they shall suck of the abundance of the seas, and of treasures hid in the sand," Deut. xxxiii. 18, 19. On the W. their territory was bounded by the Great Sea or *Mediterranean*, Josh. xix. 10, 11, 16., and on the E. by the Sea of Chinnereth or of Galilee, Isa. ix. 1.; Matt. iv. 15.; a situation which enabled them to become one of the most maritime and commercial of the tribes; and they were thus brought into contact not only with the Phœnician merchants, but with all who frequented their ports; and were, moreover, able to convey the merchandise thus bought and sold, to and from many of their brethren by means of the Sea of Chinnereth and the R. Jordan. Cf. Ezek. xxvii. 17. By their proximity to Zidon, too, not only were their knowledge and opportunities for trade greatly increased, but the skill and example of the Phœnicians assisted them in some of those manufactures of metals, glass, purple, &c., which were possibly alluded to amongst the treasures hid in the sand."

On the N. the tribe of Zebulun was bounded by Asher and Naphtali, Josh. xix. 27, 34., on the S. by Issachar and Manasseh on this side Jordan. There were in their territory four Levitical cities assigned to the Merarites; viz. Jockneam, Kartah, Dimnah, and Nahalal, Josh. xxi. 7, 34.; 1 Chron. vi. 63, 77. Like the rest of Israel, however, they do not appear to have driven out the old inhabitants from their cities for a long period, but put them to tribute and suffered them to dwell amongst them, Judg. i. 30. They are believed to have enjoyed a high character with their countrymen for learning and wisdom, and to have been much employed as scribes and artists; hence Deborah speaks of their "handling the pen of the writer," or "draw with the pen," as the margin has it, Judg. v. 14.; and David numbers their princes amongst those who

gave him their assistance on the removal of the ark, Ps. lxxviii. 27. They were likewise an eminently courageous and patriotic tribe, 1 Chron. xii. 33.; and in the great conflict between Deborah and Barak with the confederate Canaanites under Jabin and Sisera, they were amongst the first to take the field, and there jeopardized their lives unto the death in its high places, Judg. iv. 6, 10., v. 14, 18. They also joined Gideon in his attack upon the Midianites, when he delivered Israel from their oppression, Judg. vi. 35. Elon, who judged Israel for ten years, was a Zebulunite, and was buried in their city of Ajalon, Judg. xii. 11, 12. A larger host of them than from any other tribe appears to have marched to Hebron, to assist in making David king of all Israel, 1 Chron. xii. 33.; and one of their own princes was appointed by David to be the ruler of Zebulun, probably for civil purposes, as appears to have been the case likewise with every other tribe except Asher and Gad, which, for some reason not mentioned, are not stated to have enjoyed this privilege, 1 Chron. xxvii. 19.

The Zebulunites took part with Jeroboam on the division of the kingdom; after which they suffered much from the inroads of the Syrians and other neighbouring enemies, and were probably deeply infected with idolatry, from their proximity to Dan, as well as from their intercourse with Zidon and the Gentiles of the West. They seem to have been much harassed by the inroad made upon the N. of Israel, by Benhadad, king of Syria, at the instigation of Asa, king of Judah, 1 Kgs. xv. 20. But they appear to have maintained their ground against him and his successors, as well as against the Zidonians, and the Assyrians, until the time of Tiglath-Pileser, king of Assyria, who, about 740 years B.C., took them captive, together with Naphtali and the trans-Jordanic tribes, and carried them away to his own country; where he put them in Halah, Habor, Hara, and Gozan, 2 Kgs. xv. 29.; 1 Chron. v. 26.; Isa. ix. 1.; Matt. iv. 15. Some of the Zebulunites, however, appear to have either escaped, or been left behind; as they were invited by Hezekiah, king of Judah, to attend his solemn celebration of the Passover, which (though at first they scorned the invitation) they eventually did, 2 Chron. xxx. 10, 11, 18.

But if the tribe of Zebulun was one of the first to be taken captive, its territory was one of the first also to be enlightened with the beams of the Sun of Righteousness, as had been foretold by Isaiah, ix. 1, 2.; for in the days of His ministry, our Blessed Redeemer seems to have frequented

it and the region of Naphtali, more than other parts of Israel, Matt. iv. 13. 15, 16. In the future division of the Holy Land, as given in the prophecy of Ezekiel, xlviii. 26., Zebulun is placed the eleventh tribe in order from the N., having Issachar above it, and Gad on the S.; and one of the three gates on the S. side of the city is to be called the Gate of Zebulun, Ezek. xlviii. 33. In his apocalyptic vision, St. John saw twelve thousand sealed of this tribe, Rev. vii. 8.

ZEBULUN, Josh. xix. 27., a city of the tribe of the same name, on the borders of Asher. Josephus mentions it as a strong city of Galilee, not far from Ptolemais.

ZEBULUN, GATE OF, Ezek. xlviii. 33., one of the three gates to be built on the S. side of the New City of Jerusalem at the final restoration of Israel.

ZEBULUNITES, Num. xxvi. 27.; Judg. xii. 11, 12. See ZEBULUN.

ZEDAD, a city or region of Syria, adjacent to the Entrance of Hamath, and appointed by Moses, at the command of God, to be part of the N. border of the land of Israel, Num. xxxiv. 8. The same place is mentioned by the prophet Ezekiel, xlvii. 15., when assigning the bounds of their land, on the future restoration of Israel; and is described by him as lying in the same direction. Nothing further seems to be known concerning its exact situation, or its present name.

ZEEB, WINE-PRESS OF, Judg. vii. 25., where the Ephraimites whom Gideon had summoned to his assistance against the Midianites, overtook and slew Zeeb, one of their kings, and sent his head to Gideon. It was beyond Jordan, probably near the borders of Moab, Ammon, and Midian; but whether it was merely an ordinary wine-press, which, from the circumstances attending it, was thenceforward named as above, or whether it designated the residence of Zeeb itself, is not known.

ZELAH, a city of the tribe of Benjamin, Josh. xvlii. 28. It was probably the native city of Saul and of his father Kish; for here was the sepulchre of Kish, where they buried the bones of Saul and Jonathan, after the fatal battle with the Philistines in Gilboa, 2 Sam. xxi. 14. It is conjectured to have been the same with Zelzah; but this is doubtful.

ZELZAH, 1 Sam. x. 2., a city or district in the border of Benjamin, hard by Rachel's Sepulchre. Here, after his having been anointed

king of Israel, Saul met the two men who told him the asses of his father were found; which was the first of the three signs that Samuel had promised him.

ZEMARAIM, a city of the tribe of Benjamin, Josh. xviii. 22., which appears to have given name to Mt. Zemaraim.

ZEMARAIM, MT., 2 Chron. xiii. 4., an eminence of Mt. Ephraim, where Abijah, king of Judah, stood, when declaring the right of his cause and that of Judah, previous to the battle with Jeroboam and the men of Israel, in which the latter were signally vanquished.

ZEMARITE, THE, a Canaanitish people descended from the tenth son of Canaan, the son of Ham, Gen. x. 18.; 1 Chron. i. 16. They appear to have settled on the W. coast of Syria, opposite the island of Cyprus, in the neighbourhood of the modern town of *Tripoli*; where was a city called *Simyra* by the profane authors, the ruins of which still bear the name of *Sumra*.

ZENAN, Josh. xiv. 37., a city of Judah in the Valley. See ZANAN.

ZEPHATH, a city on the S. borders of Canaan, in the territory of Simeon; the old inhabitants of which were attacked and slain by Judah and Simeon soon after the death of Joshua, when the Israelites began more vigorously to take possession of their promised inheritance, Judg. i. 17. The place was formerly called *Hormah*; which see. It appears to have given name to the Valley of Zephathah.

ZEPHATHAH, THE VALLEY OF, 2 Chron. xiv. 10., where Asa, king of Judah, met the huge host of Zerah the Ethiopian, who had come against him with a million of men; whom, however, the Lord, at his prayer, was graciously pleased to smite down before him. Cf. 2 Chron. xvi. 8.

ZEPHONITES, a family of the tribe of Gad, so named after his eldest son Zephon; they were numbered by Moses in the Plains of Moab, when he numbered all Israel the second time, shortly before his death, Num. xxvi. 15.

ZER, a fenced city of the tribe of Naphtali, Josh. xix. 35.

ZERED, THE BROOK or VALLEY OF, Deut. ii. 13, 14., otherwise Zared; which see.

ZEREDA, 1 Kgs. xi. 26., a city of Ephraim, the birth-place of Jeroboam, the son of Nebat, who became the first king over the Ten Tribes. It is identified by some with Zeredathah and Zererath; but this seems improbable.

ZEREDATHAH, 2 Chron. iv. 17., a place in the Plain of Jordan, near Succoth. It appears to be the same with the Zarthan of 1 Kgs. vii. 46.; which see.

ZERERATH, a district in the tribe of Manasseh on this side Jordan, not far from this river, and in the neighbourhood of Abel-meholah, Judg. vii. 22. Hither Gideon, with his diminished army of 300 men, chased the vanquished Midianites, previous to their final overthrow by the men of Ephraim. It is identified by many with Zeredathah and Zereda.

ZIDDIM, a fenced city of the children of Naphtali, Josh. xix. 35.

ZIDON (Heb. *Tzidon*), Gen. x. 15., marg., usually written SIDON in the New Testament, and by the ancient authors, a famous city of Canaan at its N. extremity, Gen. x. 19., Obad. 20., on the shore of the *Mediterranean Sea*. It was one of the most ancient cities of the world; having been founded, as is believed, by Zidon, the eldest son of Canaan, the son of Ham, Gen. x. 15.; 1 Chron. i. 13. It soon grew into sufficient importance to give its name to a large and important district to the W. of Mt. Lebanon, along the coast, probably the old inheritance of the founder of the nation; hence, we read in Gen. xlix. 13., that the border of Zebulun was to extend to Zidon; and in 1 Kgs. xvii. 9.; Lu. iv. 26., that Zarephath was a city of Zidon. The inhabitants of the whole district, likewise, are all called ZIDONIANS, Deut. iii. 9.; Josh. xiii. 4. 6.; Judg. iii. 3., x. 12., xviii. 7.; 1 Kgs. v. 6., xi. 1. 5. 33., xvi. 31.; 2 Kgs. xxiii. 13.; Ezek. xxxii. 30. The same region seems also to have been sometimes designated Tyre, after the latter city had begun to surpass its mother in greatness and importance, Ps. lxxxiii. 7., lxxxvii. 4.; Hos. ix. 13. The name of Canaan is, in the Old Testament, sometimes restricted to this region; which, at a later period, was better known to profane authors by that of Phœnicia, an appellation occurring in the New Testament, Acts xxi. 2., as well as that of Syro-Phœnicia, Mk. vii. 26. But the term by which the whole of this country seems to be usually designated in the New Testament, is that of the COUNTRY or COASTS OF TYRE AND SIDON, Matt. xi. 21, 22. xv. 21.; Mk. iii. 8., vii. 24. 31.; Lu. vi. 17., x. 13, 14.; Acts xii. 20. See PHENICIA.

The magnitude and influence of Zidon at a very early period may be inferred from Joshua's calling it Zidon-rabbah, or Great Zidon, Josh.

xi. 8., xix. 28.; as well as from many incidental circumstances recorded in Holy Writ. Its inhabitants appear to have been amongst the earliest merchants and navigators of the world, Isa. xxiii. 2, 3, 4.; Ezek. xxvii. 8.; and hence perhaps they received the name of the Daughter of Tarshish, Isa. xxiii. 10. They are said to have been the first people who steered their ships by the stars, and ventured to lose sight of land. They founded Tyre, hence called the Daughter of Zidon, Isa. xxiii. 12., and sent out colonies to almost all parts of the Mediterranean Sea (amongst which Carthage may be especially mentioned), passing beyond the *Straits of Gibraltar* to the W. Coasts of Africa and Spain, and even to Britain, whence they exported our tin. Cf. Ezek. xxvii. 12. They also traversed the Red Sea and the Indian Ocean, and their sailors, probably, were joined with the Tyrians in navigating the ships of Solomon, and steering them to Ophir for gold. They were likewise celebrated as skilful shipbuilders and architects, some of them having been employed both by David and Solomon in preparing materials for the first Temple, 1 Kgs. v. 6.; 1 Chron. xxii. 4.; as also by Zerubbabel in rendering a like assistance for the second Temple, Ezra iii. 7. They were likewise reputed for their wisdom, Zech. ix. 2., especially among the profane authors; had a language of their own, Deut. iii. 9., and according to Herodotus it was Cadmus, a man of this nation, that introduced letters and writing into Greece. They were the early merchants of the world both by sea and land, "the mart of nations," Isa. xxxiii. 3., trading in all the products of the world with every people, the Israelites included; so much so indeed, that even Tyre itself, which eventually became the great mistress of all commerce, had first been replenished by Zidon, Isa. xxiii. 2. It was celebrated for its beautiful purple, for its manufactures of glass and fine linen, as well as for the skill and invention of its inhabitants in working metals, and in hewing timber and stone; in short, its fame in the heathen world was so extensive, that whatever was beautiful, ingenious, or great in any works of art, was constantly distinguished in the profane authors with the epithet of Zidonian. But its luxury and ease, Judg. xviii. 7., its pride and debauchery, Matt. xi. 21, 22.; Lu. x. 13, 14.; as well as its oppression of the Israelites, when it had the power, Judg. x. 12.; Ezek. xxviii. 24.; Joel iii. 4.; together with its base idolatry, Judg. x. 6.; 1 Kgs. xi. 1. 5. 33., xvi. 31.; eventually worked its ruin.



When the Israelites under Joshua advanced into the N. of Canaan, the Zidonians appear to have united with the other Canaanites in the league against them, but they were driven back to the strongholds of their own city, Josh. xi. 8. Soon afterwards the greater part of their territory was allotted to the tribe of Asher, Josh. xix. [28.; some to that of Zebulun, Gen. xlix. 13.; and some was seized on by the colony from Dan, Judg. xviii. 7. 28. But yet it was long before the Israelites in any way gained an ascendancy over them, Josh. xiii. 4. 6.; but dwelt among them, Judg. i. 31., iii. 3., probably without putting them to tribute as they did the other Canaanites, until the days of David and Solomon. Indeed, it would appear, that owing to their copying the idolatry of the Zidonians, Judg. x. 6., the Israelites were at different times grievously oppressed by them, Judg. x. 12.; Joel iii. 4, 5, 6.; and with the exception of a few years in the brightest part of their history, when David, 2 Sam. xxiv. 6., 1 Chron. xxii. 4., and Solomon, 1 Kgs. v. 6. 12., either kept them in check, or made a league of peace with them, the Zidonians were always "a pricking brier unto the house of Israel," Ezek. xxviii. 22. 24. Solomon was led astray in his old age, by the Zidonian wives he had married, into the idolatrous worship of Ashtarothe, the abomination of the Zidonians, to whom he built an altar on the hill before Jerusalem (the Mt. of Olives), 1 Kgs. xi. 1. 5. 33., which remained there for 368 years, until it was broken down by Josiah, king of Judah, 2 Kgs. xxiii. 13. But Ahab went still further from the God of his fathers, by marrying Jezebel, the wicked daughter of Ethbaal, king of the Zidonians, and by fully establishing the worship of Baal in the kingdom of the Ten Tribes, from which it was never afterwards wholly eradicated, save for a short interval, 1 Kgs. xvi. 31.

Zidon was always governed by its own sovereign; and no doubt took the lead of all the other Phœnician cities, until eclipsed by the rising greatness of Tyre; when the latter city advanced to that pre-eminence which it retained to the end. But the prophets Joel, iii. 4. 8., Isaiah, xxiii. 2. 4. 12., Jeremiah, xxv. 22., xxvii. 3., xlvii. 4., Ezekiel, xxviii. 21, 22., xxxii. 30.; and Zechariah, ix. 2.; all foretold the coming overthrow of Zidon. It yielded to Shalmaneser, king of Assyria (*cf.* Judith ii. 28), and afterwards to the kings of Babylon and Persia, still maintaining its own sovereigns, and flourishing both by sea and land. It is mentioned in the book of Ezra, iii. 7., as supplying materials and

labour for money, at the rebuilding of the second Temple. But at length, on its casting off the Persian yoke, the words of prophecy were fulfilled; and Artaxerxes Ochus came against it with a vast army, which completely destroyed it, about B.C. 351. It was, however, soon rebuilt by those of its inhabitants who had escaped from this fearful catastrophe; and on the invasion of the country about eighteen years afterwards by Alexander the Great, it opened its gates to welcome the Macedonian hero, that it might be freed from the hateful Persian yoke.

After Alexander's death, Zidon was alternately in the possession of the Syrians and Egyptians, and seems to have still continued its enmity to the Jews, 1 Macc. v. 15.; until, at length, it was swallowed up in the Roman empire. Its wickedness is frequently alluded to by the Blessed Saviour in His warnings to the Jews, Matt. xi. 21, 22.; Lu. x. 13, 14.; though at the same time declared to be less heinous than the impenitence of some of the cities of Israel that had witnessed His mighty works. He appears to have occasionally preached the gospel in their coasts, which in the New Testament are called **THE COASTS OF TYRE AND SIDON**; and to have been followed by many of its inhabitants, some of whom were healed by Him, particularly the Syrophenician's daughter, Matt. xv. 21.; Mk. iii. 8., vii. 24. 31.; Lu. vi. 17. Zidon is likewise mentioned in the Acts of the Apostles, xii. 20., on the occasion of Herod's memorable harangue to the ambassadors from Tyre and Sidon, when he was smitten for his pride, and perished. Here also St. Paul touched, when on his way to Rome as a prisoner, Acts xxvii. 3. It is still called *Saida*, and is yet a place of some little consequence in *Syria*, though in a state of great wretchedness. The ruins of the old city are lying around it in melancholy decay; the once busy harbour is blocked up; and the whole place presents that appearance of neglect and ruin, which might be looked for from the prophecies concerning it.

**ZIDONIANS**, Judg. x. 12., xviii. 7.; 1 Kgs. xi. 1. 5. 33., xvi. 31.; 2 Kgs. xxiii. 13.; 1 Chron. xxii. 4.; Ezek. xxxii. 30.; the inhabitants of the city and territory of Zidon; which *see*.

**ZIHA, CHILDREN OF**, a tribe of the Nethinims, who returned to Jerusalem with Zerubabel at the end of the seventy years' captivity, Ezra ii. 43.; Neh. vii. 46.

**ZIKLAG**, an ancient city in the S.W. part of Canaan, which on the division of the land by Joshua, was at first assigned to the tribe of Judah,

but afterwards to Simeon, Josh. xv. 31., xix. 5.; 1 Chron. iv. 30. But during the domination of the Philistines over this part of the land, in the days of the judges and of Saul, it appears to have fallen into their hands; for when David fled to Gath to avoid the persecuting fury of Saul, he petitioned Achish to give him a place in some of the towns of the country; whereupon Achish gave him Ziklag, which thenceforward pertained to the kings of Judah, 1 Sam. xxvii. 6. Here David resided for some time, and was joined by many of his own countrymen from the tribes of Benjamin, Judah, Gad, and Manasseh, who came well-armed to his support, 1 Chron. xii. 1. 20. But whilst he and his men were absent for a short time, with the Philistine host, when advancing to the fatal battle of Gilboa, the Amalekites, probably in retaliation for David's late attack on their territory, 1 Sam. xxvii. 8., invaded Ziklag and burned it with fire, xxx. 1. They were, however, pursued by him, and nearly exterminated; the captives were all recovered, as well as the spoil; David's share of the latter being chiefly divided amongst his friends in many cities of Israel, 1 Sam. xxx. 14. 26. Two days after his return to Ziklag, an Amalekite brought him tidings of the overthrow and death of Saul, stating that he himself had killed Saul, at the king's urgent request, because he was sorely wounded, and thinking that he should receive a reward for his tidings; but David caused him to be put to death as a regicide, 2 Sam. i. 1., iv. 10. Ziklag is not mentioned in the subsequent history, save that it was re-inhabited by the tribe of Judah after their return from the Babylonian captivity, Neh. xi. 28. Eusebius mentions it as lying in the region of Daromas; but its exact situation and present name are unknown.

**ZIMRI**, a region of some extent, probably in the N. part of Arabia, against the kings of which the prophet Jeremiah, xxv. 25., is directed to denounce the coming wrathful desolation of God. It is conjectured to have derived its name from Zimran, the eldest son of Abraham by Keturah, Gen. xxv. 2.; 1 Chron. i. 32.; whose descendants settled somewhere in the East Country, Gen. xxv. 6.

**ZIN, DESERT or WILDERNESS OF**, in the N. and E. part of the extensive waste of the peninsula of Mount Sinai, must not be confounded with the Desert of Sin which was in the S.W. part. See **SIN**. The Desert of Zin appears either to have included the Wilderness of Kadesh, or else to have been one and the same with it, Num. xx. 1., xxvii. 14., xxxiii. 36.;

Deut. xxxii. 51.; and to have extended from the borders of Canaan and the Sea of the Plain on the N., to Mt. Seir on the E., and Ezion-geber and the Desert of Sinai on the S. See **KADESH**. It is often mentioned as forming the frontier of the land of Israel on the S. side, Num. xxxiv. 3, 4.; Josh. xv. 1. 3.; and from it the twelve spies sent to search the land began their journey, advancing N. to Rehob in Syria, Num. xiii. 21. It was long the abode of the Israelites, and the scene of many of their rebellions and mercies, as well as of the miracles of God in their behalf, though the name of Zin is attached to only one of their numerous encampments during their forty years' wandering, Num. xxxiii. 36. It was in this Wilderness, at Meribah-Kadesh, that the Israelites murmured for water, whereupon Moses smote the rock, and for his offence was not permitted to enter the Promised Land, Num. xxvii. 14.; Deut. xxxii. 51. Here also Miriam died, Num. xx. 1. The E. portion of this great desert is now known by the name of *El Ghor* or *El Arabah*; which is a wide and arid valley of a most singular character, running from the S. end of the *Dead Sea* to the head of the Arabian Gulf. The W. portion of the wilderness is called *El Tyh*, i.e. *the Wandering*.

**ZIOR**, a city of the tribe of Judah, situated in the mountains, Josh. xv. 54.

**ZION** (i.e. *Dry Ground*, or as others translate, *a Monument raised up*), a mountain at the S.W. end of Jerusalem, which was a loftier and stronger position than any other part of the city. It contained a well-fortified citadel, called the Stronghold of Zion, 2 Sam. v. 7., or the Castle of Zion, 1 Chron. xi. 5. 7.; whither the old Canaanite inhabitants retreated when their city Jebus, which stood upon lower ground, was burnt by the Israelites under Joshua, Josh. xv. 63.; Judg. i. 8. Here, owing to its great natural strength and the skill of its defences, they were able to maintain their ground, for about 400 years, against the tribes of Judah and Benjamin, who were settled round them; and with whom some of the Jebusites lived in amity in the newly built city at the foot of the Stronghold. But when David ascended the throne of Israel, he called upon the Jebusites to surrender this important post; but so impregnable did they consider their ancient fortress, that they only answered his summons by a message to the intent that, except he "took away the blind and the lame," he should not come in thither; i.e. probably that even the blind and the lame might defend

so stout a position without the help of their army. But on David promising that whoever took it should be his chief general, Joab went against it, and succeeded in taking it; after which David took possession of Zion, and dwelt there, surrounding it with a lofty and well-fortified wall, and calling it henceforth THE CITY OF DAVID, 2 Sam. v. 7.; 1 Chron. xi. 5. 7.; Ps. ii. 6.

It became thus united with the rest of the metropolis of Israel; a long narrow valley, called by Josephus, Tyropœon, or the Valley of the Cheesemongers, separating it from the N. part of the city. It was soon adorned by David, and afterwards by Solomon, with a palace, and many other noble edifices; hither, likewise, David brought the Ark of God from the house of Obed-edom, and here it remained under a temporary tabernacle until Solomon removed it to his gorgeous Temple, 1 Kgs. viii. 1.; 2 Chron. v. 2. Here also, in the City of David, were the chief sepulchres of the kings of Judah. It always continued the most important position for defence and security of all Jerusalem; and though we are not told how it held out against the Chaldeans under Nebuchadnezzar, yet from the circumstance of Zedekiah's escape, 2 Kgs. xxv. 4., Jer. xxxix. 2, 3, 4., it would seem that he had entrenched himself here, in full confidence, until the rest of the city was broken up. And when Jerusalem was rebuilt after the edict of Cyrus, the commanding position of the Hill of Zion was again so carefully fortified, that it was the last point to be yielded to the Romans; indeed, so strong and well fortified did it appear to Titus, that he is reported to have said, that except Heaven had been on his side, he and his troops, with all their engines of war, could never have taken it. The height of the hill itself has been calculated by modern travellers to be about 2540 feet above the level of the sea, or about 170 feet lower than Olivet. See CITY OF DAVID.

The name of Zion is seldom employed in the Bible to designate either the City of David or Jerusalem in any of the historical portions of the Inspired Volume; but is almost exclusively confined to the book of Psalms, and to the writings of a few of the prophets. In these it seems to be chiefly used in reference to the City, Worship, and People of God, as connected with His chosen nation Israel; or else, as a typical term, embracing the whole Church of God in every age and every nation, as well as its future glories in another dispensation. It is hence frequently styled "the Holy Mountain,"

or "the Holy Hill," as in Ps. ii. 6.; Joel ii. 1., iii. 17., and in many other passages, though the same title is also bestowed on all Jerusalem. It is declared to be the chosen dwelling-place of God, in preference to any of the other dwellings of Jacob, or among the nations of the world, Ps. ix. 11., xlviii. 2., l. 2., lxxiv. 2., lxxvi. 2., cxxxii. 13.; Isa. viii. 18., xii. 6.; Jer. viii. 19.; Joel iii. 17. 21.; Mic. iv. 7.; Zech. ii. 10., viii. 3.; and is likewise asserted to be under His watchful and jealous protection, 2 Kgs. xix. 21. 31.; Ps. lxxix. 35., cx. 2.; Isa. i. 27., iv. 5., xiv. 32., xxix. 8., xxxi. 4. 9., xxxiv. 8., xxxvii. 22. 32., xlv. 13., lxii. 1.; Joel ii. 32., iii. 16.; Amos i. 2.; Obad. 17.; Zech. i. 14.

The entire term Mt. Zion is often applied to the whole city of Jerusalem, though in some of the passages regard seems to be more especially had to that chosen portion of it where the Lord of Hosts had been pleased to put His throne, 2 Kgs. xix. 31.; Ps. xlviii. 2. 11., lxxiv. 2., lxxvii. 68., cxxv. 1.; Isa. iv. 5., viii. 18., x. 12., xxiv. 23., xxix. 8., xxxi. 4., xxxvii. 32.; Lam. v. 18.; Joel ii. 1. 32.; Obad. 17. 21.; Mic. iv. 7.; Heb. xii. 22.; Rev. xiv. 1. It is probable, too, that the expression, "the Mountains of Zion," used in Ps. cxxxiii. 8., where David speaks of the dew that fell on them, refers to the several hills upon which the holy city was built, as a city that was "compact together;" though some, with less appearance of probability, refer it to the Sion in the N.E. part of Canaan.

We also find the appellation of "the Daughter of Zion," employed to designate Jerusalem, particularly in regard to its sufferings and exaltation, 2 Kgs. xix. 21.; Ps. ix. 14.; Isa. i. 8., x. 32., xxxvii. 22., lii. 2., lxii. 11.; Jer. iv. 31., vi. 2. 23.; Lam. i. 6., ii. 1. 4. 8. 10. 13. 18., iv. 22.; Mic. i. 13., iv. 8. 10. 13.; Zeph. iii. 14.; Zech. ii. 10., ix. 9.; Matt. xxi. 5.; Jo. xii. 15.

But the simple appellation itself, Zion, is more frequently employed alone to designate Jerusalem, than with any adjunct: and a most wonderful, as well as moving history, both to the warning and encouraging of the church, might be gathered from that simple name alone, combined as it is often found: ex. gra. the God of Zion, the King of Zion, the Foundation in Zion, the Rock of Offence in Zion, the Children of Zion, the Daughters of Zion, the Precious Sons of Zion, the Mourners in Zion, the Good Tidings of Zion, the Law of Zion, the Solemnities of Zion, the Songs of Zion, the Ways of Zion, the Palaces and Bulwarks of Zion, the Travail of Zion, they that are at ease in Zion, the Sinners in Zion, the Captivity of

Zion, the Redeemer of Zion, the Converts of Zion, the Envy of Zion, the Haters of Zion, the Builders of Zion with Blood, the Fury upon Zion, the Desolation of Zion, Ps. ix. 11., xiv. 7., xx. 2., xlviii. 12., 1. 2., li. 18., liii. 6., lxxv. 1., lxxix. 35., lxxvi. 2., lxxxiv. 7., lxxxvii. 2., 5., xcvi. 8., xcix. 2., cii. 13. 16. 21., cx. 2., cxxvi. 1., cxxviii. 5., cxxix. 5., cxxxii. 13., cxxxv. 21., cxxxvii. 1. 3., cxlvi. 10., cxlvii. 12., cxlix. 2.; Isa. i. 27., ii. 3., iv. 3. 4., x. 24., xii. 6., xiv. 32., xxviii. 16., xxx. 19., xxxi. 9., xxxiii. 5. 14. 20., xxxiv. 8., xxxv. 10., xl. 9., xli. 27., xlv. 13., xlix. 14., li. 3. 11. 16., lii. 1, 7, 8., lix. 20., lx. 14., lxi. 3., lxii. 1., lxiv. 10. lxvi. 8.; Jer. iii. 14., iv. 8., viii. 19., ix. 19., xiv. 19., xxvi. 18., xxx. 17., xxxi. 6. 12., 1. 5. 28., li. 10. 24. 35.; Lam. i. 4. 17., ii. 6., iv. 2. 11., v. 11.; Joel ii. 1. 15. 23., iii. 16. 17. 21.; Amos i. 2., vi. 1.; Mic. iii. 10. 12., iv. 2. 11.; Zech. i. 14. 17., ii. 7., viii. 3., ix. 13.; Rom. ix. 33., xi. 26.; 1 Pet. ii. 6.

The predictions of Zion's punishment for its sins against God and its manifold rebellions against light and knowledge, are as plainly as fearfully proclaimed in some of the passages wherein the much-cherished name is introduced; as Isa. i. 8., iii. 17., iv. 4., x. 12., xxxiii. 14., lxiv. 10.; Jer. iv. 6., vi. 2. 23., xxvi. 18.; Joel ii. 1. 15.; Amos vi. 1.; Mic. iii. 12., iv. 10., &c. The Lamentations of Jeremiah abundantly testify how literally these and many similar threatenings were carried out by the Chaldeans; but the complete fulfilment of them was, probably, only fully seen, after the final destruction of Jerusalem by the Romans. These idolatrous instruments of the vengeance of the Most High, ploughed up the very soil upon which the city stood: and now, though another half-pagan city exists upon a portion of the old site, yet the hill of Zion is itself excluded, being, with the exception of a few mean houses and tombs, either divided into sloping terraces for gardens, or else "ploughed as a field," as the prophet Micah had foretold. Indeed, so thoroughly have these operations and the havoc of time changed the very appearance of "the height of Zion," once deemed impregnable, that its precipitous and almost inaccessible sides, have mostly become easy slopes and broken undulations. Yet the days are at hand, when the glory of Zion shall once more be manifested to the world; and the predictions of that season of wonders appear to be more largely strewn over the volume of prophecy, than the threatenings themselves. A few of these may suffice, Ps. cii. 13. 16. 21.; Isa. ii. 3., iv. 3. 5., xxiv. 23., xxx. 19., xxxiii.

20., xxxv. 10., li. 3. 11. 16., lii. 1, 2. 7. 8., lix. 20., lx. 14., lxi. 3., lxvi. 8.; Jer. xxx. 17., xxxi. 6. 12., 1. 5. 28.; Obad. 21.; Mic. iv. 2. 8. 13.; Zeph. iii. 14. 16.; Zech. i. 17., ii. 10., viii. 3., ix. 9.; Rev. xiv. 1.

The name of Zion or Sion is occasionally met with in some of the books of the Apocrypha; but there, also, it appears used in the same qualified way mentioned above, as displayed in the Inspired Volume; 2 Esd. iii. 2., v. 25., vi. 4., x. 7.; Judith ix. 13.; Ecclus. xxiv. 10., xlviii. 18. 24. See JERUSALEM.

ZIPH, a city of the tribe of Judah, mentioned amongst those which lay in its uttermost quarters towards the coast of Edom, Josh. xv. 24. It may have been afterwards included in the lot of Simeon. Cf. Josh. xix. 1. 9.

ZIPH, a city of the tribe of Judah, situated in the mountains near Maon and Carmel, Josh. xv. 55. It gave name to the neighbouring WILDERNESS OF ZIPH, where David hid himself for some time to avoid the persecuting fury of Saul, who followed him hither with a large force, after the Ziphites had betrayed him, and promised to deliver him into the king's hand, 1 Sam. xxiii. 14. 15. 19. 24., xxvi. 1. 2.; Ps. liv. title. It appears to have been enlarged and fortified by Rehoboam at the beginning of his reign, 2 Chron. xi. 8. Jerome mentions it as existing in his day, about 8 miles to the S. of Hebron; and ruins of some extent are still found in that quarter, which bear the name of *Tel Zif*.

ZIPHIMS, Ps. liv. title, or

ZIPHITES, 1 Sam. xxiii. 19., xxvi. 1.; the inhabitants of Ziph.

ZIPHRON, a city or district apparently of Syria, appointed by Moses, at the command of God, to be one of the N. limits of the land of Israel, probably towards Damascus, Num. xxxiv. 9. It does not seem to be mentioned in the parallel passage of Ezekiel, xlvii. 15—17., when describing the bounds of the land on the future restoration of Israel.

ZIZ, THE CLIFF or ASCENT OF, a rocky eminence to the S. of Engedi, in the Wilderness of Judah, on the W. shore of the *Dead Sea*. Here the confederate forces of the Moabites, Ammonites, and Edomites, were encamped, when they invaded Judah during the reign of Jehoshaphat; but it pleased Almighty God to listen to the prayer of His people, when the arms of these implacable foes of Israel were miraculously turned one against another, and they were nearly exterminated, 2 Chron. xx. 16.

ZOAN, an ancient and famous city of Egypt, situated on the shores of the lake, now called the *L. of Menzaleh*, at the mouth of one of the seven streams of the Nile. It was, probably, not so old as some of the other great cities of Egypt; and is described by Moses, who had resided at it, to have been built seven years later than Hebron in Canaan, Num. xiii. 22. It became, however, so large and important a place, that it was chosen for a long period as the residence of the Pharaohs, and the capital of Lower Egypt. Here Moses and Aaron appeared before the monarch and his court, when they made known to him the message of Almighty God, that Israel should be set free; and hence the miracles which they then did, are mentioned by the Psalmist, lxxviii. 12. 43., as having been wrought in the "Field of Zoan." It appears to have continued to be one of the royal cities for 800 years afterwards, since Isaiah mentions it as such in his time; for so fond were the Jews always of their Egyptian allies, notwithstanding what they had suffered from them, that even the good king King Hezekiah, when Sennacherib invaded Judæa, sent ambassadors to Zoan to treat with Pharaoh for help against the Assyrians; for which confidence in Egypt, and distrust of God, the Jewish nation is threatened with punishment, Isa. xxx. 4. The same prophet also, when foretelling the coming desolation of all Egypt, describes the pride and folly of the princes of Zoan as one of the many causes that would bring on the ruin of their country, Isa. xix. 11. 13.: and Ezekiel, about 150 years afterwards, predicted that Zoan should be burnt by fire, xxx. 14.; a doom which was no doubt in due season fulfilled, for nothing is now found there but a confused heap of ruins, to which the natives of the country still give the name of *San*. Zoan was usually called Tanis by the Greeks, and is so rendered in the Septuagint; (cf. Ezek. xxx. 14., marg.; Judith i. 10.); and hence that mouth of the Nile on which it stood, viz. the second from the E., was called the Tanitic mouth.

ZOAR (i.e. *Little*), called originally Bela, the southernmost of the Five Cities of the Plain, at the lower end of the Vale of Siddim, on the banks of the R. Jordan, on the borders of Canaan and the Great Desert of Zin, Gen. xiii. 10. It suffered with the other cities of the league, from the invasions of Chedorlaomer, king of Elam, Gen. xiv. 2. 8.; but when the four neighbouring cities were destroyed by God for their great wickedness, Bela was saved at the intercession of Lot, whose plea was its being "a little one," when its name

was changed to Zoar, Gen. xix. 22, 23. 30. It is a matter of doubt, whether it was ever reckoned one of the cities of the Holy Land, though it probably was. At all events, it is mentioned as one of its S. bounds, in the Pisgah view of the land vouchsafed to Moses shortly before his death, Deut. xxxiv. 3. In the time of Isaiah, xv. 5., and Jeremiah, xlviii. 34., it appears to have fallen into the hands of the Moabites; as these prophets include it in their predictions of the coming desolation of Moab. Its ruins are met with at the S. end of the *Dead Sea*, at a small miserable place still called *Ghor Szafye*. See CITIES OF THE PLAIN.

ZOBAB, an extensive kingdom of Syria, on the N.E. of the land of Canaan, the limits of which are wholly unknown; though it is conjectured to have eventually reached from Bashan to the R. Euphrates, having the Phœnician territory and the kingdom of Hamath for its bounds on the N. It is thought to have been originally a much smaller state; immediately adjoining the N. and N.E. frontiers of the Holy Land, whence its frequent collisions with Saul, David, and Solomon, as well as its confederacy with the Ammonites; but that through conquests, it had greatly increased its bounds by the time of Saul, who is stated to have harassed "all the kings of Zobah," 1 Sam. xiv. 47. Damascus appears to have been originally one of these vassal kingdoms, 1 Kgs. xi. 23, 24.; and hence, probably, it was that, when David made war with the king of Zobah, as he went to recover his border at the R. Euphrates, the Syrians of Damascus came to the help of Zobah; upon which occasion they shared in the signal defeat which the king of Israel gave to these confederate Syrians, when they became his servants, and he put garrisons in their land, and carried away great spoil, 2 Sam. viii. 3. 5, 6. 12.; 1 Chron. xviii. 3. 5, 6.

The kingdom of HAMATH-ZOBAB, mentioned in 2 Chron. viii. 3., as having been conquered by Solomon, is conjectured to have been, likewise, an addition to the original kingdom of Zobah, which the latter monarch had taken from the king of Hamath, who had been frequently at war with Zobah, and rejoiced in David's success, 2 Sam. viii. 9, 10.; 2 Chron. xviii. 9, 10. Many critics, however, consider Zobah and Hamath-Zobah to designate the same region. But about three years afterwards the forces of Zobah were again severely defeated by the Israelites under David and Joab when they hired themselves out to assist the Ammonites, upon the occasion of the insult offered by

the latter people to David's ambassadors, 2 Sam. x. 6. 8.; 1 Chron. xix. 6. If Hamath-Zobah and Zobah were not different kingdoms, but one and the same, then it would appear that they must have once more shaken off the yoke of Israel on the death of David, and been again subdued by Solomon, 2 Chron. viii. 3.; to whom they remained tributary, until Damascus burst out as a powerful and independent state, whose king was raised up by God to be an adversary to this offending king of Israel, 1 Kgs. xi. 23. One of David's mighty men seems to have sprung out of Zobah, 2 Sam. xxiii. 36.

**ZOHELETH, THE STONE OF**, 1 Kgs. i. 9., a celebrated stone by Enrogel, which was a fountain adjacent to Jerusalem. Here Adonijah, the favourite son of David, who was also Absalom's brother, purposing to usurp the kingdom in his father's old age, invited to a great feast Joab, Abiathar, and other leading men of the state, together with all the men of Judah, hoping to compass his end; but was foiled in his plan by Nathan and Bathsheba, who obtained leave from David to proclaim Solomon king. Zohelath could not have been far from the city, as the sound of the music and the shouting of the people in the city, were distinctly heard there, 1 Kgs. i. 40, 41. It is stated to have been near some of the royal pleasure grounds, and to have been a well-known spot, owing to the use made of it by the fullers and others, when whitening their clothes at the neighbouring fountain. And according to the Rabbinical accounts, the young men of the city were wont to resort hither, to make trials of their expertness and strength.

**ZOPHIM, FIELD OF**, a place on the top of Pisgah, in the country of Moab, which was the second station whither Balak led Balaam, that from it he might curse Israel, Num. xxiii. 14. It was, probably, nearer to Shittim and the Jordan than the first station (*cf.* Num. xxii. 1.; Mic. vi. 5.); but still too far off, or too low, to see the whole mighty host of Israel, Num. xxiii. 13. Like the other spots selected by Balak, it is presumed to have been a favourite scene of some of the idolatries of Moab. The name is said to signify the *Field of Watchers*, and, according to the Rabbinical tradition, it was an elevated military post, where spies were always on the look-out, to guard the kingdom against sudden inroads from enemies.

**ZORAH**, a city of Judah, in the Valley, Josh. xv. 33. (in which passage the name is

written Zoreah), but eventually assigned to the tribe of Dan, Josh. xix. 41. It was not far from Eshtaol, with which it is often joined. It was the city of Manoah, the father of Samson, who, himself, also appears to have been born here, and to have been first moved by the Spirit of God, to display his mission in its neighbourhood, Judg. xiii. 2. 25. Near it, also, was the burying-place of his father, where he likewise was interred, Judg. xvi. 31. It was chiefly from Zorah and Eshtaol that those Danites went out to enlarge the inheritance of the tribe of Dan, who eventually seized upon Laish in the N. extremity of Canaan, and there settled with a large body of their brethren in the new city of Dan, Judg. xviii. 2. 8. 11. On the division of the kingdom, Zorah seems to have sided with Rehoboam, who repaired and fortified it at the beginning of his reign, to protect his frontier in that quarter, 2 Chron. xi. 10. At the end of the Babylonian captivity, its inhabitants are thought to have returned home with Zerubbabel, and to have repeopled their old city, though in the account of Nehemiah, xi. 29., the name is written Zareah. The people are called Zareathites in 1 Chron. ii. 53.; and are conjectured by some to have been of the same stock with the ZORATHITES of 1 Chron. iv. 2., and the ZORITES of 1 Chron. ii. 54.; but this seems doubtful. According to Eusebius, it was 10 miles from Eleutheropolis, on the road to Nicopolis.

**ZOREAH**, Josh. xv. 33. *See ZORAH.*

**ZUPH**, Deut. i. 1., marg., i.e. the Red Sea, according to the text; but as the word *sea* is not in the original, many critics think it is the name of some region, perhaps in Moab, near Zophim, Num. xxiii. 14. *Cf.* Suphah, Num. xxi. 14. *See RED SEA.*

**ZUPH, LAND OF**, 1 Sam. ix. 5., a region in the inheritance of the tribe of Benjamin, but probably near the borders. It was traversed by Saul and his servant, when in search of the asses of his father; and appears to have been at no great distance from Ramah, which is conjectured to have been sometimes called Ramathaim-zophim, 1 Sam. i. 1., from having been situated in this district. The old name is to be still traced in that of *Soba*, a small town about 6 miles from Jerusalem.

**ZUZIMS**, Gen. xiv. 5., a powerful and gigantic race, who dwelt beyond Jordan in Ham, possibly the country afterwards inhabited by

the Ammonites. They were conquered by Chedorlaomer, king of Elam, and his confederate forces, together with all the neighbouring nations, about 1913 B.C.; and are identified by some critics with the Zamzummims, mentioned in Deut. ii. 20., as a race of giants conquered by the Ammonites, who seized upon their territory, and dwelt in their stead. The Chaldee and the Septuagint render the word merely as an appellative for *the strong and valiant*. See HAM.

THE END.

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